

Syllabus  
HITO 196  
Fall 2014

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Office Hours: Th 12:30h-14:30h in Amazonia office @ CILAS (Center for Iberian and Latin American Studies) in the Institute of the Americas Complex.

As presented in our first encounter on October 2nd, our Honors Seminar's readings will feed into each of our individual research projects based on the inclusion of three main topics: Colonialism, Environment, Indigeneity.

There are few (if any) peoples on this planet who have not in one form or another be dominated, controlled, sometimes exterminated by other peoples. In this broad definition of colonialism it will be our task to 1. Understand the multiple forms colonialism has taken historically (including the most recent historiography on internal and mental colonialisms) and, 2. translate those "forms" into our own research agendas. In other words, how much or little colonialism explains the concrete historical development you are trying to understand and analyze (i.e. theorize).

The environment (nature) has been for too long left out from historical research, based on a widespread notion that nature needs to be controlled by humans, nature as one more enemy humans have to deal with. Only more recently as a result of 'human control' is there a sense that nature needs to be protected if humans are to survive. Our research plan hereto is to explicitly see how humans' relation to nature informs political, social, and economic decisions, from "indigenous" (read non-capitalist) perspectives, all the way to technologies and natural resources.

Maybe one question to summarize all the above would be: How did/does colonialism, indigeneity, and nature help us to better understand our individual subject-matters.

### **Readings**

Historical definitions of key concepts in: Stanford Encyclopedia of Philosophy (internet)

"Colonialism: A Theoretical Overview" (2010, first edition in 1995 in German) and "The Transformation of the World: A Global History of the Nineteenth Century" (2014) by Juergen Osterhammel

"Nature and Power" (2008) by Joachim Radkau

"Political Ecology" (2004) by Paul Robbins

### **Sequence of Readings:**

- Week 1: "Colonialism" in Stanford EoPh  
Osterhammel (2010): I-IV
- Week 2: Osterhammel (2010): V-X
- Week 3: Radkau (2008): chapters I-IV
- Week 4: Osterhammel (2014): I-IV
- Week 5: Osterhammel (2014): V-VII
- Week 6: Osterhammel (2014): VIII-XI
- Week 7: Osterhammel (2014): XII-XVI
- Week 8: Osterhammel (2014): XVII and XVIII
- Week 9: Osterhammel (2014): Conclusions (and re-read Introduction)  
Robbins (2004)
- Week 10: Radkau (2008): chapters V and VI  
Robbins (2004). Final discussion questions: how does the

analysis and conclusions of our readings differ, what is similar? What are the policy implications? How have the readings and discussions enriched our own research agenda?

### **Evaluation**

*In-class presentations*

40%

(Expectations and group dynamic: the person in charge of doing the presentation of the week's readings will clearly present the line of argument, providing historical and historiographical contexts. At the end of the presentation two students will be asked to provide comments on the presentation based on their own reading of the weekly text. At the end each seminar participant will come up with one or two discussion questions they would like to discuss further with the entire group, justifying why they think the discussion question(s) proposed are interesting, important. As we move forward with our readings, the discussion questions will be cumulative, that is, we will incorporate all the previous insights, discussions, questions as we move along)

*Final research paper*

60%

(each research paper will include the concepts analyzed and discussed, with references to additional readings on the concrete research subject-matter. For instance: How did Mubarak's control devices solidify the nation-state, what external pressures were his land and housing policies subjected to? How did magic and the control of the human body began a process of mental colonialism? How do gender, class, and race intersect to create the colonial persona? How are religion and culture forged to create a 'colonial subject'? What are the ultimate internal colonial consequences of food politics, the existence of church groups? Naval history, a part of imperial 'settlements'?)