

International History

Academic year 2018-2019

The Imperial Republic: France and the World, 1870–1960

HI114 - Spring - 6 ECTS
Wednesdays 8.15–10

Course Description

Whereas French history was once written as the inexorable rise of republicanism, more recent scholarship has complicated this narrative by pointing to the republic's fraught relationship with colonial subjecthood throughout France's empire. This seminar explores the central tension between republicanism and empire from the Third Republic through to the second wave of decolonization. In an initial survey, students will gain an overview of the legal patchwork through which the empire was stitched together over time, ranging from the legal fiction of a French Algeria as an integral part of the hexagon to straightforward colonies such as Cochinchina and League of Nations mandates such as Cameroon and Syria. The remainder of the seminar will then deal with the multiple tensions that arose between this patchwork and the centralist myth of citizenship, on which French republicanism put such a premium. In the process, students will also learn about the ways in which anticolonial movements related to French republicanism.

> PROFESSOR

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[Office hours](#)
Tuesday 10:00–12:00

> ASSISTANT

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Syllabus

Course Requirements

1. Term Paper: 50% of final grade; 4,000 words; deadline June 9, 2019 (by email to professor and TA)

Term papers of 5,000 words (including the footnotes, but excluding the bibliography) should deal with a clearly circumscribed historical topic and address a viable research question. Topic and question should be related to the French Empire, be developed by the student, and discussed in advance with the instructor. For this purpose, students must submit (by email, to professor and TA) a 300-word abstract by April 26, which states the title, topic, question, and structure of the future paper. This serves as a basis for discussion in the office hours. Once you have submitted your abstract please make an appointment here:

https://docs.google.com/spreadsheets/d/1ECmV28YZOkGQrTE6_UVThlx8BmjIw2MfYvmGhN6Tzq4/edit#gid=0

For general reference of how to write term papers, please read the guidelines (available on Moodle) carefully. Two sessions will be devoted to academic writing. When in doubt you can also refer to this online guide for writing academic research papers: <https://writing.wisc.edu/Handbook/index.html>

2. Book Presentation and Review: 20% of final grade; 800–1,000 words; deadline Friday noon before class presentation.

From the week-by-week list below you must choose one book to present in class and write a review of it. Book reviews are standalone pieces of 800–1,000 words, which should summarize the book's content (ideally not on a chapter-by-chapter basis, but as a whole), approach, and main arguments in relation to the wider historiography of the relevant topic. They should also contain explicit praise and/or criticism. For reference, please read through the book reviews of the *American Historical Review* as well as prior reviews of the book that you pick. The reviews must be submitted to all course participants by Friday noon before your presentation of the book. Feedback on the written reviews will be provided in the office hour (ideally together with discussing your abstract, if possible).

The book presentation in class should be concise (7 minutes as an absolute maximum) and refrain from summarizing the book's content once more, which through your written review will be known to all course participants before your presentation. Rather, it should relate the book's arguments to the general required reading of the session in which you present the book. Does it support or complement the arguments made in the required reading? In what way? Does it shed a different light on them or contradict them? Your presentation should thus serve as an opener of the discussion rather than as a standalone review.

3. Class Participation: 30% of final grade

Just like an orchestra, a history seminar is only as good as the individual effort of all its participants. Please come to every class equipped with a thorough reading of the assigned texts, prepared answers to the questions that you find below for each session, as well as questions of your own. Make yourself heard in class and we will all benefit as a group.

In order to integrate reading and writing exercises, every student has to write a one-page summary (ca. 400 words) of the first item on the list of required readings in one week: students with surnames A–G for week 2 (February 27), H–P for week 3, and Q–Z for week 4. These are not graded, should be submitted by email to the TA only, who will provide a brief feedback on them.

Course Structure

The seminar is divided into two blocks, of which the first covers the semesters first two thirds, the second the last third. In between there will be the Easter and Labor Day breaks, as well as a session prepared and chaired by the teaching assistant, which generally works like a normal session, but also allows you to ask questions and gain insights about how a Ph.D. works. The first block concerns how the imperial edifice was built and maintained, the second concerns decolonization. There is thus a chronological dimension to the overall seminar structure.

Within this overall framework, many sessions are devoted to specific topics, such as human rights, migration, or religion—usually with a focus on a specific place, such as West Africa and/or the metropole. A topical and geographical logic is thus folded into the overarching chronological framework. Virtually all sessions in one way or another concern the interrelationship between law, politics, and society, while several sessions deal with questions of international relations, too. Although this is decidedly a history seminar, in the spirit of the institute, there is thus a marked interdisciplinary dimension to it.

Please read the topical introduction and the question for each week below and come to class prepared with an answer. In order to spread participation in our discussion, I will typically ask one student per week

to offer their thoughts on these questions, so to kick-start our discussion. Some of the more topical weeks include the reading of different kinds of primary sources. This isn't much work, but hopefully helps the discussion. So, please look at these sources with the question in mind of whether they support or contradict—or how they relate to—the main argument of the required reading in that week.

1. February 20: Introduction

Who are we? Distribution of presentations.

Methods and Techniques:

How to prepare and deliver a good presentation. The 5–7-minute rule, brevity, and precision.

Part I: Piecing Together an Empire

2. February 27: Colonialism, Imperialism, France

Topic/Question:

Colonialism was long a niche topic in the historiography of European nations, perhaps in the French case even more so than in the British case—perhaps because the French Empire was relatively smaller, but also because France's nature as a republic after 1870 invited political historians in particular to circumscribe their purview to the more fully republican context of the metropolitan hexagon. The postcolonial turn and the rise of global history have dramatically redressed this neglect in recent decades. In this session, we will first try to understand what historians usually mean when using terms such as colonialism, imperialism, and empire; and how these relate to the French case. What were the specificities of the French Empire and what did it have in common with other empires? And how has the global turn in historiography affected the writing of twentieth-century French history?

Required Reading:

Osterhammel, Jürgen. *Colonialism: A Theoretical Overview*. Princeton, NJ: Markus Wiener Publishers, 1997. 1–22.

Todd, David. "A French Imperial Meridian, 1814–1870." *Past and Present*, 210, no. 1 (2011): 155–86.

Frader, Laura. "French History: Old Paradigms, Current Tendencies, New Directions." *French Politics, Culture & Society*, 32, no. 2 (2014): 21–33.

Possible Presentations / Reviews:

Aldrich, Robert. *Greater France: A History of French Overseas Expansion*. Basingstoke: Palgrave, 2002.

Burbank, Jane, and Frederick Cooper. *Empires in World History: Power and the Politics of Difference*. Princeton: Princeton University Press, 2011.

3. March 6: Empire, Republic, and the “Civilizing Mission”

Topic/Question:

Whereas republicanism at home prized a unified legal system and exalted popular sovereignty, both centered on the figure of the “citizen,” the overseas empire amounted to a patchwork of layered sovereignties and legal regimes of exception that treated most colonial populations as “subjects” and thus excluded them from citizenship and political participation. The argument of France having a “civilizing mission” became something like a sleight of hand to resolve that tension. But the French colonial state remained undecided whether to “assimilate” or merely “associate” its colonies and their populations. In this

session we will ask how these ambivalences and tensions played out, from the perspective both of French decision-makers and the colonized, focusing particularly on West Africa.

Required Reading:

Conklin, Alice L. *A Mission to Civilize: The Republican Idea of Empire in France and West Africa, 1895–1930*. Stanford, California: Stanford University Press, 2001. 1–37.

Wilder, Gary. *The French Imperial Nation-State: Negritude and Colonial Humanism Between the Two World Wars*. Chicago: University of Chicago Press, 2005. 3–23.

Cooper, Frederick. "The French Imperial Nation-State: Negritude and Colonial Humanism between the Two World Wars (Book Review)." *The Journal of Modern History* 80, no. 2 (2008): 436–8.

Possible Presentations / Reviews:

Betts, Raymond F. *Assimilation and Association in French Colonial Theory, 1890–1914*. New York: Columbia University Press, 1961.

4. March 13: Colonialism and Human Rights

Topic/Question:

Pointing to the Enlightenment, the Revolution of 1789, and its Declaration of the Rights of Man and of the Citizen, French republicans were fond of portraying their country as the birthplace of human rights. But colonialism and human rights made for an awkward pair. Adopting a *longue-durée* perspective, this session is devoted to their relationship. Whereas some historians have argued that human rights discourse empowered resistance against oppression, notably in the case of Saint Domingue/Haiti (Dubois), others have held that this is an anachronism (Moyn). Taking into account Conklin's survey of the West African case and the book presentations, who has the most convincing arguments?

Required Reading:

Conklin, Alice L. "Colonialism and Human Rights: A Contradiction in Terms? The Case of France and West Africa, 1895–1914." *The American Historical Review*, 103, no. 2 (1998): 419–42.

Dubois, Laurent. 2006. "An Enslaved Enlightenment: Rethinking the Intellectual History of the French Atlantic." *Social History*, 31, no. 1 (2006): 1–14.

Samuel Moyn. "On the Nonglobalization of Ideas." In *Global Intellectual History*, ed. Samuel Moyn and Andrew Sartori. New York: Columbia University Press, 2013. 187–204.

Possible Presentations / Reviews:

Ghachem, Malick W. *The Old Regime and the Haitian Revolution*. Cambridge: Cambridge University Press, 2012.

Hunt, Lynn Avery. *Inventing Human Rights: A History*. New York: W.W. Norton, 2008.

Eckel, Jan. *Die Ambivalenz des Guten: Menschenrechte in der internationalen Politik seit den 1940ern*. Göttingen: Vandenhoeck & Ruprecht, 2014.

(English version: Eckel, Jan. *The Ambivalence of Good: Human Rights in International Politics Since the 1940s*. Oxford: Oxford University Press, 2019.)

5. March 20: Essay Writing Class

Please read carefully the guidelines and come prepared to discuss specific matters that in your eyes arise from these guidelines.

6. March 27: Race and Citizenship

Topic/Question:

At least until WWII, American observers often portrayed France as a surprisingly race-blind society. In WWI an African American soldier in France wrote home: "Mammy, these French people bother with no color line business. They treat us so good that the only time I ever know that I'm colored is when I look in the glass." Although this supposed color blindness lives on in certain administrative practices to this very day, such as the prohibition to collect census data on race, both the authors we read for today show that racialized ideas and racism, intimately tied to the imperial edifice, underpinned nationality law as well as everyday practices in early-twentieth-century France. Our aim in this week will be to tease out the relationship between officially proclaimed neutrality towards race and its real-life import. More particularly, how did racism relate to law?

Required Reading:

- Stovall, Tyler. "The Color Line Behind the Lines: Racial Violence in France during the Great War." *The American Historical Review*, 103, no. 3 (1998): 737–69.
- Saada, Emmanuelle. *Empire's Children: Race, Filiation, and Citizenship in the French Colonies*. Chicago: University of Chicago Press, 2012. 1–42.
- Wilder, Gary. "Empire's Children: Race, Filiation, and Citizenship in the French Colonies (Book Review)." *The American Historical Review* 118, no. 2 (2013): 468–70.

Sources (also required):

Letter of the Ministry of War to the Ministry of Colonies, February 18, 1917; and memo of the Ministry of Colonies, June 16, 1917; both in 6SLOTFOM7, Archives Nationales d'Outre Mer, Aix-en-Provence.

Possible Presentations / Reviews:

- Weil, Patrick. *How to be French: Nationality in the Making since 1789*. Durham: Duke University Press, 2008.
- Brubaker, Rogers. *Citizenship and Nationhood in France and Germany*. Cambridge, Massachusetts: Harvard University Press, 1992.
- White, Owen. *Children of the French Empire: Miscegenation and Colonial Society in French West Africa, 1895–1960*. Oxford: Clarendon Press, 2010.
- Firpo, Christina Elizabeth. *Uprooted: Race, Children, and Imperialism in French Indochina, 1890–1980*. Honolulu: University of Hawaii Press, 2017.

7. April 3: An International Empire

Topic/Question:

The vocabulary of postcolonial studies has accustomed us to distinguish between colonizer and colonized, but this dichotomy all too easily masks that empires did not simply consist of a metropole and straightforward "colonies." There were also "protectorates," such as Tunisia after 1881, and the famous League of Nations mandates after 1919, such as Syria—to which this session is devoted. The main difference to colonies was that protectorates and mandates were structurally much more a part of the international system, mitigating French sovereignty over them and making their governance subject to greater outside pressures. Our main question today will be whether and how this difference mattered, both for their populations and for their long-term political history.

Required Reading:

Lewis, Mary Dewhurst. *Divided Rule: Sovereignty and Empire in French Tunisia, 1881–1938*. Berkeley:

University of California Press, 2014. 1–13 and 165–78.
McCarthy, Helen. "The Guardians: The League of Nations and the Crisis of Empire (Book Review)." *The American Historical Review* 121, no. 5 (2016): 1619–21.
Pedersen, Susan. *The Guardians: The League of Nations and the Crisis of Empire*. Oxford: Oxford University Press, 2015. 142–68.

Sources (also required):

United Nations Archives. 4284-R22. League of Nations Collection. Mandates Section. Events in Syria. Arslan, Chekib and Michel Lotfallah, Executive Committee of the Syro-Palestinian Congress. "An Appeal Addressed to the 5th Assembly of the League of Nations." 17 September 1924.

[In this document, Syrian nationalists in exile renew their call to the League of Nations to end the French Mandate and grant Syria its independence.]

United Nations Archives. 1469-R4104. 6A-28217-1469. League of Nations Collection. Mandates Section. Syria: General. Adadourian, Novarte. "To the President of the French Republic." 1 March 1937.

[In this document, an Armenian genocide survivor appeals to the League of Nations and the French President for justice for her son, killed in a nationalist protest in Aleppo.]

Possible Presentations / Reviews:

Manela, Erez. *The Wilsonian Moment: Self-determination and the International Origins of Anticolonial Nationalism*. Oxford Studies in International History. Oxford: Oxford University Press, 2007.
White, Benjamin. *The Emergence of Minorities in the Middle East: The Politics of Community in French Mandate Syria*. Edinburgh: Edinburgh University Press, 2011.
Benton, Lauren A. *Law and Colonial Cultures: Legal Regimes in World History, 1400–1900*. Studies in Comparative World History. Cambridge: Cambridge University Press, 2002.

8. April 10: Migration and Anticolonialism

Topic/Question:

Earlier than its European neighbors, low birth rates and labor shortages turned France into a country of immigration. Particularly during and after WWII, this immigration included people from French colonies, especially Algeria. In this session, we will delve into the question of what various statuses within the French Empire meant for those colonials who found themselves in the metropole. We will also ask, however, what political consequences their migration had. More broadly, this session will therefore address the question of what a micro-social history of three French cities can contribute to the history of the French Empire more broadly.

Required Reading:

Cole, Joshua. "The Boundaries of the Republic: Migrant Rights and the Limits of Universalism in France, 1918–1940 (Book Review)." *The Journal of Modern History* 81, no. 3 (2009): 693–5.
Lewis, Mary Dewhurst. *The Boundaries of the Republic: Migrant Rights and the Limits of Universalism in France, 1918–1940*. Stanford: Stanford University Press, 2007, 188–215.
Goebel, Michael. "'The Capital of the Men without a Country': Migrants and Anticolonialism in Interwar Paris." *The American Historical Review*, 121, no. 5 (2016): 1444–67.

Source (also required):

Hadj, Messali, and Renaud de Rochebrune. *Les mémoires de Messali Hadj 1898–1938*. Paris: Éditions Jean-Claude Lattès, 1992. 96–106, and 195–8.

Possible Presentations / Reviews:

Noiriel, Gérard. *The French Melting Pot: Immigration, Citizenship, and National Identity*. Minneapolis: University of Minnesota Press, 1996.

Aissaoui, Rabah. *Immigration and National Identity: North African Political Movements in Colonial and Postcolonial France*. International Library of Migration Studies. New York: I.B. Tauris, 2009.

Quinn-Judge, Sophie. *Ho Chi Minh: The Missing Years*. London: Hurst, 2003.

Boittin, Jennifer Anne. *Colonial Metropolis: The Urban Grounds of Anti-Imperialism and Feminism in Interwar Paris*. Lincoln: University of Nebraska Press, 2015.

9. April 17: Empire, Religion, and Laïcité

Topic/Question:

The role of Islam in France today is obviously a hot topic and it has a lot to do with imperial history. But what exactly? While state and church were separated in France through a law of 1905, beyond the metropole the official ideology of *laïcité* faced a gamut of other predicaments. As the book reviews will show, these were not restricted to Islam, but they became particularly acute in North Africa, where the French state had applied different legal regimes for Muslims, Jews, and European settlers. Our main question will be about the extent to which present-day discussions in France, particularly about anti-Semitism and Islamophobia, can be explained through reference to imperial history.

Required Reading:

Cole, Joshua. "Constantine before the Riots of August 1934: Civil Status, Anti-Semitism, and the Politics of Assimilation in Interwar French Algeria." *The Journal of North African Studies* 17, no. 5 (2012): 839–61.

Katz, Ethan B. 2018. "An Imperial Entanglement: Anti-Semitism, Islamophobia, and Colonialism." *The American Historical Review*, 123, no. 4 (2018): 1190–1209.

Source (also required):

Unnamed Parisian police report, September 17, 1934, BA 2170, 10694–E, Archives de Police de Préfecture de Paris.

Possible Presentations / Reviews:

Davidson, Naomi. *Only Muslims: Embodying Islam in Twentieth-Century France*. Ithaca: Cornell University Press, 2012.

Keith, Charles. *Catholic Vietnam: A Church from Empire to Nation*. Berkeley: University of California Press, 2012.

Foster, Elizabeth Ann. *Faith in Empire: Religion, Politics, and Colonial Rule in French Senegal, 1880–1940*. Stanford, California: Stanford University Press, 2013.

Katz, Ethan B. *The Burdens of Brotherhood: Jews and Muslims from North Africa to France*. Cambridge, Massachusetts: Harvard University Press, 2015.

Mandel, Maud. *Muslims and Jews in France: History of a Conflict*. Princeton: Princeton University Press, 2014.

April 24: Easter Break, No Class

May 1: Labor Day, No Class

10. May 8: The French Legacy in Syria (class taught by TA)

Topic/Question:

The territory that today comprises the nation-states of Syria and Lebanon was occupied by France from 1918-1946, an occupation authorized and legitimated by the League of Nations' Mandate system. In the first decades of Syrian independence, the French period was neglected in both western colonialist historiography, which regarded Syria as a sideshow compared to the dramas of Algeria, Palestine, and India, and in Syrian nationalist historiography, which viewed the French period as a parenthesis, an unfortunate detour in the national journey to independence from "the Turks" and the war against Zionism. Since the 1980s, scholars have given renewed attention to the French Mandate period in Syrian history, identifying it as the period when Syria's modern borders were drawn, its national identity solidified, and many of its governing institutions were set up. In what ways did the French occupation of Syria transform its society and politics? In what ways did it leave it unaffected? Are there resonances between the French occupation and the current conflict in Syria?

Required Reading:

- Provence, Michael. "'Liberal Colonialism' and Martial Law in French Mandate Syria," in *Liberal Thought in the Eastern Mediterranean: Late 19th Century until the 1960s*, ed. Christoph Schumann. Boston: Brill, 2008. 51–74.
- Provence, Michael. "Ottoman and French Mandate Land Registers for the Region of Damascus." *Middle East Studies Association Bulletin*, Vol. 39, No. 1 (June 2005), 32–43.
- Thompson, Elizabeth. *Colonial Citizens: Republican Rights, Paternal Privilege and Gender in French Syria and Lebanon*. New York: Columbia University Press, 2000. Chapter 9, 156–70.

Source (also required):

- Keeley to Kellogg, "Notes on the political situation in the Damascus consular district," Despatch 365, April 26, 1926, 890d.00/391, 1910-1929 Central Decimal File, Records Group 59, U.S. National Archives at College Park, College Park, MD.
- "Al-Thawra fii Jabaal al-Qalamoun" (The Revolution in the Qalamoun Mountains), *Al-Maṣarrat*, July 1926, No. 16.

Possible Presentations / Reviews:

- Thompson, Elizabeth. *Colonial Citizens: Republican Rights, Paternal Privilege and Gender in French Syria and Lebanon*. New York: Columbia University Press, 2000.
- Provence, Michael. *The Great Syrian Revolt and the Rise of Arab Nationalism*. Austin, TX: University of Texas Press, 2005.
- Neep, Daniel. *Occupying Syria under the French Mandate: Insurgency, Space and State Formation*. Cambridge, New York: Cambridge University Press, 2012.
- Watenpaugh, Keith. *Being Modern in the Middle East: Revolution, Nationalism, Colonialism, and the Arab Middle Class*. Princeton: Princeton University Press, 2006.

Part II: Unwinding an Empire

11. May 15:

Topic/Question:

The remaining three sessions are concerned with decolonization. For this session and the next, our main question will be how likely or foreseeable independence was as a death knell to the French Empire, and from when on. In other words: In your view, at which point in time was the writing on the wall, and why?

Since the answer to this question will differ on a case by case basis, we will start with Algeria. In particular, we will discuss the benefits and drawbacks of Matthew Connelly's international history approach compared to Todd Shepard's account and debate which of the two we find more compelling and why.

Required Reading:

- Todd Shepard, "Decolonization and the Republic," in *The French Republic: History, Values, Debates*, ed. Edward Berenson, Vincent Duclert, and Christophe Prochasson. Ithaca, New York: Cornell University Press, 2011. 252–61.
- Connelly, Matthew. "Rethinking the Cold War and Decolonization: The Grand Strategy of the Algerian War for Independence." *International Journal of Middle East Studies*, 33, no. 2 (2001): 221–45.
- Shepard, Todd. 2008. *The Invention of Decolonization: the Algerian War and the Remaking of France*. Ithaca, New York: Cornell University Press, 2008. 1–16.
- Nickels, Benjamin P. "France and Algeria at War: Nation, Identity, and Memory." *History: Reviews of New Books*, 38, no. 4 (2010): 119–24.
- Boyce, Robert. "The Invention of Decolonization (Book Review)." *The International History Review*, 30, no. 2 (2008): 430–2.
- Laurens, Sylvain. "The Invention of Decolonization (Book Review)." *Annales: Histoire, Sciences Sociales*, 63, no. 3 (2008): 723–5.

Source (also required):

- Abbas, Ferhat. "The Provisional Government of the Algerian Republic Demands Independence," in *Sources of Twentieth-Century Europe*, ed. Marvin Perry, et al. Houghton Mifflin Harcourt, 2005. 328–31.

Possible Presentations / Reviews:

- Kalter, Christoph. *The Discovery of the Third World Decolonization and the Rise of the New Left in France, c. 1950–1976*. Cambridge: Cambridge University Press, 2016.
- McDougall, James. *A History of Algeria*. Cambridge: Cambridge University Press, 2017.
- Ageron, Charles-Robert, and Michael Brett. *Modern Algeria: A History from 1830 to the Present*. Trenton, N.J.: Africa World Press, 1991.

12. May 22:

Topic/Question:

Our last session addresses the breakup of the French Empire in the aftermath of WWII, returning to our focus on West Africa in one of the first sessions. Historians like Frederick Cooper have forcefully argued that this breakup, and the empire's replacement with independent nation-states, should not be seen as foreordained—or even necessarily desirable. Drayton and Moyn disagree. What are the two sides' arguments and which do you ultimately find more persuasive?

Required Reading:

- Cooper, Frederick. "Africa and the Nation-State," in *Africa in the World: Capitalism, Empire, Nation-State*. Cambridge, MA: Harvard University Press, 2014. 66–89.
- Drayton, Richard. "Federal Utopias and the Realities of Imperial Power." *Comparative Studies of South Asia, Africa, and the Middle East*, 37, no. 2 (2017): 401–6.
- Cooper, Frederick. "Routes of Empire." *Comparative Studies of South Asia, Africa, and the Middle East*, 37, no. 2 (2017): 406–11.
- Moyn, Samuel. "Fantasies of Federalism." *Dissent* 62 (2015): 145–51 (available online at <https://www.dissentmagazine.org/article/fantasies-of-federalism>)

Source (also required):

Senghor, Léopold Sédar. "On African Socialism," in *The Nationalism Reader*, ed. Omar Dahbour and Micheline R. Ishay. Atlantic Highlands, NJ: Humanity Books, 1995. 268–73.

United Nations Archives. 1469-R4097. League of Nations Collection. Mandates Section. Syria: General. 6A-4892-1469 – "Petitions Related to Syrian Unity." 23 May 1936.

Possible Presentations / Reviews:

Vaillant, Janet G. *Black, French, and African: A Life of Léopold Sédar Senghor*. Cambridge, Mass: Harvard University Press, 1990.

Schmidt, Elizabeth. *Cold War and Decolonization in Guinea, 1946–1958*. Athens: Ohio University Press, 2007.

Shipway, Martin. *Decolonization and its Impact: A Comparative Approach to the End of the Colonial Empires*. Malden: Blackwell Publishing, 2008.

Lawrence, Adria K. *Imperial Rule and the Politics of Nationalism: Anti-Colonial Protest in the French Empire*. Cambridge: Cambridge University Press, 2013.

13. May 29: Legacies of Empire

Topic/Question:

Our final meeting will be devoted to some of the metropolitan legacies of empire, many of which have to do with migration, both of former colonial subjects and of former colonial settlers, known as *pieds-noirs* in the case of Algeria. Starting with the more social history approach offered by Nasiali's article on housing, we will also enquire about the extent to which present-day political conflicts, in particular the rise of the Front National (now Rassemblement National) can or should be interpreted as a legacy of empire.

Required Reading:

Nasiali, Minayo. 2014. "Citizens, Squatters, and Asocials: The Right to Housing and the Politics of Difference in Post-Liberation France." *The American Historical Review*, 119, no. 2 (2014): 434–59.

Savarese, Éric. "The Pieds-Noirs and French Political Life, 1962–2015," in *Vertriebene and Pieds-Noirs in Germany and France*, ed. Manuel Borutta and Jan C. Jansen. New York: Palgrave Macmillan, 2016. 173–89.

Shephard, Todd. "The *Pieds-noirs*," in *Algeria and France, 1800–2000: Identity, Memory, Nostalgia*, ed. Patricia Lorcin. Syracuse: Syracuse University Press, 2006. 150–63.

Possible Presentations / Reviews:

Lyons, Amelia H. *The Civilizing Mission in the Metropole: Algerian Families and the French Welfare State during Decolonization*. Stanford University Press, 2013.