

Making of the Contemporary World

Fall 2022

Exam #2: Regional Perspectives on World History

STUDY GUIDE

Rev. 10/31/2022

The second exam will take place in class on Friday, November 4.

This study guide is the essential guide for your preparation. It's long because I've included a full outline of the work we've done over the last six weeks or so. It's far shorter than it could be – I've left out many of the details from presentations and course notes – but it provides a framework for thinking about where we've been.

As with the study guide for Exam #1, let me point out the obvious: you will not be tested on all the material we covered!

As you review, you should work your way through this study guide with reference to:

- the textbook and readings
- the presentations and Friday discussion handouts (available on Moodle)
- the weekly assignments (you can access the answers through the Forms link on our schedule) and model answers (available on Moodle)
- your own class notes
- and the class notes worked up by our TA (available on our Voices page under Resources).

I suggest you study with classmates. Put your minds together. Ask questions of each other to test what you know and help each other out with gaps in your knowledge. Drop in on the TAs with your questions. Sign up for my office hours if you want additional guidance.

Let me know if you have questions!

— gks

DETAILS

Material Covered: This short exam will cover the material from Monday, September 19, through Friday, October 28, that is, from the start of Latin America week to the end of our week on South Asia.

Time: The exam will take place in class on Friday, November 4, starting promptly at 11am.

What Do I Need to Bring? Your computer

Directions for the exam: Read all the directions! Watch the time carefully.

How long do I have: Just the fifty minutes of the exam period. I'll give you a few extra minutes if you need, but no more than a few.

Can I use any materials while taking the exam: No, just your brain.

FORMAT

I've made two small changes to the format. Rather than asking you to count your answers on Part 1, I give you fourteen questions, with extra credit for any that you get right over ten. For Part 2, I present the questions in pairs, where you'll answer one question in each pair. I think these changes will be a bit easier for you – and reduce some of the stress of tracking how many questions you've answered.

Part 1. Very Short Answer. (10 minutes; fourteen question; graded out of ten points; counts as 20% of exam grade)

In a word or a phrase, answer the following questions.

For example

1. What country has "cast a large shadow over Latin America" in the postwar era, according to Eduardo Galleano? [the United States]

Part 2. Short Answer. (10 minutes; four pairs of questions; answer one of each pair; counts as 30% of exam grade)

In a sentence or two, answer the following question.

For example

1. Why is Africa's place in history contentious? (Eurocentric history... Afrocentric history... Recent scholars...)

Part 3. Short Essay. (30 minutes; one question; choice of two; counts as 50% of exam grade)

Write a short essay of three short paragraphs to answer **one** of the following questions. Give concrete details from textbook, lectures, readings, and/or discussion. Make sure to bring in examples from at least two or three regions.

For example

1. What are the legacies of colonialism? How does colonialism continue to shape the present in many parts of the world?

TOPICS FOR PART 3, THE SHORT ESSAY

Let me start with the essay topics for part 3 of the exam.

I will give you the choice of two essay questions for part 3. Please be sure to read the question as stated on the exam carefully and be prepared to answer with a clear historical framework and relevant historical details. I ask you to provide examples from at least two or three regions.

In preparing these topics, you would like to outline your answers.

1. Legacies of imperialism and colonialism. What was the impact of imperialism and colonialism on some of the regions we've studied?
2. Religion and identity. How has religion shaped identities within regions? What challenges have followed from these religious identities?

3. Nationalism and the nation state. How has nationalism served as both a force of liberation and of conflict in the 20th and 21st centuries?
4. Economic development (and its limits). How have societies in these different regions developed economically? What have been the challenges of economic development in these contexts?
5. Advantages and disadvantages of regional approaches (or area studies approaches) to world history. What are the advantages and disadvantages of these approaches?

HOW TO THINK HISTORICALLY

Let me remind you of some key ideas of historical thinking as we've explored them in our course. These will be relevant to every part of the exam – and the course.

How to Think (and Talk and Write) Like a Historian...

History. The study of the past. Not “the past.” From the Greek, *historia*, meaning “inquiry.”

Change & continuity. This is the historian's bread and butter. What changes? What remains the same?

Forces of change (causality). The forces of change are rarely singular. Indeed, historians shun monocausal explanations. We can often point to several forces of change that produce events. So... industrialization was the product of a complex web of factors.

Complexity. In understanding historical change and continuity, historians often insist upon complexity. History is not an experiment with a dependent and independent variable. There are usually more variables than can be easily accounted for. Thus, historians prefer to analyze the many factors behind historical change.

Context. A classic historian's tool. We can ask of anything: what is its context? Looking to context – cultural, national, social, economic, political, etc. – can help us to understand an event. The rebuilding of the port of Rio de Janeiro in 1903, for example... (An answer would include: the globalization of trade, the trade in coffee and rubber, and Brazilian efforts to modernize their city along European lines, etc.).

Chronology and periodization. What is your chronology? What is your periodization? Such questions invite us to line up events in time and understand their relationship. So... Robert Marks explains the history of globalization in four waves, providing a chronology and an explanation for each of those waves. For example, he views the late 19th c., from around 1870 to 1914, as a second wave of globalization when goods circled the globe in the context of formal and informal empire. Someone else might tell this history very differently.

Turning points. Moments in time – or particular events – at which history turns. We have seen some examples of these: the Battle of Plassey which opened the way for British control of Bengal, or the naming of Dakar as the capital of French West Africa, the First Sino-Japanese War of 1894-5, or – as I will say of contemporary Europe – 1945, which marks a transformation of European politics and identity.

Historical narratives. Historians construct narratives – historical narratives, stories rooted in sources and analysis that explain changes across time. Some narrative have such importance that we call them “master narratives,” such as the master narrative about the “rise of the West.”

The “end of history”? A memorable phrase (a memorable historical narrative) from Francis Fukuyama who, in the aftermath of the collapse of Communist governments in eastern Europe in 1989, pronounced that the historical struggle of governmental systems had ended with the triumph of liberal democracy. The years that followed – with wars of nationalism and the rise of new authoritarian governments – showed the inadequacy of his view.

Contingency. An advanced term, but an important one. The contingency of history reminds us that (as some historians write) “every historical outcome depends upon a complicated web of prior conditions.... Change a single prior condition, and any historical outcome could have turned out differently.” The dominant role of Europe (and its offshoots) in the 19th and 20th centuries was a contingent (not inevitable) development.

Accident. Historical *accidents* have no human causes. So, we can speak of the distribution of coal and iron ore deposits as accidental.

Agency. Agency refers to the power of individuals and groups to make their own history. But see Marx on the “burden of the past.”

Conjuncture. See the clear explanation by Marks: “when several otherwise independent developments come together in ways that interact with one another, creating a unique historical moment.” He explains European military preeminence in the 18th and 19th c. as just such a conjuncture of industrialization and the nation-state.

The “burden of the past.” Remember these words of Karl Marx: People “make their own history, but they do not make it as they please.” The past provides the circumstances that shape the present. (Note: you don’t need to follow the thinking of Marx the revolutionary to learn from Marx the historian!)

Primary sources. Texts, images, documents, artifacts, anything, really, that provides an entryway to another time or place. These are not a direct transmission from the past, but documents that require interpretation. Some examples: an account of the “Black Hole of Calcutta,” a photograph of Rio de Janeiro, the lighthouse of Jaffa, a wood block print of the war between China and Japan in 1894.

Secondary sources. The work of historians.

Presentism. Seeing the past in terms of the present. The term is often used to criticize historians (or historical thinking) that imposes some view of the present upon the past. But the opposite point of view – antiquarianism – is equally satisfying. We’ve argued for a study of the past that helps inform our understanding of the present.

What is history good for? Not predicting the future, not preventing the mistakes of the past (as Michael Herr memorably wrote, “those who remember the past are condemned to repeat it as well”). History helps us understand the world – constraints, forces of change, complexity, etc., helps us understand others, helps us understand our place in the world, helps us take a broad view, helps us cultivate intellectual humility.

How do we “map” the world – literally and figuratively? What are the challenges of projecting the three dimensions of the globe onto the two dimensions of a paper map? Note the ways in which such projections – the most famous is the Mercator projection from the 17th c. – distort the size of territories far from the equator. And think about the ways in which individuals see the world from their own perspective. That is inevitable, but we would like to complement our individual view of the world and our place in it with a broader grasp of the cultures and forces at work in the world.

Area Studies & Global Studies. Area studies approaches (which rose to prominence in the 1950s in the context of the Cold War) emphasize understanding a cultural area – a region – in depth. They are institutionalized in programs (campus programs in East Asian Studies, for example) that emphasize deep interdisciplinary study of the history, culture, and language of regions. The downside, as we’ve discussed, is that such approaches can isolate regions from one another. Global History approaches emphasize the connections between states and societies and regions. They underline *zones of interaction* (an important term from the 1980s and 1990s, referring for example to the Atlantic World or the Indian Ocean World) that are often more important than continents. Patrick Manning persuasively argues (in his 2003 *Navigating World History*) that “it is the connections that make world history, not the separations.” (Berkshire, xvii) The danger of global history approaches is that they can sometimes gloss over important elements of cultural distinction in their rush to emphasize connections. As we said at the beginning of the course, we will apply both area studies approaches and global history approaches.

Eurocentrism. A view of world history that puts Europe and the West at the center, that discounts the agency of other peoples of the world, that views the world through European and Western values and ideas. See Robert Marks for a thoughtful explanation and critique. See Dipesh Chakrabarty for an influential discussion of the applicability of political concepts that come out of Europe, such as democracy and human rights (specifically on the need for *translation*).

Nationalism. The notion that the state should be defined according to the nation, a community of belonging based on culture, history, values. We’ve highlighted the relative recency of this political identity (esp. since the 19th c.) and explored the ways in which nations are not natural or inevitable groups, but (in the words of Benedict Anderson) “imagined communities.”

KEY TERMS, DETAILS, IMPORTANT DEVELOPMENTS

A few words of introduction to each region, a periodization, and a list of central themes of our discussion.

Latin America

LA today is home to 600m people, at least 20 countries, dozens of languages, the world’s largest Catholic country, a place of great economic inequalities (extreme poverty and wealth). South America, Central America, the Caribbean. Prof. Katie Holt introduced us to the region through the themes of the legacies of colonialism and transculturation.

Simple periodization might include:

- pre-contact (to 1492). Aztec Empire, Inca Empire.
- colonialism. Role of Spain, Portugal.
- independence (late 18th, early 19th). Simon Bolívar, for ex.
- neo-colonialism (1880-1940). Large role for the U.S.
- recent LA (1945 and on). Cold War, populism, socialism, dictatorship, and democracy

Her take away message:

- I argue that it is the legacies of **colonialism**—economic, political, social—that set the stage for the entrenched structural inequalities that characterize much of Latin America today.
- My interpretation emphasizes **transculturation** (the dialectical exchange of culture, mutually influencing encounters even within a highly unequal power structure to create something new and uniquely Latin American)

Other themes she discussed:

- Efforts to address inequalities in LA societies. Produced populist movements (such as Peron) and socialist movements (such as Castro).
- Impact of the United States in the 20th c. During the Cold War, the US privileged regime stability over democracy. And it intervened, often violently, to protect US economic interests. See Guatemala, Chile, Cuba, etc. See Eduardo Galeano.

Some questions (see homework):

- How might we subdivide this larger region?)
- What is the place of inequality in Latin America?
- Why are Latin American societies so unequal?
- What are some signs of the rising middle class in Latin America?
- What has been the place of democracy in LA? Where and in what conditions has it thrived?
- What has been the place of dictatorship in LA? Where and in what conditions has it thrived?
- How should we tell the economic story of LA since 1945?

Key words and examples:

- The Global South
- Indigenous, Afro-Latin, Euro-Latin Regions of Latin America
- Legacies of Colonialism
- Transculturation, Virgen de Guadalupe
- Pre-Contact Latin America, Empires, Aztec, Inca, ecological imperialism
- Extractive Colonialism & Planter Colonialism, Potosí, Slavery
- African diaspora, race in LA, Casta paintings
- Catholic Church
- Simon Bolivar, independence
- Neo-Colonialism
- Nationalism, economic diversification
- Revolution and Counter-Revolution
- Diaspora, push factors
- Democracy and autocracy
- Mexican Revolution, 1911-, 1917 Constitution, “Tierra y libertad,” PRI

- Brazil, “50 years in 5,” J.K. (Juscelino Kubitesch, 56-61), dictatorship, Lula, Zero Hunger, Operation Carwash, Jair Bolsonaro
- Venezuela, Hugo Chavez, Plan Bolivar 2000
- Eduardo Galeano (1940-2015) – and his critique of the US role in LA

Africa in Historical Perspective

Africa today is 54 countries, 20% of land area of world, 2nd largest continent, larger than the United States, Europe, and China combined. Enormous variety. Many societies and cultures.

Prof. Ibra Sene shared a discussion of the historiography of Africa and an overview of African history.

A simple periodization might include:

- Ancient Africa
- Great Empires of West Africa
- Transatlantic slave trade (16th to 19th c.)
- Colonialism (esp. 1880s to 1960)
- Independence and post-independence

Some central themes of his presentation and your discussion:

- The diversity of Africa
- The profound legacies of imperialism and colonialism
- Western stereotypes of Africa – and the new Africa that is emerging today
- African history as a history of connections

Some questions:

- Where does the idea that Africa is without history come from?
- What are some views of Afrocentric history?
- What are drawbacks of area studies approach to history?
- What were the colonial legacies in postwar Africa?
- Who were the nationalists that pushed for the independence of African states?
- What was Pan-Africanism? And how has the dream of African unity fared?
- What has Neo-colonialism in Africa looked like?

Key words and examples:

- Eurocentrism, Afrocentrism
- W.E.B. Dubois, Carter Woodson, Cheik Anta Diop
- Area studies and global studies (“zones of interaction”)
- The diversity of Africa, larger than US, China, and Europe combined
- Ancient Egypt, Ancient Nubia, Aksum, Ancient Zimbabwe
- Christianity, Islam, Sufi Islam in West Africa, Coptic Christians in Egypt

- Empires of Mali, Ghana, Songhay, for example
- The Transatlantic Slave Trade (TAST), 350 yrs, 11 m. enslaved Africans
- Colonialism – French, British, Belgian, Portuguese, etc. Settler societies such as South Africa, Kenya, and Algeria
- Pan-Africanism, Négritude (Blackness)
- Kwame Nkrumah, Léopold Senghor, Jomo Kenyatta, for example
- Neo-Colonialism, The Cold War
- Ghana – British Colony, Gold Coast, Kwame Nkrumah, independence in 1957, multiparty democracy
- Congo – Belgian Congo, independence in 1960, PM Patrice Lumumba (d. 1961), Zaire
- South Africa – *apartheid*, Bantustans, African National Congress, Nelson Mandela, 1994 free elections
- Kenya – Jomo Kenyatta, Mau Mau uprising, independence in 1963, multiparty democracy, challenge of ethnic differences
- African Organization of Unity, African Union, African Continental Free Trade Agreement, GPG's (Global Public Goods)

East Asia

This week proceeded on two tracks. We did some reading in Duiker on China, Japan, Korea, Taiwan, with a brief look at Hong Kong and Singapore – and we heard lectures from Dr. Jim Bonk on the region of East Asia and the making of nations out of East Asian empires.

Today the region includes two of the largest economies of the world (China and Japan, 2 of top 3 by GDP). A site of transformation. A century earlier it was mostly preindustrial, impoverished, ravaged by war.

What makes the region of East Asia? See Dr. Bonk's Monday lecture. No coherent geography. Or common identity. No one from the region calls themselves East Asian. But the peoples of East Asia do share a zone of interaction, the South China Sea. And they share culture. All under the historical influence of Chinese culture. Chinese script helped bring cultures together. Religious influences of Confucianism and Buddhism. Technologies of rice production, silk, and ceramics were shared across the region.

What is the importance of empire in East Asia? And how have old empires become nations? See Dr. Bonk's Wednesday lecture. He laid out the distinction between empire and nation, explained the imperial backgrounds of China, Japan, and Korea, explored the challenges of post-imperial national identity through the story of Zainichi in postwar Japan, and laid out the shifting minority policies in Communist China

Let me share some of the examples we touched on for a periodization of China, Japan, and Korea. You should know these in broad outline (but you're not responsible for the details).

For China:

- Qing Dynasty (or Manchu Empire), 1644-1911. 19th and 20th c. a time of internal and external pressures. For ex, British pressure, the Opium Wars, Rebellions (1850s-1870s),

Sino-Japanese War (1894-5), the Boxer Rebellion and western occupation (1900), the “century of humiliation,” Sun Yat Sen

- Republic of China. 1912 to 1949 (1949 to present in Taiwan)
- Japanese occupation of Manchuria, 1937 to 1945
- Communist China. The PRC established 1949. ROC to Taiwan. Mao. Great Leap Forward (50s and 60s), Cultural Revolution (1965-1976)
- Contemporary China. Deng Xiaoping, four modernizations, Tiananmen Square, President Xi Jinping.

For Japan:

- Tokugawa Japan, The Shogunate (1603-1868)
- Empire of Japan, from 1868 to 1947 Constitution. Includes several different periods:
 - Meiji Period, 1868-1912. The rise of Japan as an imperial power. Control of Korea. Russo-Japanese war in 1905.
 - Taisho Era, Japanese version of the 1920s. Democratization in politics, new consumer culture.
 - Showa Period. 1930s imperial expansion. Occupation of Manchuria. to War
- Post-war Japan. Economic miracle from the 1960s forward.

For Korea:

- Joseon Dynasty (Korea, 1392-1902)
- colonial Korea, 1895 - 1945. Under Japanese control.
- occupation, 1945-1950. Soviet Union in North
- Korean War, 1950-1953.
- Divided Korea, to present. North (PRK) – Communist, totalitarian, impoverished. South (ROK), authoritarian govts to democratic govts.

Additional key words & examples:

- Chinese policies toward minority ethnic groups, 1952 constitution, “ethnological philology”, Xinjiang
- “comfort women”
- Japanese policy toward immigrants, Zainichi, 1950 Nationality Act
- “Little Tigers,” Singapore and Hong Kong
- Empires and nations

Middle East

The Middle East. Another invented category, originates from discussions of spheres of influence in “the east.” For our purposes, we can think of it broadly as the Middle East and North Africa, from Morocco to Egypt in North Africa, from Turkey in the north, Iran in the east, Saudi Arabia in the

south. Some important subgroupings include: North Africa (or the Maghreb), Egypt & Sudan, the Levant (Syria, Lebanon, Jordan), Israel, the Gulf States, Iraq, Iran, Turkey.

We associate the Middle East with Arab peoples and the religion of Islam, but we should not equate Middle East and Arab and Islam. Though predominantly Arab, the population of the region includes many linguistic and cultural groups, including Berbers, Iranians (Persians), Turks, Kurds, etc., speakers of Turkish, Hebrew, Farsi, etc. The Islamic World is much larger than the Middle East. Only about 20% of the world's Muslims live in the Middle East. (The most populous Muslim nation is Indonesia, in Southeast Asia). Islam in the Middle East includes important divisions - Sunni Muslims and Shia Muslims. And other religious groups have a significant presence: Maronite Christians in Lebanon, Coptic Christians in Egypt. Christians in Iraq and Syria and beyond, Jews in Israel.

The Middle East has been rocked by a conflict within Islam (similar to one that played out within Christianity) between secularist movements and religious movements. But that conflict has been complicated by relations with the west.

Prof. Joan Friedman introduced the region through a set of themes and questions. These included:

- How did the west come to misunderstand Islam and the Arab world?
- The impact of the Ottoman Empire – and the western scramble for influence in the Middle East
- The mismatch between cultural identities (whether ethnic, religious, etc.) and borders.
- Western involvement in the Middle East, especially in the years around the First World War
- The challenge of secularism in Islamic societies
- And we discussed the Israel-Palestine conflict.

Key words and examples:

- The Ottoman Empire, the Orient, the “Near East,” the “Middle East”
- Bernard Lewis on Islam and modernity, Samuel Huntington on “clash of civilizations”
- Edward Said, *Orientalism* (1978)
- Islam, Muslims, Muhammad, Quran, Ummah, Sunni, Shi’a Islam
- Islamists/Islamic fundamentalists
- Pan-Arabism
- Palestine, Damascus Protocol (1915), Sykes-Picot Agreement (1916), Balfour Declaration (1917), League of Nations Mandates (1919)
- Egypt, Gamal Abdul Nasser, United Arab Republic, Muslim Brotherhood, Tahrir Square (2011)
- Israel, Partition (1947), Independence (1948), , Six Day War (1967), PLO, Intifada, Oslo Accords, Palestinian Authority
- Persia, Iran, Shah Reza Pahlavi, Ayatollah Khomeini, Iranian Revolution/Islamic Revolution (1979), (and Mahsa Amini and today?)

- Iraq, Saddam Hussein, Ba'ath Party, Iran-Iraq War (1980-1988), Gulf War (1991), Iraq War (2003-2011?)
- Arab Spring in Tunisia, Egypt, Libya, etc.
- Syria, Bashar al-Assad, Syrian Civil War
- Turkey, Kamal Ataturk, President Recep Erdogan, Justice & Development Party (AKP)
- Gulf States, Saudi Arabia, Kuwait, United Arab Emirates, Qatar
- Islamic Revival
- Secularism, Separation of Church and State, the Enlightenment

South Asia

There are no simple borders that define this region. For our purposes it includes: India, Pakistan, Bhutan, Nepal, Bangladesh, Sri Lanka, Maldives, and (sometimes) Afghanistan and Myanmar. As we think about this region, we should also think about the South Asian diaspora (South Asians living elsewhere in the world) who have had a sizable impact in many other regions.

About ¼ of world's population lives in this region. An area of remarkable diversity — ethnic, linguistic, religious, cultural. Includes about 1 billion Hindus, more than 500 million Muslims. India is the world's largest democracy

I provided a survey of the history of this region, with emphasis on India and Pakistan, and we discussed the challenges of Indian identity today.

A simple periodization of modern India & Pakistan might include:

- the Mughal Empire (16th c. to the early 19th c.)
- fragmentation of the empire (18th c.)
- the penetration and control of the East India Company (18th c. to 1850s)
- direct British control (from 1857)
- autonomy and independence movements (1880s to 1947)
- independence and partition (1947)
- post-independence India and Pakistan.

Some central themes of our discussion:

- This region has a long history that stretches back to the 4th millennium BCE. South Asia was a dynamic part of global history long before the arrival of European empires.
- South Asia has long been characterized by diversity – that diversity goes beyond religion to include language, regional identities, culture or ethnicity, caste, and more.
- British imperial efforts to control Indian independence movements in the late 19th and early 20th c. worked to create a sense of alienation along religious lines, particularly among Hindus and Muslims.
- Citizenship in India is especially challenging. One of the great questions of modern Indian history is this: who is Indian? India was founded as a secular state – but that secularism has been repeatedly challenged, especially by those who argue for a Hindu identity for India.

- These continued conflicts and tensions, though, have been paralleled by an uneven economic growth in South Asia that has made it economically and politically one of the most dynamic regions in the world.

Key words and examples:

- Jawaharlal Nehru (secularist, INC, first PM), V.D. Savarkar (Hindu nationalist, thinker of Hindutva)
- Indus Valley Civilization (4th millennium BCE), Maurya Empire (c. 250 BCE)
- Trade routes by land and sea (Silk Road, Indian Ocean)
- Islam, Hinduism (and many more religious traditions including Buddhism, Sikhism, Jainism, Christianity...)
- Mughal Empire (16th to 19th c.)
- British East India Company, 1857 Rebellion, British Raj
- Nationalism & Anti-Nationalism, Indian National Congress, Gandhi, Partition of Bengal (1905), All-India Muslim League, Amritsar Massacre (1919)
- Caste, four *varnas*, *Dalits*, H.H. Risley's *People of India* (1908) and biological view of caste (that is, pseudo-scientific racism)
- East and West Pakistan
- India and Pakistan (Jawaharlal Nehru and Muhammad Ali Jinnah)
- 1947, Partition, 10 m displaced, 1-2 m dead
- Independent India, democratic socialism, non-aligned movement
- Independent Pakistan, Islam and politics, role of military
- Hindutva, Bharatiya Janata Party, PM Narendra Modi
- Communalism
- Destruction of Babri Masjid (1992) in Ayodha, Ram Mandir
- Citizenship Amendment Act (CAA) (2020), secularism, anti-secularism
- The Indian Constitution (1949), Partition, Permit System (1948)
- National Registry of Citizens (NRC)