

History, Spring 2021  
History 140S  
WF 10:15AM-11:30AM  
1/20 to 4/23

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### **European Empires (Remote Teaching Version)**

Welcome to History 140S: European Empires at Duke University. This course has been designed to introduce you to early modern European history and to advance your understanding of and personal approach to historical methods. The question framing this class is: “What is political modernity?” You will develop a personalized answer to this question in consultation with a wide array of primary and secondary sources and historical approaches to early modern Spain, England, France, Austria, and Netherlands, among other imperial polities. You will determine for yourself the relationship between the imperial self-conception of a polity and political modernity. You will also learn to define colonial empire and determine whether you think that it is the only distinctly modern political form. As the semester progresses, you will probe early modern European monarchs’ self-understanding as emperors and discover the differences between their self-definitions and those of classical, medieval and even non-Western emperors. With reference to the experiences of subaltern peoples and the innovative and often cynical theories which unfolded to address their treatment, you will develop your own account of the features which distinguish colonial empires from other imperial forms. Finally, you will hone your writing, analytic, and historiographical skills in a final paper on the primary source(s) of your selection. This syllabus has been tailored to Zoom and other online platforms, guided by her own initiatives and student feedback during the second half of the Spring 2020 semester.

History 190S meets twice a week, for 75 minutes each session, and earns you one credit.

**Optional course materials:** (available from Duke Textbook Store or on reserve at the library):

John H. Elliott, *Empires of the Atlantic World: Britain and Spain in America, 1492-1830*. New Haven: Yale, 2007

Franz Szabo, *Kaunitz and Enlightened Absolutism, 1753-1780*. Cambridge: Cambridge, 1994

Malick Ghachem, *The Old Régime and the Haitian Revolution*. Cambridge: Cambridge, 2012

Oxford: Oxford, 2008.

Takao Abé, *The Jesuit Mission to New France*. Leiden: Brill, 2011

John Guy, *Tudor England* (Oxford: Oxford, 2000)

Phil Stern, *The Company-State* (Oxford: Oxford, 2012)

### **Additional course materials**

- I will post journal articles on Sakai, although they are also available on the Duke library website.
- Weekly handouts for the group discussions will be provided each Wednesday. We will work through these in class.

### **Course Objectives:**

Upon completion of History 140S, you should be able to:

- 1) Speak confidently about the common historical features of early modern European empires. You will understand the legal, religious, political, cultural and economic differences that distinguished early modern Spain, England, France, Austria and the Netherlands from the medieval political entities which preceded them and from their political form in the present.
- 2) Speak confidently about the differences among early modern European empires. You will understand the political, religious, etc. divergences among empires, whether preexisting or unfolding over the course of the early modern era, and understand which of those distinctions most frequently led to conflict among empires.
- 3) Speak confidently about the changes imposed on subaltern polities by early modern European empires. We will address the distortions of Christian universalism and scholastic political theory which gave rise to modern racism and the legal changes imposed on Native American polities by especially the Spanish and British empires. You will develop a theory of early modern empire which accounts for formal differences and differences in attitude towards subaltern peoples from those of, e.g., ancient empires.
- 4) Read texts using and with reference to a variety of historical methodologies. You will develop reading strategies for approaching a variety of historical texts, including primary sources, intellectual histories, cultural and social histories, religious and political histories, economic histories, works of literary criticism and others. You will learn to identify differences in historical approach and will come to understand which approaches you identify with most closely.
- 5) Write creatively and sustain analysis and argument in an historical essay. Half your grade will be determined by a final paper developed in consultation with your teammates and with me in response to the primary source(s) of your choosing (predetermined options are available, but independently-acquired sources are also an option), divided into first and second drafts. You will have the opportunity to workshop your ideas with your teammates and with me. This will represent the culmination of your efforts to develop your historical voice over the course of the term and should also constitute a good synthesis of the many of the course's themes.
- 6) Engage with the material and with your team members in written and spoken responses. Part of your grade will be determined by informal reactions to the week's material in individual forum

responses. Here you will learn to think synthetically about the themes of each week and about the course in general. You will also learn to discuss your ideas about the reading informally during class time in consultation with a series of guiding questions.

<b>Calculation of Grades</b>		<b>Grading Scale</b>			
Sakai weekly reflection	25 %	A+	98-100	C+	78-79
Participation	25 %	A	93-97	C	73-77
Final paper first draft	20 %	A-	90-92	C-	70-72
Final paper final draft	30 %	B+	88-89	D+	68-69
		B	83-87	D	63-67
		B-	80-82	D-	60-62
				F	0-59

There is ordinarily no pass/fail option in History 140S. Depending on pandemic conditions a grade of Satisfactory/Unsatisfactory may be available.

**Sakai Course Web Site:** <http://sakai.duke.edu>

Your History 140S website contains important information about the course, including the syllabus, grading guidelines, and writing assignments. Please check this site daily. I will also send out emails for important announcements.

### **Readings:**

The syllabus is likely to change in terms of the weekly constitution of readings. I will lecture from the entire set of readings every week.

In general, you aren't required to read more than the equivalent of about 2 articles or 3 primary sources per week. These should be done before the lectures. If you wish to read further into the readings (typically books) on which the lectures are based, they are available on our Sakai site. As the term progresses, I will also upload brief reading guides suggesting passages from the books which could best supplement the lectures and articles.

Since I will lecture from all the readings, including the books, you are strongly encouraged to identify themes that interest you in the lecture and pursue them further in the week's book or books when the lecture is over, especially if this could help you workshop a final paper.

Readings indicated in bold on the syllabus are likely to be the required readings for each week of coursework. The first one chronologically indicated on the syllabus should be read by Wednesday and the second by Friday. If there is any change to this pattern, I will indicate it in an email and across multiple locations on the Sakai.

**Individual reflections:**

Each week, we will create a forum page on the Sakai in which you will type a 300-500-word reflection on the week's lectures. This may be posted between Thursday night and Sunday night. The reflections taken collectively consist of 25% of grade. I encourage you to make these on the longer side if you have not participated much (or at all) during our synchronous sessions!

Please read the reflections of the rest of the class on Sunday night if you can. I'll respond to them as they appear.

**Lectures, attendance, and participation:**

There is an attendance requirement. If you can't make it to a synchronous session, you will not be excused unless you indicate it to me in advance and we come up with a plan for making up your participation grade. Depending on your situation, I may grant you many excused absences, but there must be an arrangement in place before you miss class.

You have three unexcused absences before I lower your grade a full letter grade and five before I give you a failing grade in the class. Attendance and participation will be taken in every class meeting.

Participation has two components. In general, I will lecture for the first half of the class meeting and we will discuss the readings for the second half. The majority of your participation grade will be taken from the seminar discussion of the second half of class. However, lectures also have a heavy participation component. At regular intervals during the lecture, I will pause to discuss an image, paragraph of primary-source text, statistic, etc., and your responses will be recorded for participation.

Students who wish to participate during Zoom lectures will raise their hand or type Q into the chat box. I will pause every 10 minutes for questions and more frequently than that to discuss primary sources with you, but I will also stop for questions during the lecture if necessary. If you raise your hand and I don't see it, type Q.

If you need to take an excused absence, you will be expected to answer the questions used in class discussion in a second (or second and third, if you miss both classes for the week) written reflection.

Those who have been relatively silent in class, but who have not been absent, are highly encouraged to put extra effort into the weekly forum reflections. Although these are separate components of the grade, I will add extra credit to your participation grade in lieu of an A+ grade on individual reflections.

In some cases, we may use the Breakout Rooms feature of Zoom to facilitate discussion of the required reading. However, all participation grades are individual.

**Final paper:**

Much of your grade will be determined by a final paper on an aspect of the early modern European empire of your choice. Near the beginning of class, I will post a series of short visual and textual primary sources on Sakai. You may choose from any of these to serve as the main source for your final paper. Multiple sources (no more than 3, preferably two) are a possibility. You may also find your own primary source(s) for this purpose, but you must have it approved by me via email before you submit your paper proposal (one page, double spaced).

Your assignment will be to write a 12-20-page (double spaced) microhistory or micro-intellectual history of the source of your choosing. This involves contextualizing the source in the cultural climate of early modern Europe more broadly and of the empire of its origin more specifically. What cultural assumptions are in evidence in this source? Do you know their origin? What questions does the source raise? Are you able to answer them with the knowledge you have picked up in class?

In this assignment, looking for details that might be overlooked at first but which only make sense in the larger narratives explored by the class will be of key importance. You may find a traditional microhistory focusing on the hidden dimensions of an individual's lived experience the most accessible option given the limited range of primary sources, but it is not the only option. Intellectual history explaining the cultural assumptions in a narrative or work of art is a strong possibility. You will deploy tools developed in history, anthropology, ethnography, literary and philological studies, sociology and other disciplines and, in addition to the subfields already named, you will incorporate elements of social, gender, geographic, military, political and art history, among others.

The final product will be an historical narrative unfolding within the temporal framework of your choice. This can range from a single day to an era such as the reign of a particular monarch or the heyday of a colonial company. It will explain some historical change (cultural, political, intellectual, literary, artistic) or development over the course of this period with reference to the clues contained within the primary source itself as well as in secondary readings, primarily derived from course materials but also the light research you conduct yourselves.

The first draft, worth 20% of your grade, need not have formally correct citations but should otherwise be as polished as you can make it. If your grade for this draft is an A+, you do not have to change anything for the final paper besides, where applicable, cleaning up citations. Your final draft, worth 30% of grade, must incorporate my feedback and that of your classmates.

You can use any primary source surveyed in the course of lectures, as well as additional ones which I will upload on Sakai. You may also seek out your own primary source to write about, but please check with me once you have one you want to use.

You are encouraged to start talking to me about the final paper as soon as the class starts. You can submit as many drafts as you want, for feedback, before the official draft is due.

**Films and extra credit:**

I will use the “Share Screen” function of Zoom to broadcast our films after class or share a link for watching them on the Sakai. You may write a one-page reflection on a maximum of two movies for one grade percentage point each, added at the end of class. Plagiarism from existing reviews will result in a failing grade.

**Special accommodations:**

Students with disabilities who believe they may need accommodations in this class are encouraged to contact the Student Disability Access Office at **(919) 668-1267** as soon as possible to better ensure that such accommodations can be implemented in a timely fashion.

**DUKE COMMUNITY STANDARD:**

Your participation in this course comes with the expectation that your work will be completed in full observance of the Duke Community Standard (<http://www.integrity.duke.edu/new.html>), as well as the principles of academic integrity and personal honesty. Duke University is a community dedicated to scholarship, leadership, and service and to the principles of honesty, fairness, respect, and accountability. Citizens of this community commit to reflect upon and uphold these principles in all academic and nonacademic endeavors, and to protect and promote a culture of integrity.

Specifically, you are expected to neither give nor receive aid in the completion of exams, quizzes, or any work prepared outside of class that is to be submitted for a grade. It is a violation of the Duke Community Standard to have anyone (including tutors) correct any written work to be turned in for a grade. **If at any point during the semester you decide you wish to consult a tutor, please let me know their name and email address.**

**Student Obligation to Act:** In accordance with the Duke Community Standard, students should act if they witness another student or professor partaking in unethical academic behavior. Appropriate responses include, but are not limited to: approaching the individual(s) observed, contacting the professor or teaching assistant about the event, and/or notifying other faculty. For more information, visit: <http://studentaffairs.duke.edu/conduct/about-us/duke-community-standard>

### CLASS SCHEDULE\*

**\*Readings in bold are required.**

<p><u>January 20</u> <i>Spain &amp; Portugal</i></p> <p>Introduction to the course.</p> <p>Lecture, <i>Empires of the Atlantic World</i>.</p>	<p><u>January 22</u> <i>Portugal</i></p> <p>Elliott, <i>Empires of the Atlantic World</i> (cont'd)</p> <p><b>Letter of Pero Vaz de Caminha in Schwartz, <i>Early Brazil</i></b></p> <p>Film: <i>The Mission</i></p>
<p><u>January 27</u> <i>Spain</i></p> <p>Lecture: Purity of Blood, the Inquisition, and the Expulsion of Moriscos</p>	<p><u>January 29</u> <i>Spain</i></p> <p><b>Francisco Núñez Muley, <i>A Memorandum for the ... Royal Audiencia ... of Granada</i></b></p>
<p><u>February 3</u> <i>Spain</i></p> <p>Lecture: Slavery in the New World</p>	<p><u>February 5</u> <i>Spain</i></p> <p><b>RL Green, "Africans in Spanish Catholic Thought"</b></p>
<p><u>February 10</u> <i>France</i></p> <p>Lecture: Abé, <i>The Jesuit Mission to New France</i> (cont'd)</p> <p>Film: <i>Black Robe</i></p>	<p><u>February 12</u> <i>France</i></p> <p><b>Richard Fiset and Gilles Samson, "Charlesbourg-Royal and France-Roy"</b></p> <p><b>Thwaites, <i>The Jesuit Relations and Allied Documents</i>, excerpts.</b></p>

<p><u>February 17</u> <i>Britain</i></p> <p>Lecture: John Guy, <i>Tudor England</i></p>	<p><u>February 19</u> <i>Britain</i></p> <p><b>Neil Murphy, “Violence, colonization, and Henry VIII’s conquest of France”</b></p>
<p><u>February 24</u> <i>Britain</i></p> <p>Lecture: Phil Stern, <i>The Company-State</i></p>	<p><u>February 26</u> <i>Britain</i></p> <p><b>Henry Turner, <i>The Corporate Commonwealth</i>, Chapter 6: Shakespeare’s “Thing of Nothing”</b></p>
<p><u>March 3</u> <i>N/A</i></p> <p><b>Spring break</b></p>	<p><u>March 5</u> <i>Britain</i></p> <p>Lecture: Slavery and indentured servitude in the British American colonies</p> <p><b>Linford Fisher, “Why shall we have peace to be made slaves”: Indian Surrenderers during and after King Philip’s War</b></p>

<p><u>March 10</u> <i>Netherlands</i></p> <p>Lecture: Grotius and Westphalia</p>	<p><u>March 12</u> <i>Netherlands</i></p> <p><b>José-Manuel Barreto, “Cerberus: The State, the Empire, and the Company as Subjects of International Law in Grotius and the Peace of Westphalia”</b></p>
<p><u>March 17</u> <i>Austria</i></p> <p>Lecture: Franz Szabo, <i>Kaunitz and Enlightened Absolutism</i></p>	<p><u>March 19</u> <i>Enlightened Despotism (Austria)</i></p> <p><b>Stefan Gaarsmand Jacobsen, “Limits to Despotism: Idealizations of Chinese Governance and Legitimizations of Absolutist Europe”</b></p>
<p><u>March 24</u> <i>Prussia</i></p> <p>Lecture: Absolutist Prussia</p>	<p><u>March 26</u> <i>Prussia</i></p> <p><b>Aleksandar Molnar, “Boundaries of Enlightened Absolutism: Kant and Frederick the Great”</b></p>

<p style="text-align: center;"><u>March 31</u> <i>Portugal</i></p> <p style="text-align: center;">Lecture: The Lisbon Earthquake and Pombal</p>	<p style="text-align: center;"><u>April 2</u> <i>Portugal</i></p> <p style="text-align: center;"><b>Miguel Pereira Lopes, “Leading by fear and by love: Niccolò Machiavelli and the enlightened despotism of the Marquis of Pombal in the eighteenth century Portugal”</b></p>
<p style="text-align: center;"><u>April 7</u> <i>France</i></p> <p style="text-align: center;">Lecture: The French Revolution</p>	<p style="text-align: center;"><u>April 9</u> <i>France</i></p> <p style="text-align: center;"><b>Lynn Hunt, <i>The Family Romance of the French Revolution</i>, chapter 3</b></p>
<p style="text-align: center;"><u>April 14</u> <i>France</i></p> <p style="text-align: center;">Lecture: The French Revolution, cont’d.</p>	<p style="text-align: center;"><u>April 16</u> <i>Haiti</i></p> <p style="text-align: center;"><b>Philippe Girard, “What’s in a Name? Slave Trading During the French and Haitian Revolutions”</b></p>

<p style="text-align: center;"><u>April 21</u> <i>Haiti</i></p> <p style="text-align: center;">Lecture: The Haitian Revolution</p>	<p style="text-align: center;"><u>April 23</u> <i>France &amp; Haiti</i></p> <p style="text-align: center;"><b>Philip Dwyer, “Remembering and Forgetting in Contemporary France: Napoleon, Slavery, and the French History Wars”</b></p> <p style="text-align: center;">Paper due April 29</p>
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