

The Global History Lab

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The Stage





How Outsiders Help Insiders Think about the World

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PrincetonX: HIS201x Global History Lab

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Welcome to PrincetonX's HIS201x!

Global History Lab

Course Updates and News

November 28, 2016

Can universities have a humanitarian purpose? What role does knowledge play in emergency zones? For over a year, I have been collaborating with a colleague at the University of Geneva, Professor Barbara Moser-Mercer, a cognitive psychologist and the director of InZone – a unit dedicated to pioneering ways of creating long-distance learning opportunities for refugees. It is with Professor Moser-Mercer that the Global History Lab reached out to learners in Kenya and Jordan. In this video conversation, recorded from my office in Princeton, with Professor Moser-Mercer in Geneva, we explore the background of her work and the challenges that lie ahead.

Adelman-Geneva2016

0:00 / 41:23

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Course Information

Here is what you need to know about this course, and how to succeed in it. You can find more detailed information in the "Getting Started" module.

Course Organization

The course is organized into 12 week, in addition to the "Getting Started" week. Each week consists of lectures, case studies and assignments.

Assignments

Individual assignments. This course has 3 types of individual assignments:

- The Bellini Assignment (in "Getting Started")
- The Team Formation Assignment (in "Getting Started")
- Peer Feedback on other teams' case study presentations (two per case study)

Team assignments. The team assignments are case study assignments. You and your team should submit 5 case study presentations of out 9 total. It is up to you to choose which case studies you submit.

You can keep track of your work in the course by using the weekly checklist and the progress page.

The Case Studies

The case studies are organized in four tracks. You choose a team based on which track you are most interested in. You and your team will work on the case studies and assignments belonging to your track. The tracks are:

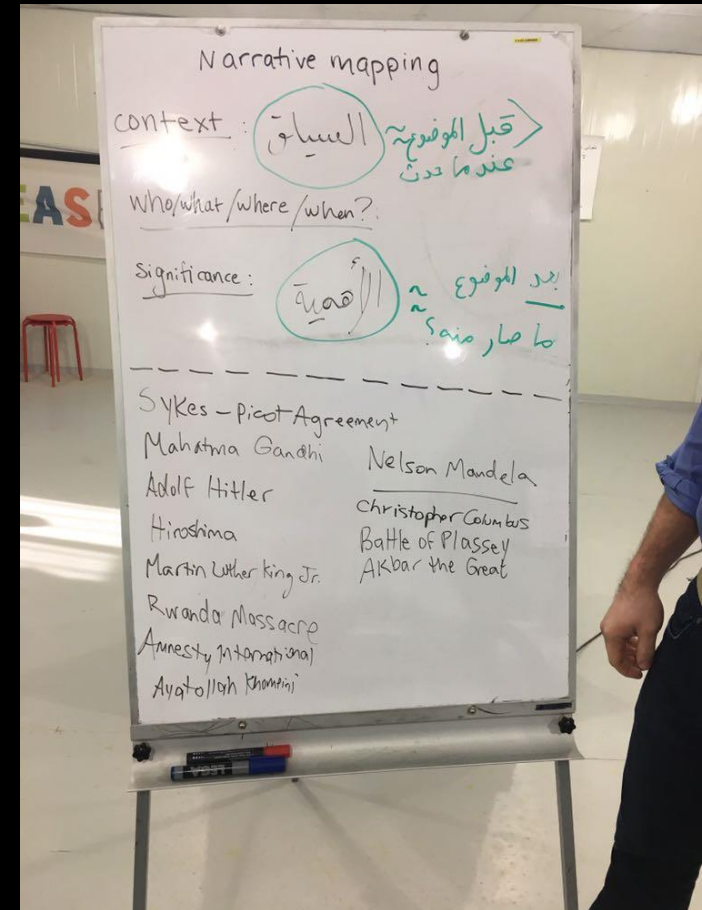
- Track A: Statelessness



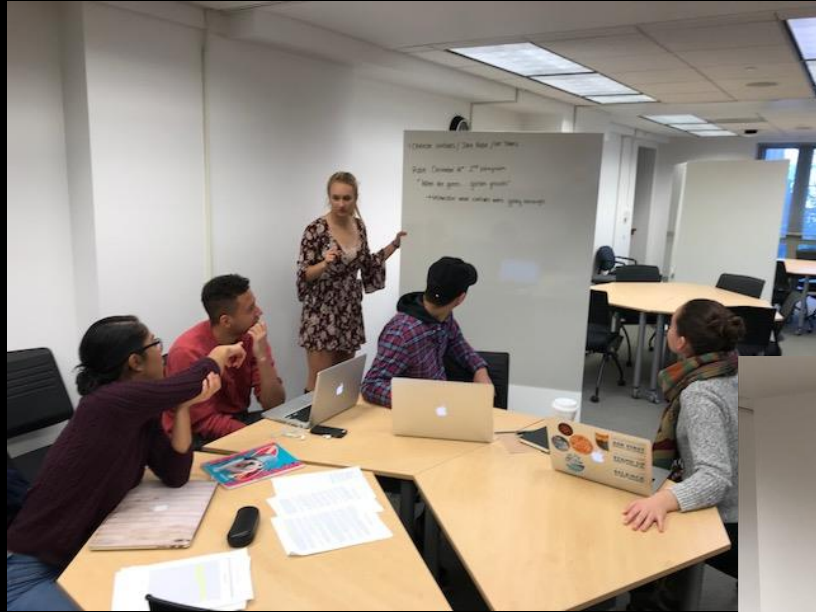
Skill 1:

- Narrative mapping

Narrative Mapping in Action



Narrative Mapping in Action 2.0



Skill 2:

- Learning from strangers

Last assignment

Track A: Statelessness | Comp | X

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Course > WEEK 12 > Complete Case Study No. 9 > Track A: Statelessness

Track A: Statelessness
Bookmark this page

STATELESS AT HOME, THE ROHINGYA IN MYANMAR

Instructions

Step 1: Read the case study introduction, background information, and the primary sources below.

Step 2: Work with your team to answer the challenge question for this case study.

Step 3: Go to the Assignment Lab to post your response, and to read and comment on other learners' submissions.

Scroll down for more

Track A: Statelessness | Comp | X

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Questions put to the Government of Myanmar by Human Rights Watch

Required Reading: (PDF) [Questions put to the Government of Myanmar by Human Rights Watch, January 2013 and the Myanmar Government Response](#)

COMPASS POINTS

- Note how the Myanmar government uses historical arguments for why the Rohingya don't belong in Myanmar
- Pay attention to the official assertion that the Rohingya could continue to live in Myanmar, but only if the assimilated completely into the majority culture.

Source: "All You Can Do is Pray" *Crimes Against Humanity and Ethnic Cleansing of Rohingya Muslims in Burma's Arakan State*, Human Rights Watch, 2013.

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STAFF DEBUG INFO

Map of Rakhine state in Myanmar, and the Rohingya migration routes

ROHINGYA MIGRATION

BANGLADESH MYANMAR CHINA VIETNAM LAOS

Bay of Bengal

Message Re: Confirming Skype on Tuesday + update from today - Inbox

Re: Confirming Skype on Tuesday + update from today

Maya Wahrman
Monday, December 11, 2017 at 9:30 AM

Hi Jeremy! We are really looking forward to this exchange tomorrow. The students today got into the weeds about the Rohingya and understanding the sources and the challenge question. We then came up with some questions for them to pose to you, in Arabic and English (hopefully they will translate for each other rather than relying on us — we want them to have as much screen time with you as possible!). We're giving you the questions so you can have a heads-up, but we also encouraged them to ask other questions about the course or history if they would like.

- Is there such a thing as "real" history, or is it all just opinions?
- When thinking about the Rohingya, is the history true or false? How can we know the true history, as historians?
- Was the Myanmar government not responsible, or was it directly responsible, or did it actively facilitate civil unrest and sectarianism between the Rohingya and the other people of Myanmar?
- Why do the United Nations and other human rights groups not help the Rohingya in their own country like they helped the Syrians?

You'll be pleased to know that they were very interested in the topic, and one of the female learners Fatim said the class could really identify with the case study because of their own experiences.

Besides sending you the questions, we would love any advice you might have on how best to run the call to get them to speak and be proactive about the conversation, or any other guidance on how you do or don't want the call to go!

Looking forward,
Maya and James

—
Maya Wahrman
Program Assistant, Forced Migration
Office of Religious Life
Princeton University
mwahrman@princeton.edu
(800) 610-7809

On Dec 11, 2017, at 5:16 AM, Maya Wahrman <mwahrman@exchange.Princeton.EDU> wrote:
Maya.wahrman
Excellent! We'll see you then!
Maya
Sent from my iPhone

On Dec 11, 2017, at 4:11 AM, Jeremy I. Adelman <adelman@exchange.Princeton.EDU> wrote:
Hi Maya:
Perfect! 6:00 am it is on Tuesday. Your skype address?

The Universal Declaration of Human Rights related to Stateless

Our fifth discussion has tried to show how UDHR has helped in prolonging life and creating 'hope' to stateless people even though it has limitations on safeguarding all the stipulated rights. First we try to study the main background for UDHR and highlight the important points of the declaration focusing on stateless peoples. At last we attempt to show the 'handicapped' nature of the declaration.

"...the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom," (*UN Charter*¹, 1948)

Following the inconceivable atrocities during the thirty years world wars, it seemed that our wild predatory nature was vividly seen. It was also seen that in such a large scale war there is no winner; as all are entangled and interdependent. Because of the war states failed to provide services and protections, many people became stateless. So nations wanted a new model that brings peace, universal but not only local. Consequently, UN and the Human Right Commission were conceived by the same nations who had been active in those atrocities. Religious organizations and Enlightened individuals like Thomas Jefferson and John Lock had been discoursed the notion of "all men are created equal", but it was the world wars that helped to sink into the mind of the empires. The war had clearly shown the strong relationship between peace and preservation of human right. So, it might not be wrong if we say the Charter, UDHR and other salient humanistic documents are the product of inhuman act of war.

The Articles in the UDHR addresses rights of individuals, political and civil rights, social and cultural rights including the legality of the rights. The declaration has also been reinforced by the Refugee convention (1951), the UN covenants on Civil, Political, Economic, social and Cultural rights (1966) and the convention on the rights of child (1989). The International Covenant on Economic, Social



Kakuma Refugee Camp

and Cultural Rights (ICESCR) provides rights **to work, social security, protection of children, right to adequate standard of living, to education, to highest attainable standard of physical and mental health,** and right to participation in cultural life. Those clearly stipulated rights in those documents if implemented as intended would create utopia in our earth. These covenants do give much sense to stateless as they are the one who have been underprivileged. As we have seen in all other discussion, slaves, indentured laborers, marginalized minority groups, people who are suffering because of brutal dictators are all stateless.

As the stateless people do not have a meaningful say or representation they cannot get protection from the state. UDHR is designed to protect **individual rights** and it goes beyond political boundaries, so it would have significant positive impact to stateless if implemented in its complete

¹ http://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf



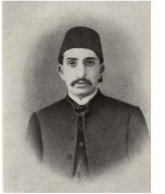


Sykes–Picot Agreement

Arabs under the rule of the Ottoman Empire

The Ottoman Empire ruled the land of the Arabs in the name of religion for 400 years in a row, and at the end of the nineteenth century the Ottoman state began pummeling on the impact of the Turks nationalism, backed by France, and at that time it was growing idea of nationalism among many people. The most important were the Arabs who were following the rule of the Hashemite's in Makkah Prince (Hussein bin Ali) Sharif of Mecca.

In 1870, The Turkish nationalist ideas may significantly penetrated the body of the Ottoman Empire, and during the rule of Sultan Abdul Hamid II, who was the last Islamic actual ruler for the empire, they established the advocates of these institutions and associations that carry their ideas concepts. The most important of these associations *Association of the Young Turks* was founded in Paris in 1889 and had other branches in Berlin, and in parts of the Ottoman Empire in Salonika and the Capital Constantinople. This association was able to put her feet in the Ottoman army and had a military wing known as *organized Ottoman Union*. It also had a civil suite called a regularity and promotion. In 1889, the two parts agreed to be named Party of Union and Progress.



Sultan Abdul Hamid II

The spread of the Party of Union and Progress influence in the state, the annexation of much of the first Legion dominant Astana officers, as well as the second and third Legion stationed in the states of the Ottoman remaining in Europe.

The ideas of the party are based on the deployment of Turkish nationalism over all the states and erase the Arab culture and the separation of religion from government. The party started applying it, although Sultan Abdul Hamid II has tried to resist these associations and stick to the idea of the Islamic state union. However, he failed in front of them, especially after they took over the military.

The generals of the Party saw the need to get rid of the Sultan Abdul Hamid II and overthrow his rule, and connected this desire with the desire of the major European countries.

Arab Revolt

During this time, in the Ottoman Empire the Arabs were under the rule of Prince Hussein ibn Ali Sharif of Mecca, who has been following with concern the end of his close friend the Sultan Abdul Hamid II and the Turkish nationalists where able to come to power under the leadership of Mustafa Kemal Ataturk, who started the policy of Turkification. This Turkification was the basic reason in the ignition of the revolution, to fight for the Arabic language and the imposition of the Turkish language on the Arabs. Other reasons were the deteriorating economic situation and the increasing of the Arab



Prince (Hussein bin Ali)

TRACK D: TRADE & INTEGRATION

Challenge Question: Did nineteenth-century ideas of progress tie the world more closely together or drive it apart? Why were ideas about progress and improvement so important in the nineteenth-century?

Context:

- Napoleon's defeat at the 1805 Battle of Trafalgar gave Britain control of the seas. This opened up the newly independent Latin American colonies to trade with Britain and allowed Charles Darwin to embark on a nearly five-year voyage in 1831 on board the H.M.S Beagle.
- The invention of fast rotary-steam printing presses, as well as railroads from the Industrial Revolution, led to the first newspapers appearing in London in the early 1800's that could be circulated to a larger audience.
- Beginning in German-speaking regions, compulsory education systems appeared in Europe and America enabling a dissemination of knowledge to all common citizens

Major Themes:

- **Modernisation:**
- Thanks to the technological advancements of the Industrial Revolution, empires could now engage in public works schemes in their colonies to benefit the imperial power.
- Dams, telegraph lines and railways were constructed in India to allow the colony to become a supplier of primary staples such as cotton, tea, wheat and jute to Britain.
- Agricultural and commercial production shifted from domestic-oriented production to export-oriented production benefitting the empire's businesses at the expense of indigenous ones.
- While colonies did benefit from infrastructure improvements, these public works primarily served imperial and economic purposes.
- Colonies paid the price for these infrastructure improvements with frequent famines, interest payments and maintenance costs.
- Colonies ended up using their resources to help balance the trade deficits of their colonial masters rather than to diversify their own economies.
- **"Macaulayism":**
- With the expansion of education systems in their home regions, empires pursued civilizing missions in their colonies to enable them to rule effectively over the masses and to apportion the management of domestic and commercial affairs to native peoples.
- Thomas Babington Macaulay's 1835 *Minutes* advocated that natives should be educated using Western education models rather than through indigenous models.
- He wanted Britain to educate Indians in a way that would result in a "class of persons Indian in blood and colour, but English in tastes, in opinions, in morals, and in intellect".
- Scotsman Samuel Smile in his 1859 *Self-Help* argued that the prosperity of empires, such as Britain's, highlighted the superiority of Western practices and thought and matched with Darwin's concept of "survival of the fittest".
- Criticism did arise such as that of the Indian British MP, Dadabhai Naoroji, who expounded in his book *Poverty and Unbritish Rule in India* that British education of Indians benefitted Britain while draining wealth from India and resulted in abject poverty for native peoples.

Key Significance:

- While the ideas of progress and improvement in the nineteenth century did tie the world more closely together, the exploitation of colonies by their governing empires was necessary for this to occur.

Julia M. Zielczynska

Module 4b in Track A: Statelessness

Challenge Question: How did the Partition of British India into India and Pakistan split family possessions and people's idea of 'home'?

Major Concepts: Self-determination: Muslims in India desired a state for themselves and no longer wanted to be a minority; Religious tensions: violence between Muslims and Hindus; Mass migration of people to create homogeneity in regions.

The Partition of India: India comprised of a Hindu majority and a Muslim minority. In 1947, as India gained independence from Britain, which was possible as Britain became weakened by World War II and because of the nationalistic movement led by Mahatma Gandhi that protested their rule, Muslims declared the desire to have their own state, Pakistan. They were motivated by the fact that they would be a majority in Pakistan while they would have a disadvantage in the Hindu-majority India. Many Muslims in India moved to Pakistan. However, now that Pakistan was being claimed as a nation for Muslims, Hindus in the newly created Pakistan moved to India because they felt they would be at a disadvantage if they stayed. In fact, "these feelings of potential disadvantaged proved to be self-fulfilling" and violence sprung in the regions leading millions of people to switch boarders (Robin Hood Fellows of Illuminators Presentation).

The Ways the Partition Split Family Possessions and Changed the Idea of Home:

- Those who moved could only take a fraction of their possessions: only that which they could put in an ox cart or that which they could carry if they were not so lucky
- They left their home for a tent in a refugee camp in the country in which they would arrive. Alternatively, they took over property as Hindus claimed Muslim homes in India, saying they had no right to live there, while Muslims claimed Hindu homes in Pakistan.
- A Custodial Office in India confiscated property owned by Muslims believing they would go to Pakistan and the Muslims needed to reclaim their homes if they stayed.
- Home in a metaphorical sense also changed as those who stayed in their land but were of the minority religion no longer felt as if they belonged and were targeted with violence. Those who moved to the new region often times left behind the place their family lived in for multiple generations. They moved to a place that did not feel like home with little possessions and lived in refugee camps or seized homes.

The True Story of Rana and Subhadra, Hindu Siblings Living in Pakistan, Case Study:

- Rana (represents a Hindu who stays in Pakistan): stayed with his mother because believed the journey would be too difficult for them. Converted to Islam. Did not feel accepted by his own family members for staying and felt isolated from the community.
- Subhadra (represents a Hindu who goes to India): feared that their home in Pakistan would be taken by Muslims, leaving them with nothing. Exchanged houses with someone in India moving to Pakistan. The family remained divided, isolated from one another.
- Both those who stayed and those who left suffered as families were split and their homes either physically or metaphorically changed.

Rapporteur report
Lisa Sheridan

Track A: Statelessness

Due date: 12/09/16

Challenge Question:

**How did Nazis turn German Jews into pariahs?
Did restrictions on citizenship create the conditions for extermination?**

Definition of citizenship:

"A citizen is a member of a community, called state, and this person must **perform duties**, like paying taxes or serving in the army, but also **enjoys some fundamental rights**, such as **protection by the law** and the possibility of **taking part in the social and economic activities** of the country itself." (Team: The Genetics Gang)

or themes:**ih people were characterized as anti-German**

German national identity became more important during the protectionist and nationalist movement after World War One

- o economy struggling under massive war reparations
- o 'Nazi leaders turned their focus towards internal opportunities to save the Germans (Aryans)' (Team: Hunters)

the idea of racial purity popularized - upholding the Aryan race as the superior German race

lead to the characterization of other races and minority groups in Germany like the Jews, Romani's, Slavs, Poles, the disabled and homosexuals (Team: The Stateless) as inferior and non-German.

ih people were alienated from German society

legally

- o "he [a Jew] will have the status of a foreign resident, but he will be without the protection of any foreign Government, so he will have no such status" (Team: The Genetics Gang)

economically

- o Kristallnacht
 - translates as 'Night of Broken Glass'
 - violent riot against Jews by the SA paramilitary forces and German civilians
 - name comes from the shards of broken glass in the street after the windows of Jewish-owned businesses, buildings and synagogues were smashed
- o Germans were actively encouraged to boycott Jewish businesses
- o This directed more custom to 'pure German' businesses, garnering support among German professionals
- o German civilians were seduced into collaborating with the state's discriminatory agenda under the veil of patriotism. (Team: The Genetics Gang)

socially

- o The 1935 Nuremberg Law to "protect German Blood and honor" (Team: Hunters)
- o revocation of civil rights
- e.g. invalidated all marriages between Jews and Gentiles

From Campus to Camps

