

Cameron Miller
Geography 335 AB

- 1) **Use ideas from Hall (1992) to analyze the map on page 2 of the syllabus. Your answer must use one key term and Hall (1992) to explain your analysis. (50-150 words; 5 points possible)**
Hall (1992) examines “The West and the Rest” as a discourse. *Discourse* is used similarly to the term *ideology*; however, ideology was originally defined in opposition to “objective”, scientifically verifiable truths. *Discourse* acknowledges that different, often contradictory, but still valid, truths can be realized using the same observations. The enclosed map puts the United States at the center, the place of most importance on the page. Due to the nature of the globe, any center is physically arbitrary, so it must be placed along other emotional, social, intellectual, or political reasons. These decisions often fall into Hall’s *Regime of Truth* – the use of discourse to regulate power. Placing the U.S. so prominently in this map maintains its rhetorical position on the top of the world hierarchy. Depicting “The West” as being the center of the world and therefore better than “the rest” justifies Western dominion over the globe. **(148 words)**

- 2) **How does Haiti’s Article 44 exemplify anti-colonialism? Your answer must cite at least one reading. Instead of dates and names, focus on the importance of the broader actions. (100 – 200 words; 10 points possible)**
Anti-colonialism moves beyond mere political independence. It isn’t the colonial elite passing on power to local elite to carry on the same old injustices, it’s when the marginalized seize power for themselves and pursue true self-determination. Article 44 is a particularly exemplary part of Haiti’s anti-colonial history, in its establishment of the complete freedom of all former slaves that enter its jurisdiction. French Sibylle Fischer’s 1789 Declaration of the Rights of Man and of the Citizen declares “men are born free and equal in rights” - but this is really an abstract. The Haitian Constitution *specifically* states that slavery is abolished “in this territory”, signifying “the location where freedom would be made real” (Ferrer 2012, 50). Unlike the rest of the world at the time, Haiti established a clear geography that would uphold its anti-slavery sentiments. The fact that this was enshrined in the Constitution, and upheld legal challenge from Britain in the case of the seven escaped Jamaican men, signified to the entire world, “Yes, we’re really serious about this. This isn’t a flimsy law that will be overturned in a year.” **(183 words)**

- 3) **Use either the Truman Doctrine or the “Hearts and Minds” podcast to explain modernization theory’s importance beyond promoting economic growth. Your analysis should engage with at least two course readings, one of which could be the Vision/podcast you choose to explain. (50-150 words; 5 points possible)**
Truman establishes Modernization as being just as much a social/political project as an economic one. While only explicitly mentioning Communism once, it’s clear what he’s discussing. “...survival and integrity of the Greek nation are of grave importance...If Greece should fall...Confusion and disorder might well spread throughout the entire Middle East... [and] upon those countries in Europe whose peoples are struggling...” (Truman 1947). This is basically Domino Theory, prophesizing the coming red tide that only the U.S. and friends and their bank loans are equipped to stop. Gilman (2003) discusses this, and how Modernization was not about *finding* some ultimate form for all nations to come towards, it was about forcing the globe into the perfect political, social, economic form that the U.S. had *already* achieved - something superior to the Frankenstein version of modernism that theorists claimed Communists stood for. To follow Russia would be to deny one’s ‘inevitable destiny’. **(150 words)**

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- 4) **Apply the postcolonial critique to the case of an international relationship that is not between a former colony / colonizer (Latin America and some Asian countries are good options). What is the meaning of postcolonialism beyond the literal independence of a nation-state? Your answer must cite at least one reading (Kothari 2006; or another) to explain your analysis. (100 – 200 words; 10 points possible)**

The post-colonial critique makes distinction between political independence, and true self-determination afforded by economic independence. The United States use capitalism as a means of control - it extends a financial hand in a Trumpesque move, pulling others in with an initially unassuming but aggressive grasp to assert dominance. Rostow (1960) marks a modern, independent nation as one that is involved with others by *choice*, rather than necessity, yet Modernization in practice denied many this independence. Gilman (2003) notes that, from the established assumption that modernism is an unquestionable, “objective truth”, it follows that any *means* of modernization are justified, which then leads to the least savory parts of U.S. foreign policy. Gilman highlights America’s preference for “developmental dictatorships” over “vulnerable democracies” - to this point we can look at the variety of coups employed by the CIA through Latin America and elsewhere, in places like Guatemala (lecture, 1/22/2020). Much like the age of colonialism that came before, this involves “help” to the “less developed”, which ultimately provides the project managers with more than any of the people who are meant to be helped. American ‘colonialism’ involves less official governmental dominion over other geographies, but the result is much the same. **(200 words)**

- 5) **What would a dependency theorist say about Bretton Woods? What would a modernization theorist say about Bretton Woods? (200 – 300 words, 10 points possible)**

Bretton Woods is sort of the Modernism birthday, so I’d imagine many theorists who weren’t there would visit if they had a time machine. Although the term Modernism would not become more widespread to describe development until 1959 (Gilman 2003), 15 years later than the Bretton Woods meeting, many of the mechanisms that modernists would use to enact their grand visions were born there – the groups that would become the International Monetary Fund, the World Trade Organization, and the World Bank. Dependency Theory, on the other hand, is a Marxist theory, although unlike either Marxism or Modernism, it was developed not just *for* but also *by* the Third World (Isbister 2003). This theory almost describes the U.S. as using capitalism like a drug - getting others hooked into the system to fuel its own business ventures. So I can imagine Dependency Theorists time travelers would not be bringing gifts to the birth of these three large financial institutions, who get to come in to nations across the world and say what’s what. In my analogy, they are drug lords who come to settle and dominate poor neighborhoods. Or, perhaps a more apt analogy is like the *War on Drugs* rather than drugs themselves – an endless attack on symptoms to exert more control and make more money than a cure could provide. A key point of Dependency Theory is the phrase “**I underdevelop you.**” This statement speaks to the fact that underdevelopment is not some coincidental status a nation has, its an active process than the minority world has imposed on the majority world – first through colonialism and now with powers like these three capitalist institutions. **(275 words)**