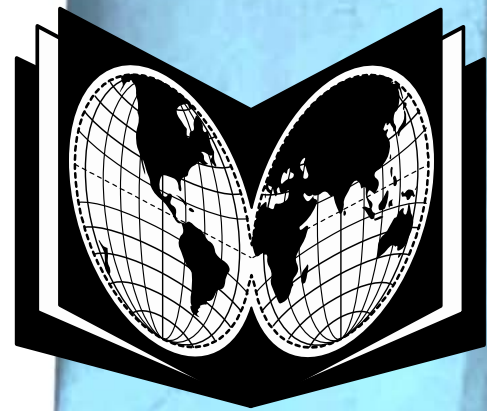


# GLOBAL HISTORY LAB!

Welcome  
Back!



**Global History Lab**  
PRINCETON UNIVERSITY


PRINCETON UNIVERSITY

**Princeton Online**  
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# The Rise of Online Learning


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## Global History Lab

Learn the span of world history from 1300 to the present.



**PRINCETON UNIVERSITY**

10,593 already enrolled!

**Enroll**  
Started Sep 6, 2019

☐ I would like to receive email from PrincetonX and learn about other offerings related to Global History Lab.

### About this course

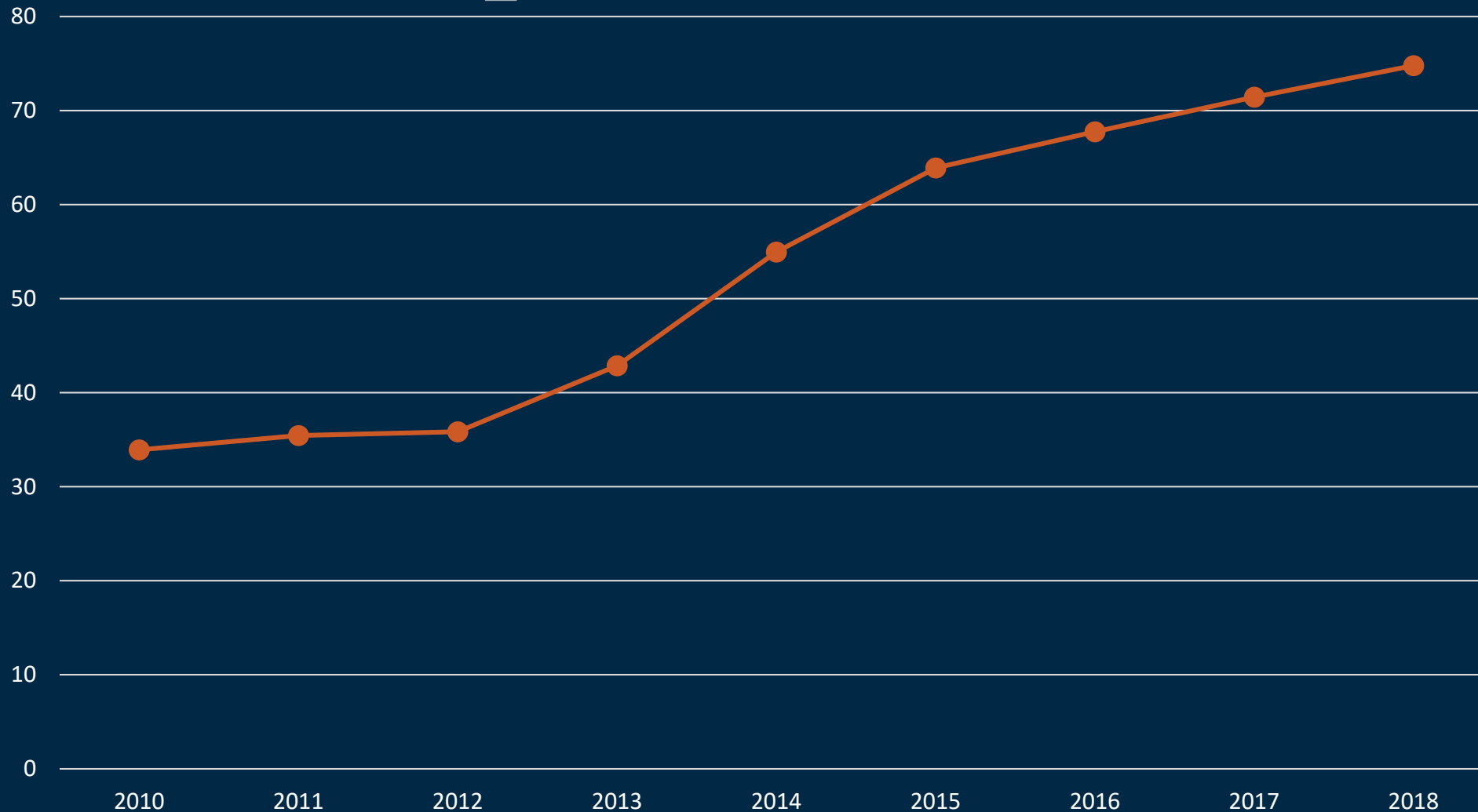
In this global history course, you will learn not just by reading and watching lectures, but also by analyzing historical documents and applying your knowledge. The core of this course is a series of weekly lab assignments in which you and your fellow students will work in teams to use historical knowledge from the course to solve problems and develop new connections and interpretations of primary historical materials.

[+ More about this course](#)

🕒 Length:	12 Weeks
👤 Effort:	3–7 hours per week
🏛️ Institution:	<a href="#">PrincetonX</a>
📖 Subject:	<a href="#">Humanities</a>
⚙️ Level:	Intermediate

Above: Online courses offered by Princeton. Right: The GHL's 2019 world history course on edX.

# Millions *of* Displaced Persons *per* Year

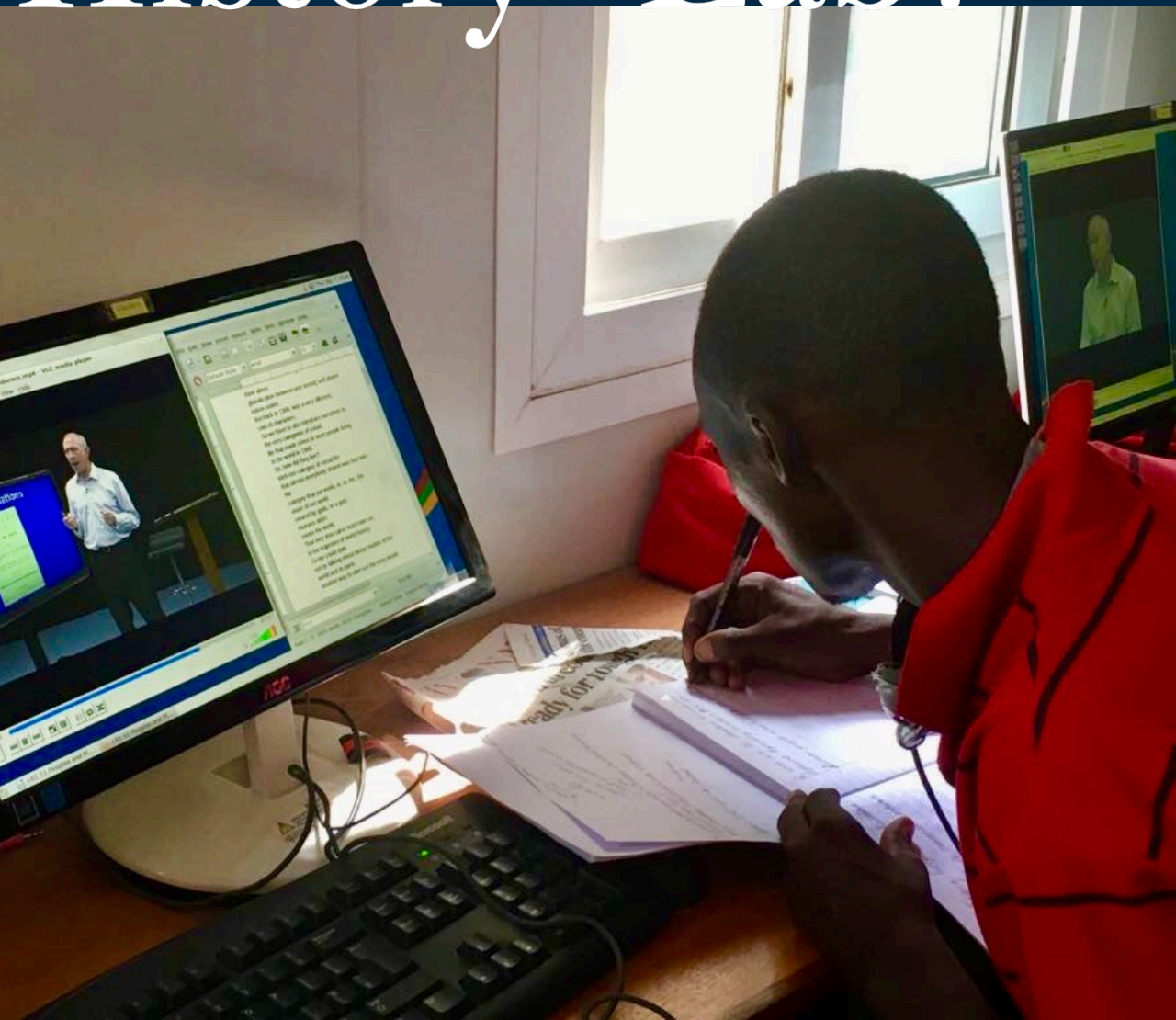


Source: UNHCR Persons of Concern,  
<http://popstats.unhcr.org>,  
accessed January 12, 2020.





# What is the Global History Lab?



The GHL's online classroom brings together learners from all over the world to learn with and from each other.



2 Students work together to create narrative maps of events in world history.



Collaboration.  
Conversation.  
*Connection.*





# *Co-creating* Historical Knowledge

Learners work on historical case studies in small groups, uploading their work to the class gallery space.



# Bridging Differences and Distances

Assignment Lab | Submit your... Global History Lab 2019 - Learn... onlineprinceton.princeton.edu/gallerytool/ghl2019/

## Gallery

Show All Submissions Track Track C: War From Case Study 6, Week 8 Search

The Maji Maji Rebellion

From 1905 to 1907, armed white people groups of Achikwa Tobaiaa...  
The Maji Maji Rebellion was a series of uprisings in German East Africa...  
The Maji Maji Rebellion was a series of uprisings in German East Africa...

[Track C: War](#)  
owennord JIV Squad 2

The worst of humankind

Track C: War  
paulhundal Technology of War 8

The Maji Maji rebellion.

Track C: War  
julioramirez12 TEAM OF ONE - War and its consequences (impact) 5

Raining Death


Track C: War  
seragorucu TT 4

Above: The course gallery space. Right: A case study written by students in Athens.

Vietnam-War-final-draft.pdf +

princeton.edu/gallerytool/ghl2019/wp-content/uploads/sites/6/2019/12/Vietnam-War-final-draft.pdf

## The Vietnam War: A War in Vain?



Challenge Question

Why did the Vietnam War provoke such passionate debate and protest in the United States? Compare and contrast the different views of the conflict presented in these readings and try to explain the divide between the war's supporters and opponents.

Vietnam's civil war was meant to be one of the most controversial and influential events in the post-World War II era. Vietnam, a country situated in the South Eastern Asian peninsula of Indochina, became a French colony in the 19th century. During World War II, it was occupied by the

# Sample student reports from Princeton and Geneva on what they learned from peers in Africa and the Middle East.

Insight From The Rwandan Presentations

After listening in on 5 presentations this past week by a group of students from Rwanda, it was interesting to see how globalization has affected the peripheries and in this case: Rwanda. From these presentations, I observed two interesting patterns: the rise of globalization leading to the commodification of culture, and western influences disrupting culture.

We see this commodification of culture in two presentations in particular. The first one talks about the Burundian drummers. Burundi is a country that borders Rwanda and has many aspects of music and dance imbedded in its culture. The student juxtaposes the past drumming attire and practices with the new drumming attire and practices to show how the drums not only are a form of self-expression, like in the past, but also an occupation now for the drummers. The student shows the drummers performing for tourists to show how the burundians are commodifying their culture to survive. There is also a cultural mixing of dances with their drums, which shows the effects of globalization on their cultural expression. Another example of this commodification of culture is with the Twa that migrated from Burundi to Rwanda. The Twa people had a rough time in Burundi and migrated due to a political crisis. When they migrated to Rwanda, they brought with them their pottery making skills, which helped them maintain their cultural identity. However, they also sold this pottery to survive in Rwanda. Pottery making was now a major form of income for the Twa. Once again, we see this theme of cultural commodification for survival.

Another major aspect to consider is how globalization disrupted the culture of the Rwandan people. The first example we see this in is the fashion of the Rwandan people. The student explained the cultural practices and functions behind the production and wearing of different styles of Rwandan clothing like the Umukenshero and Umushamba. Each style has a different purpose (whether it be religious, hunting or even to show status) and is made out of the skin of different animals like impalas and lions. The student also showed the process of how they made the clothing and used milk to soften it. As a result of globalization, their traditional clothing has become more efficient and sleek by using western materials. On the other hand, the student believes that "Rwanda's youth are melting completely in the western clothing and culture and does not allow for their own cultural appreciation." As a result, we see a loss of culture (that was reflected in clothing) due to this globalization. One final example of this western culture disrupting culture is the shift in language. Rwanda was originally a French colony, and the French came in and made them shift their language to French. This shows a society that was forced to conform to the west. Furthermore, in 2008, Rwanda was shifted again from a French-speaking country to an English speaking country. This caused a lot of problems for Rwanda that they eventually overcame. The manipulation of language shows how the West constantly disrupts a society like Rwanda forcing them to conform their expression from their native tongue to that of other cultures like the French and English.

These presentations were extremely interesting to listen to and show the effects of globalization on the peripheries and their culture in general. In Rwanda, we see the disruption and commodification of culture that resulted from globalization.

Learning from and about Others

Rwanda Project Report

Russell Kim

What do these projects tell us about migration, society, culture and economies in flux in Africa/Middle East?

Some of the stories on culture are fascinating. They were relics from an age before colonization, when human and economic drivers in the last few hundred years forced them to save their culture. For example, the Twa culture was known for their pottery skills - which were an expression of their identity. However, this skill became less valued by society as industrialization took place and focused more on efficient production on staple goods. They were originally used for cooking, fetching water, and other menial tasks, but their purpose fell short as soon as industrialized goods that appeared that were both cheaper and better.

Other countries have modern crises like the current refugee crisis in Yemen. Immigrants from East Africa are accused of bringing diseases like Cholera into the country. However, rising uprisings of xenophobia have implanted themselves in the news, accusing the immigrants of bringing bad fortune to the country, as they have had a history of illegal immigration by ship.

What does this tell us about globalization in the past few decades?

The overarching theme of these presentations has to do with change. More specifically, parts of Rwandan culture that have been changed by the political or cultural instability that they have faced much of their modern history. German, and later Belgian, colonization of the country in the 19th and 20th century was a product of race for empires to quickly exploit other areas' land for their own consumption, and therefore, raise their own living standards.

But this also requires human labour to be shipped and exported - leading to minority populations in other countries that create political instability. It seems that above all, economic motives are the key to driving world change.

Globalization, although an excellent way to increase net wealth overall according to Ricard, can cause rampant wealth inequality due to the different sizes and resources of various countries. It can also lead to the homogenization of cultures, as more people immigrate from country to country, causing cultural clash and instability.

What are some key facts that you learned that you think other students in HIS 201 should know, especially if they are faced with an exam question - say, about the history of statelessness (Track A) or war (Track C), etc?

- There is a very ancient historical connection between the two countries (Yemen and Ethiopia) that seems to have been forgotten, overshadowed by the new subject of migration. There has been movement back-and-forth between east Africa and Yemen for centuries
- Old cultural remedies still exist alongside modern medicine

Report for case studies HW

Geneva Hunters  
Gael, Carlos, Sarah

Track D - Integration by Carlos

Why were the Qing skeptical of 'opening up' to Europeans and Americans in the mid-to-late nineteenth century? How did trade and warfare shape political and economic development in China?

This case study clearly explains to us the reasons why the Chinese were skeptical about "opening up" culturally, economically and religiously. The First Opium War ended with the signing of the 1842 Treaty of Nanjing, which was an unequal accord since Britain had no obligations in return. In fact, the treaty gave considerably advantages to the British, such as four Chinese ports opened for foreigner trade, the cession of Hong Kong, trade at fixed tariffs and also a war reparation fine of 21 million dollars. Similar concessions were also given to the United in the 1844 Treaty of Wanghia, leaving the Qing dynasty worried about the bad foreign influence over their citizen as well as concerns about the Christian missionaries and the integrity of their ethnicity, which they thought to be superior.

Case Study 1 by HCL examines the consequences of the 1842 Treaty of Nanjing, which resulted in the opening of the Chinese Empire after a long tradition of protectionism towards the Western countries. Free trade was supposed to end the conflicts between the Chinese and the Western, but instead it made the Qing dynasty be sceptical about a possible exploitation of the British and made the relations between the 2 countries far more difficult and "far from diplomatic". The British also benefited from extraterritoriality, which was a law that stipulated that foreigners who disobeyed Chinese law in China had to be judged and punished by their own governments. The extraterritoriality was usually misread by western citizens, who used it for their own advantages, making the Qing also worried about bad influence on the Chinese population. Another concern of the Qing dynasty was about the religious influence of the Christian missionaries, who were moving across the mainland diffusing their faith and ideology. Not only were they worried about the religious influence, but also about the financial and political corruption that was carried on by these missionaries, "completely ignoring Chinese sovereignty within their state."

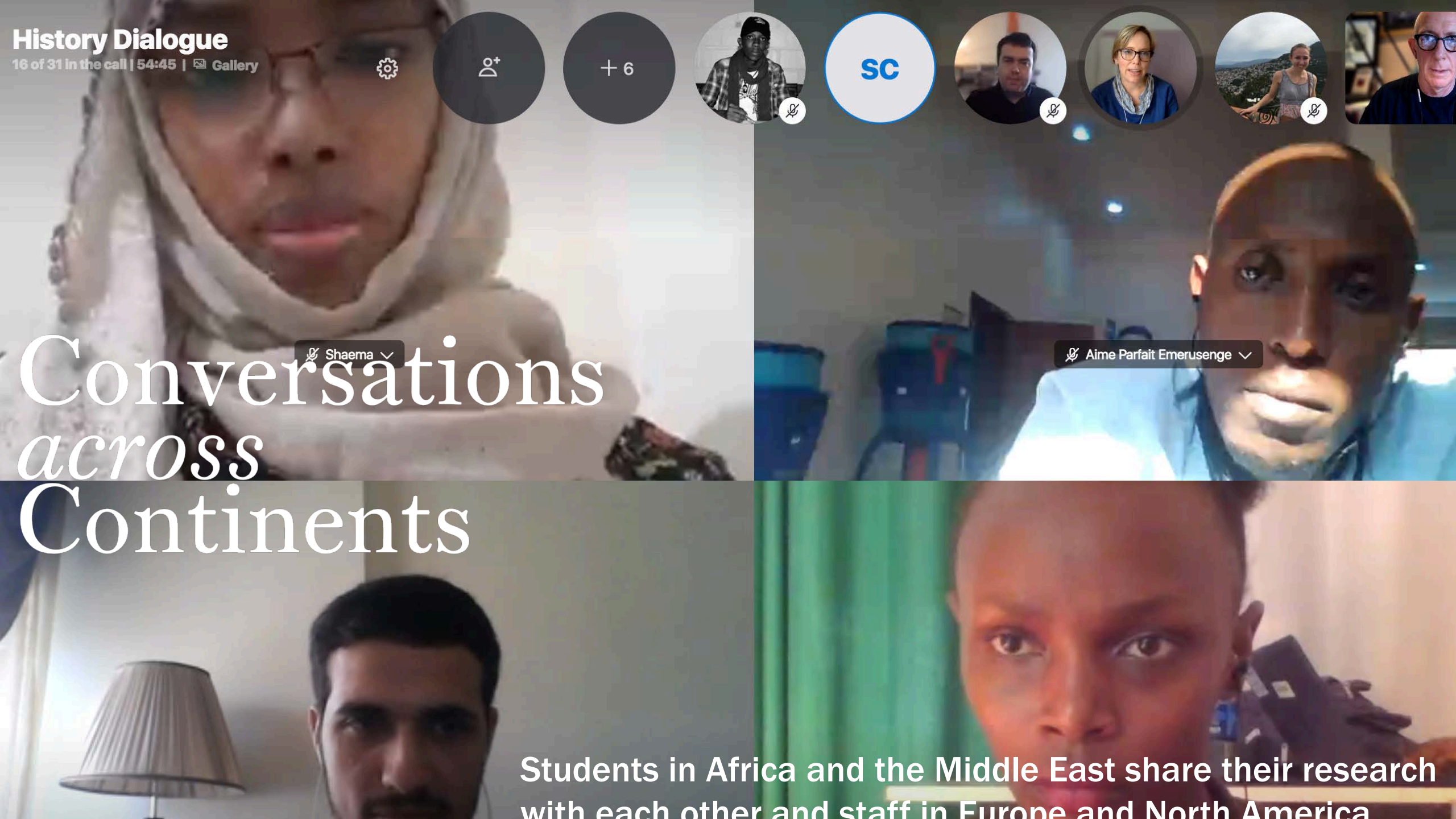
Another problem that faced China was the huge war reparation penalty of 21 million dollars, which put a great amount of pressure on the Qing and the Chinese economy and politics throughout the second half of the 19th century. As a matter of fact, after the 1842 Treaty of Nanjing and the 1858 treaties of Tianjin, China lost the dominance continuously in its territory. As a consequence, the Chinese ended up humiliated by these treaties and submitted to more powerful western countries, the beginning of the era of imperialism.



# History *Dialogues*

Learners develop skills in oral history, project design, and historical analysis as they carry out independent research projects.

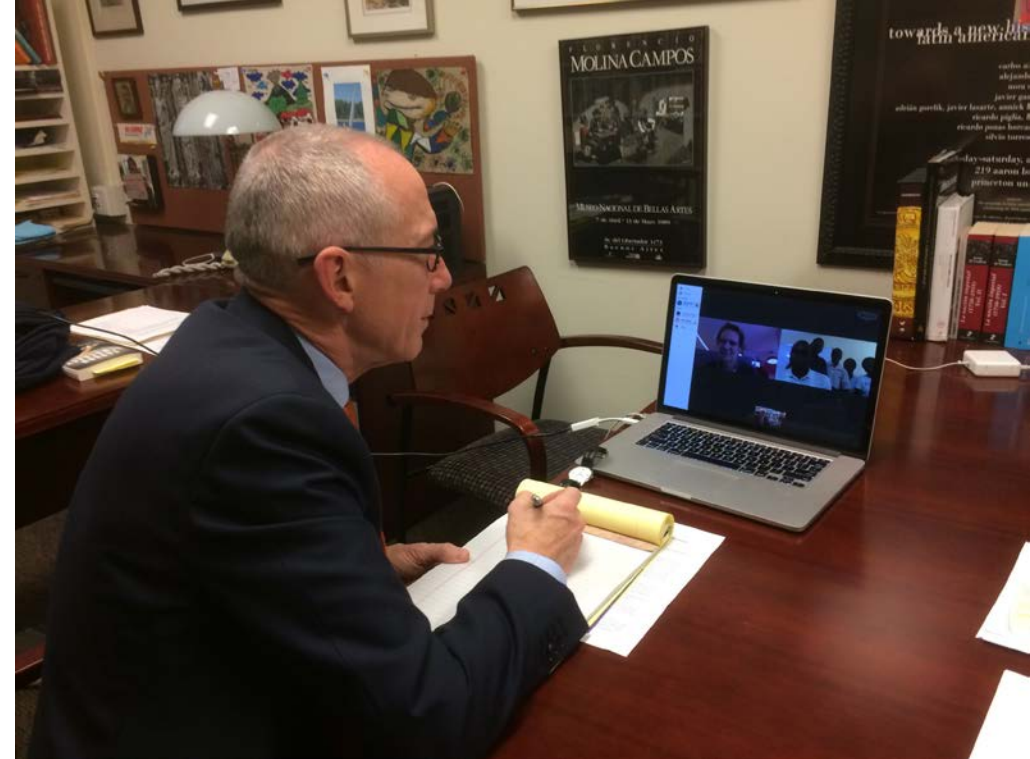




# Conversations *across* Continents

Students in Africa and the Middle East share their research with each other and staff in Europe and North America





New  
Technologies





# Face-to-Face Connection

Students in (clockwise from top left)  
Uganda, Kenya, and Jordan with  
members of the GHL teaching staff.





*Current Global Partners*



Europe

Teams at partner institutions in Athens and Paris.









Princeton

Paris

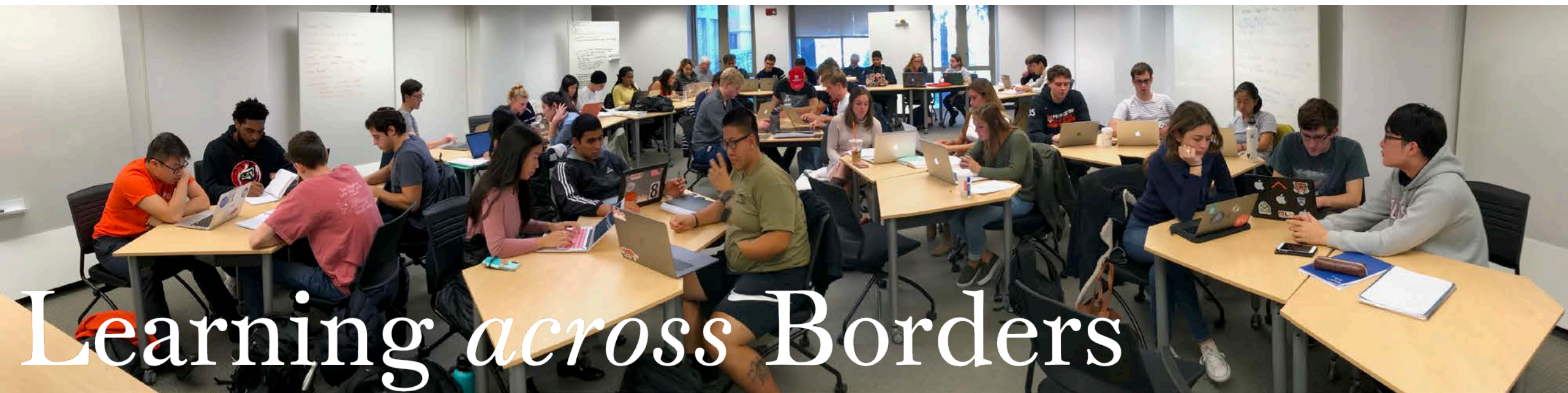
Athens

Kigali

Kiryandongo

Partner institutions  
*January 2020*





Learning *across* Borders





Clockwise from top left: Students in Kigali; research presentation by Aline, a student in Kigali; students in Kakuma.

*Creating Opportunity*

# THE INFLUENCES OF WOMEN EMPOWERMENT IN SOCIO-ECONOMIC AND POLITICAL DEVELOPMENT IN GASABO DISTRICT, 2000-2018

PRESENTED BY ALINE IRASUBIZA





# Inverting Hierarchies



Right: Case studies created by refugee learners (several of whom are pictured above) and shared on the course gallery space.

## The Universal Declaration of Human Rights related to Stateless

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

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

Following the inconceivable atrocities during the thirty years world wars, its predatory nature was vividly seen. It was also seen that in such a large scale war all are entangled and interdependent. Because of the war states failed to provide protections, many people became stateless. So nations wanted a new model that but not only local. Consequently, UN and the Human Right Commission were nations who had been active in those atrocities. Religious organizations and E Thomas Jefferson and John Lock had been discoursed the notion of "all men are equal" was the world wars that helped to sink into the mind of the empires. The war was a strong relationship between peace and preservation of human right. So, it might be said that the Charter, UDHR and other salient humanistic documents are the product of

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



Kakuma Refugee Camp

have seen in all other discussion, slaves, indentured laborers, marginalized 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 have from the state. UDHR is designed to protect **individual rights** and it goes beyond national boundaries, so it would have significant positive impact to stateless if implemented.

<sup>1</sup> [http://www.un.org/en/udhrbook/pdf/udhr\\_booklet\\_en\\_web.pdf](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.

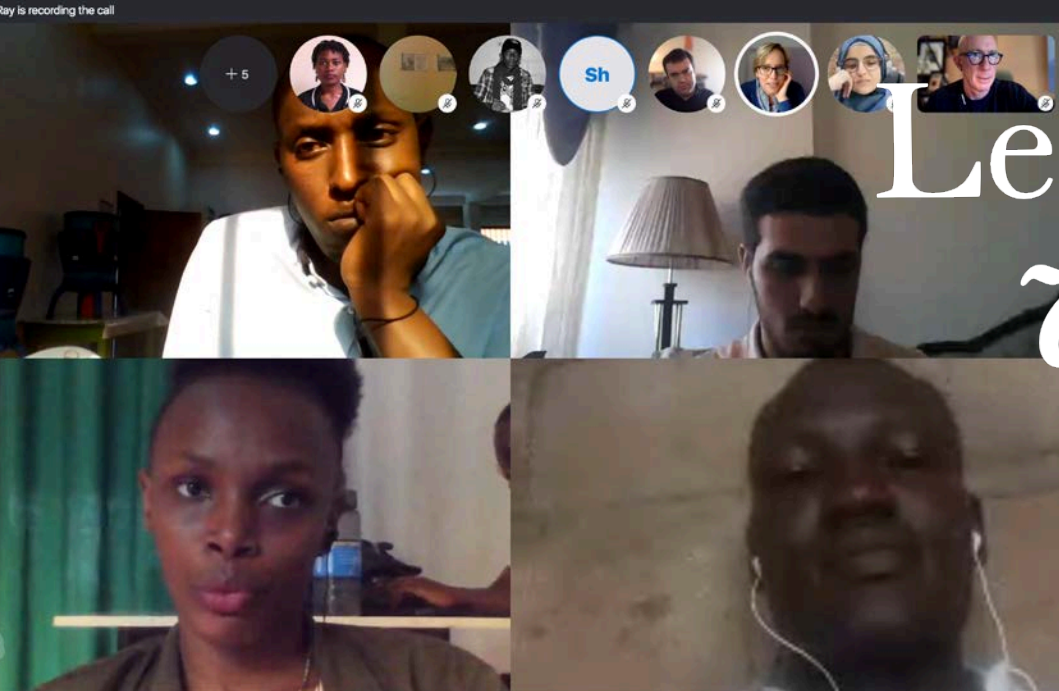
### Arab Revolt

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 Atatürk, 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)





# Learning *with & from* each other

Above: Students share their research proposals with each other. Right: Princeton undergraduates and teaching staff learn from the final presentations of student-researchers in Kigali.







Partner institutions  
*March 2020*





 Confirmed  Provisional

Partner institutions  
*September 2020*



# The Right to Research *Together*

**Business Development in Kakuma**  
*(The disguising face of Kakuma Refugee Camp)*

GLOBAL  
HISTORY  
LAB

THE MEDIA AND ITS EFFECTS ON  
THE COLLISION OF EAST AFRICAN  
MIGRATION AND YEMEN HEALTH  
CRISIS

**Traditional Medicine & Modern  
Medicine Exist on a Continuum**

Prepared by Phocas Maniraguha

BEFORE the interview:  
how to prepare

- > Identifying and Contact the interviewee.
- > Prepare time and place for meeting.
- > Prepare the interview questions
- Build Relationship
- get interpreter
- background research
- Get consent from interviewees
- prepare recording equipment and make sure it works.



BY: SHAEMA O

IMAGE OF EAST AFRICANS LIVING IN CHOCK, DIBOUTI, TO STAY