



NATIONAL ENDOWMENT FOR THE

Humanities

DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the Education Programs application guidelines at

<http://www.neh.gov/grants/education/summer-seminars-and-institutes>

for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: Empires and Interactions Across the Early Modern World, 1400-1800

Institution: Saint Louis University

Project Director: Charles Parker

Grant Program: Summer Seminars and Institutes for College and University Teachers

EMPIRES AND INTERACTIONS ACROSS THE EARLY MODERN WORLD, 1400-1800:
THEORIES AND THEMES

NEH Summer Institute for College and University Teachers, June 3-June 28, 2013

Project Co-Directors: Professor Ahmet Karamustafa
Department of History
Washington University in St. Louis

Professor Charles H. Parker
Department of History
Saint Louis University

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Narrative Description

Intellectual Rationale

Historians drawing from the methods and perspectives of comparative world history have recently demonstrated the significance of large-scale interactions between societies—empire building, long-distance trade, migration, missionary encounter—in driving historical change even in pre-modern times. This innovative interdisciplinary approach has formed one of the most important advances in historical scholarship in the last fifteen to twenty years. Nowhere has a focus on global encounters proven more fruitful than in the early modern period, an age famously known for European expansion into Africa, America, and Asia. According to traditional accounts, European nations began the inexorable process of taking control over the world with the Iberian voyages of exploration in the 1400s, a development that culminated in western imperialism and world wars in the twentieth century. Many historians now recognize that this longstanding narrative has serious deficiencies: it blurs important distinctions between the early modern and modern periods, it relies on static stereotypes of cultures, it regards non-Europeans largely as passive bystanders, and it simply overlooks many historical developments across Afro-Eurasia. A comparative perspective brings into focus the distinctive nature of empire building across the global landscape and its effects on peoples in every corner of the world.

The early modern period was not simply the paramount age of European expansion throughout the world. To be sure, Spanish, Portuguese, Dutch, English, French, German, Swedish, and Danish officers sailed the seas and carved out distant maritime outposts and colonies from the 1400s to the 1700s. But these European countries were by no means the only empire builders, since a number of Asian states established hegemony over much more vast tracts of land during this time. Three expansive and prosperous Muslim empires rose, sprawling across north Africa, eastern Europe, western and central Asia all the way from Anatolia (present day Turkey) to the Ganges River basin (today Bangladesh). The Ottoman, Safavid, and Mughal Empires all emerged in the 1400s and 1500s, promoting the revival of Islam, the intermingling of Arab, Turkish, and Persian cultures, as well as the expansion of regional and long distance trade networks across these immense territories. On the eastern end of the continent, a vigorous dynasty arose in China in the mid-1300s that made it the most powerful empire in the world. The Ming (1368-1644) and later the Qing (1644-1911) dynasties constructed a vigorous economy in east Asia and expanded broadly across central Asia, into Mongolia, Turkestan, and Tibet.

This extraordinary empire building across Eurasia inaugurated a new era in world history characterized by cross-cultural contact among peoples from around the globe. Though Africans, Asians, and Europeans had engaged one another intermittently since ancient times, early modern engagement was distinctive in its worldwide scale and its ongoing regularity. The emergence of powerful empires around the world set in motion processes of exchange that reached across all continents except Antarctica. This was a period in world history characterized by intense cultural, political, military, and economic contact, yet all this engagement was not the story of one region dominating all the rest. Rather a host of individuals, companies, tribes, states, and

empires clashed, competed, yet also cooperated with one another, bringing regions of the world into sustained contact and leading ultimately to the integration of global space.

Early modern interaction was distinctive, standing out from later, modern patterns that emerged in the 1800s with the advent of industrialization. The Industrial Revolution equipped western nations with the technical capacities that enabled a handful of European countries, and later Japan as well as the United States, to dominate world affairs in the nineteenth and twentieth centuries. In this age of imperialism, these powers heavy-handedly imposed direct colonial rule or introduced a veiled political control over almost all the surface area of the globe. Despite all of the violent subjugation that occurred in early modern times, no region stood at the apex of world dominion. Rather a host of individuals, companies, tribes, states, and empires clashed, competed, yet also cooperated with one another, bringing regions of the world into sustained contact and leading ultimately to the integration of global space.

The four-week NEH Summer Institute at Saint Louis University, “Empires and Interactions across the Early Modern World, 1400-1800: Theories and Themes” offers college and university teachers opportunities to absorb new theoretical approaches to world history to enliven their undergraduate courses. This Institute does not seek to cover four hundred years of world history or to overwhelm participants with indigestible servings of historical facts. Rather, “Empires and Interactions” puts forth encounters between societies as a framework for understanding the period as a whole and then uses organizing themes to illustrate its application in three concrete historical developments. These themes include “Empires and Economies of Scale,” that focuses on the intersections of state-building and commerce; “Religious and Biological Interactions” that analyzes both missionary encounters and biological exchanges; and “Ideas and Connections” that examines episodes of intellectual engagement. A theoretical

structure, combined with illustrative themes, can arm teachers with more cohesive strategies for exploring world history and can provide compelling examples that can form the basis for course curricula.

For many participants, the Institute will address a primary difficulty in acquiring teaching expertise in courses with a substantial global dimension, namely gaining an initial facility with new methods, problems, debates, and sources. The discipline of world history has emerged fairly recently, thus many college and university teachers who must master a world history curriculum lack training in methodological issues that have defined the field. “Empires and Interactions” aims to help fill this need and do so by modeling the collaborative nature of world historical scholarship. Consequently it is not only appropriate, but highly desirable that the academic specialties of the project co-directors, Ahmet Karamustafa and Charles Parker, cover Asia and Europe, respectively. Shared expertise provides a broad base of knowledge for participants conducting projects and balanced representation for sessions involving discussion and dialogue. The participants themselves will come from different fields, possess distinct interests, and offer their own insights, all of which will enrich the experience for everyone. Most importantly, the nine guest historians making presentations and leading discussions are all widely acclaimed scholars on the relevant aspects of early modern history. The range of viewpoints and depth of expertise will expose participants to the issues involved in teaching on these topics and enable them to conceptualize world history.

Project Content and Implementation

At least a month before the start of the Institute, the executive administrator will send out all reading materials (see Appendix 2 for a list of all readings) to give everyone an opportunity to begin preparing themselves. Once the Institute commences, it will offer participants an exciting

mix of guest lectures, discussions, field trips, and independent research opportunities. During the course of the four weeks, participants will work toward completing a project that will enable them to develop teaching expertise and/or a curriculum from a range of topics within the thematic framework of the Institute. Participants will determine the composition of their own projects, based on their perception of their teaching needs. The design of a project might take several forms, such as a syllabus for a new course, a substantially revised syllabus, an extended analysis of a particular topic in the field, or a bibliographic essay on relevant works. We will ask applicants, as part of the screening process, to write a short description of a proposed project and to explain what they hope to accomplish during the Institute. At various points during the Institute, we will designate time for participants to discuss their projects. The co-directors and guest lecturers will make themselves available to consult with members of the Institute. In the evenings, we will arrange opportunities for participants to interact with the guest lecturers informally. In the final two days, everyone will present their projects to the entire group and we will offer a general synthesis of the Institute. The ultimate goal is for participants to return to their campuses recharged with new perspectives and strategies to infuse new life into their world history courses. Since they will have been exposed to some of the most creative scholars in early modern history, we hope that the Institute will also inspire new research programs among the attendees.

Weekly Overview

In the first three weeks, guest scholars will give presentations several mornings a week and lead discussions of primary sources and interpretive essays on given topics (see Appendix 1 for an overview). On two occasions, the seminar will visit local sites that point to the influence of empire building and exchange in the St. Louis area. We will also set aside at least one

morning each week for a structured discussion among participants and co-directors to synthesize material in the previous sessions and to discuss course projects. Participants will also have three and one-half days to conduct independent research over the course of the Institute. In the final week, we will restrict the presentations to two lectures in order to give participants additional time to work on their projects. In all, nine guest historians will make presentations and lead collective discussions. The morning sessions of the Institute will begin at 9:00 and end at 12:30 with a 30 minute break at 10:30; the afternoon sessions will run from 2:00 to 4:00 with a short break somewhere in the middle. We will encourage everyone to make use of time after the afternoon session or evenings to work on their courses and to read around issues of interest that pertain to the Institute. Pius XII Memorial Library remains open in the summer from 7:30 am to 9:00 pm Monday through Thursday, 7:30 am to 6:00 pm on Friday, and 10:00 am to 6:00 pm on weekends.

Unit One: Theories: Empires and Early Modernity (June 3-June 6)

In the first unit, the Institute will undertake two tasks: examine basic concepts associated with the study of empires in world history and take up empire building and economies of scale in east Asia. The lectures and discussions from Monday through Thursday will open the door to some of the most fundamental issues about historical interpretation on a global scale and give participants a better appreciation for the intellectual commitments that have shaped the grand historical narratives. Thus at the outset, members of the Institute will gain the necessary theoretical background for the subsequent thematic topics.

On Monday and Tuesday, Jerry Bentley, professor of History at the University of Hawaii-Manoa and editor of the *Journal of World History*, will lecture and lead discussions on cultural interaction as a strategy for apprehending the global past. One of the pioneers in the

revival of world history, Bentley will begin by exploring the prospect of studying the world as a unit of historical analysis. To help participants address central questions, he will discuss the long-term influence of the classic meta-narratives on theorizing about world history, such as the cyclical patterns of Arnold Toynbee, the utopian vision of Karl Marx, and the world systems schema of Immanuel Wallerstein. Bentley will then explain how cross-cultural relations as a methodological approach to world history has emerged in recent years to counter the one-dimensional, Eurocentric assumptions in those grand narratives. Two historians of Islam have loomed large in this methodology. Marshall Hodgson argued for the study of civilizations in relation to one another to avoid exaggerating the cultural attributes of particular societies. John F. Richards followed by pinpointing global processes in the early modern period that touched all hemispheres. Drawing from Hodgson and Richards, historians such as Bentley have advanced cross-cultural interchanges as the most coherent and compelling theoretical explanation for global patterns of development.

The readings for this segment begin with Bentley's own "Cross-Cultural Interaction" (for full citations of all assigned readings, see Appendix 2), which contends that encounters between societies serve as a useful means of marking periodization in world history. In response, Patrick Manning ("Problem of Interactions") cautions that making encounter the criterion for periodization also necessarily elevates it as the primary subject matter of historical study. Shmuel Eisenstadt and Wolfgang Schluter ("Paths to Early Modernities") highlight the debate over the extent to which "early modern," is appropriate for all regions of the world, since the nomenclature arose out of European historiography. Finally, Sanjay Subrahmanyam ("Connected Histories") offers an alternative for constructing the early modern by uncovering connections between distant societies.

On Wednesday morning, Karamustafa and Parker will guide participants through a structured discussion to distill the concepts and theories on world history and early modernity presented during the previous two days. In the afternoon, participants will work independently on their projects.

On Thursday, Karamustafa and Parker will make a presentation in the morning and lead a discussion in the afternoon, both of which will draw attention to critical moments of empire building across Eurasia. Why did so many empires rise so abruptly between 1300 and 1500? What parallel functions did they exhibit? How do empires foster interconnections? The morning lecture will contextualize the emergence of centralized states in Asia and maritime empires in Europe after the collapse of the Mongol-Timurid empires (1200-1400). In the afternoon discussion, participants will examine common elements (e.g. political legitimacy, military capacity, administrative apparatus, social management) in what appear to be rather disparate imperial regimes. Everyone will read and discuss R. Bin Wong's "Search for European Differences," and John Elliot's "The Seizure of Overseas Territories" to explore the commonalities and differences among empire builders.

Unit Two: Theme 1: Empires and Economies of Scale (June 7, June 10-June 14)

On Friday of the first week, Laura Hostetler will lecture on and discuss east Asian empires. Professor of History at the University of Illinois-Chicago, she has published two books and a number of articles, dealing with facets of the imperial enterprise under the Qing (Manchu) dynasty and contacts between Europeans and Asians. Hostetler's work fits into a revisionist school in Chinese historiography, which maintains that the Qing dynasty was as expansionist and imperialist as the nations of western Europe. In her lecture, Hostetler will draw from scholarship that links Chinese empire building to the development of a huge agricultural complex that

enabled the “middle kingdom” to dominate central Asia. After conquering central Asian territories, the state repopulated them with peasants who transformed central Asia into highly productive farmland that enabled China to triple its population. In the afternoon, Hostetler will lead a discussion on the tools the Qing used to manage all the different ethnic groups in its empire. The regime utilized cartography and ethnography, usually associated with European expansion, to foster an imperial identity among diverse territories and disparate indigenous groups by commissioning maps and charting ethnic distinctions. Hostetler shows the extent to which subjugated peoples became “Sinicized,” an issue of ongoing debate among historians of China. The readings include Peter Perdue, “Comparing Empires,” Michael Adas, “Imperialism in Comparative Perspective,” and her own article, “Qing Connections to the Early Modern World.” These articles will allow for a reconsideration of colonialism in a comparative context and an exploration of the implications of the agrarian-based empire of the Qing dynasty.

In week two, the Institute will continue its focus on the two major theatres of empire building in the early modern world: the Asian landmass and the Atlantic basin. In both of these theatres, economies of scale pushed commodities and luxury items over long distances and contributed to greater cultural integration of world regions.

On Monday, Molly Greene, professor of History from Princeton, will direct our study of the Ottoman Empire. An Ottoman historian who specializes in social and economic history of the empire and Muslim-Christian conflict and collaboration in the Mediterranean, Greene will lecture on the expansive quality of the Ottoman regime and its economic implications. Greene belongs to a cadre of historians that has emphasized the dynamic and adaptive character of the empire, as opposed to an older historiography attentive largely to its military engagements with European countries. Greene will discuss how Ottoman sultans expanded their domains from a

small regional territory in Anatolia to an extensive empire that straddled three continents. After subduing an area, Ottomans allowed local peoples a great deal of autonomy, which preserved existing structures of economic activity. Given the territorial diversity of the empire, its economic versatility—from commerce in the Mediterranean to agriculture in Mesopotamia—generated enormous tax revenue for the sultan. Thus, military expansion allowed for a large, diverse economy that circulated many goods along east-west trade routes. Greene's afternoon discussion will focus on the ways in which Ottoman officials handled the competing needs of commerce, revenue extraction, and military expenditure. Greene has selected primary and secondary readings that contest the view of Ottoman society and government as monolithically Muslim, administratively ossified, and hopelessly backward. Baki Tezcan ("Ottoman Polity in the Early Modern Era") makes the case that Ottoman institutions remained functional well into the eighteenth century. Greene will also take participants through a selection of royal decrees and correspondence from registers in the Imperial chancery (Muhimme defteri) in the sixteenth and seventeenth centuries in Uriel Heyd ed., *Ottoman Documents on Palestine* to give them a flavor for the administrative range of Ottoman government.

On Tuesday, the seminar will turn to the Mughal and Safavid Empires. Rudi Matthee, professor of History at the University of Delaware and the author of three books on early modern Iran and central Asia, will guide the seminar through the two Muslim Empires. Matthee's work has shown the vitality of trade in central Asia, so he is well qualified to help participants understand the unique features of these states and their economic ramifications. Assuming that the history of these empires will be less well-known to participants, we will have Matthee begin the morning session with a brief sketch of Safavid and Mughal history and then discuss in the afternoon the growth of trade within these empires. Recent scholarship has combatted the

enduring western images of oriental despotism that have shaped perspectives on Safavid Iran and Mughal India. The empires in Iran and India supported Indian and Armenian trade diasporas along overland routes that stretched from the Indian Ocean via the Indus River to Astrakhan on the Volga River in southern Russia. Shi'ite Muslim Shahs gave protection to Christian Armenians in New Julfa, just outside the Safavid capital of Isfahan. The discussion of trade and economy in the Safavid and Mughal Empires will be based on several primary source excerpts: Babur, "Description of the Farghana Valley," Akbar, "Correspondence to King of Turan," Anthony Jenkinson, "English Merchant in Central Asia," Ivan Khokhlov, "A Russian Envoy to Central Asia," and Churas, "A Turkestani in the Service of the Oirats" (all of which are contained in Levi and Sela eds., *Islamic Central Asia*). Two secondary readings, one by Philip Curtin ("Armenians and Safavid Persia") and the other by John Richards ("Economy, Societal Change, and International Trade") will enable participants to assess the links between empires and commerce in central Asia.

On Wednesday morning the co-directors and participants will digest the Asian models through discussion and will report on their projects. We will leave the afternoon free for independent research.

On Thursday Carla Rahn Phillips will conclude this thematic study by directing our examination of European Empires in the Atlantic. The Institute will give attention to European involvement in Asia during other segments (Christianization and Intellectual Exchanges), but will not concentrate on European empire building in this theater. The European colonial presence in Asia before 1800 was not substantial enough, compared to Asian empire building and colonization in the Atlantic, to warrant significant attention here. Phillips, professor of History at the University of Minnesota, has authored or edited thirteen books and many articles related to

the Spanish empire and European expansion in the Atlantic. Historians specializing in the Americas have refined the concept of an Atlantic world characterized by tightening economic, political, and cultural relationships between African, American, and European peoples. The violent push by western European nations to carve out land-based empires formed the driving force in creating the Atlantic world. Scholarship on Atlantic history, however, counters Eurocentric tendencies by emphasizing the creative strategies of Africans and native Americans to accommodate and sometimes benefit from this episode of empire building. Phillips will guide participants through this fascinating maze of collision and collusion in the Atlantic. The readings highlight the discussion around these theoretical structures. Alison Games offers a concise overview of the new Atlantic history (“Atlantic History”), while Amy Bushnell and Jack Greene argue that a regional core-periphery structure overlapped imperial boundaries (“Peripheries, Centers”). Eliga Gould and Jorge Cañizares-Esguerra provide compelling evidence that all the imperial regimes were interconnected, yet asymmetric, since Spain maintained the most powerful empire in the Atlantic (“Entangled Histories, Entangled Worlds”).

On Friday morning, Karamustafa and Parker will lead a general discussion to work through the themes and issues presented throughout the segment on empires and economies of scale. In the afternoon, we will take a field trip to the Jefferson National Expansion Museum, which showcases the French empire in the St. Louis region.

Unit Three: Theme 2: Religious and Biological Interactions

This unit explores two corollaries of imperial expansion throughout the early modern world: missionary enterprise and biological exchanges. On Monday and Tuesday, the Institute will concentrate on the powerful thrusts of Islam and Christianity, which accompanied all imperial operations, except the Qing dynasty. As a result, both Islam and Christianity became

global religions in the early modern period. Noted Islamicist from Columbia University, Richard Bulliet will speak on the major phases of Muslim expansion in “Islamicization in the Early Modern World” on Monday. Bulliet has published ten books and over thirty articles on various facets of Islamic history in the early modern and modern periods. His lecture will point out the mechanisms by which Islam spread across Eurasia and distinct phases in its evolution. Sufi mystics succeeded in planting the prophet’s message in many different cultures in part because they incorporated local shrines, saints, and rituals into Islam. Later puritanical campaigns, such as Wahhabi movement, sought to eradicate these non-Muslim elements at the end of the early modern period. The afternoon discussion will complement his lecture by focusing on conversion in the Islamic world in the late medieval and early modern world and by considering the long range implications of Islamicization. Bulliet’s essay (“Conversion to Islam”) will enable participants to tease out the various non-religious factors that led to conversion and identify levels of toleration and coercion in Islamic societies in the Middle East. Finally, participants will consider his argument (“Islam-Christian Civilization”) that Islam and Christianity share a common heritage against the view put forth in Samuel Huntington’s clash of civilization thesis (Clash of Civilizations?). The debates over these two views will provoke participants to consider the ramifications of Islamicization and Christianization in the early modern period for our world today.

On Tuesday, another leading scholar, Simon Ditchfield at the University of York, will lecture and lead discussion on “Christianization in the Early Modern World.” Ditchfield, a widely published authority on Catholicism in early modern Europe, has just completed a major study of the globalization of Catholicism and Christianity from the sixteenth to the eighteenth centuries. His interdisciplinary approach to religious encounter in Christian missions will give

participants a glimpse of the new directions in the study of global Christianity. Ditchfield's lecture will address the ways in which in Asia, Africa, and America interpreted Christian teachings from their own cultural framework. Consequently, indigenous peoples blended Hindu, Buddhist, shamanistic rituals with Christian saints and sacraments. The readings will give participants, under Ditchfield's guidance, the opportunity to analyze the cross-cultural currents in early modern Christianity. Two articles on popular religion in the Americas (Jennifer Scheper Hughes, "Lived Religion in Colonial Mexico") and (Simon Ditchfield, "De-centering the Catholic Reformation") emphasize the influence of native cultures on the practice of Christianity. Written on the other side of the world, the account by the Jesuit Luis Frois (1585) *Striking Contrasts in the Customs of Europe and Japan* give participants the opportunity to parse ethnographic observations in light of growing anti-Christian feeling in Japan. Assessing the spread of Islam and Christianity in the same week invites participants to compare the similarities and differences in the parallel drive to convert new peoples to these belief systems.

On Wednesday, Karamustafa and Parker will lead participants in a discussion about these patterns of religious expansion and give everyone a chance to report on their projects. We will leave the afternoon open for independent research.

On Thursday, participants will analyze the diffusion of plants, animals, and disease pathogens that dramatically expanded food supply, reordered populations, and altered ecosystems. W. George Lovell, from Queen's University (Ontario), will help the Institute make sense of those changes in his morning talk, "Early Modern Biological Exchanges." The author or editor of nine books, Lovell's extensive scholarship has related the history of infectious and epidemic diseases to the development of empire in this age of expansion. Lovell will lecture on two aspects of biological exchange. First, he will detail the disease epidemics that ensued in the

Americas, Siberia, Europe, South Africa, and Oceania as a consequence of global expansion. Second, he will address the global spread of plants and animals that both transformed ecosystems and enabled the world's population to double from 1500 to 1800, despite devastating epidemiological disasters. Pursuing the themes in Lovell's lecture, the afternoon discussion will concentrate on epidemiological, environmental, and agricultural effects in different parts of the world. On the epidemiological consequences, Lovell will assign excerpts from Massimo Livi Bacci ("Demographic Catastrophe of the Indios" and "Different witnesses") to illustrate the destruction of Hispaniola natives by disease and the origins of European resource extraction in central and south America. To evaluate environmental changes, Lovell will use J. R. McNeill's article, "Of Rats and Men." Finally, he will employ James McCann's essay, "Seeds of Subversion in Two Peasant Empires," to facilitate discussion on the agricultural impact of new staple grains in areas dominated by subsistence farming.

On Friday morning, participants will visit the Bernard Becker Medical Library at Washington University in St. Louis, which maintains an outstanding collection of manuscripts and rare books on travel, medicine, and disease in Renaissance Europe. Current scholarship recognizes the importance of overseas expansion in the development of European medical science. Viewing this collection will give participants an opportunity to compare travel accounts of exotic diseases and medicines with increasing empirical approaches to medical science in Europe. The afternoon will be devoted to independent research on course projects.

Unit Four: Theme 3: Ideas and Connections

In the last week, participants take on the fourth unit in the first part of the week—the transmission of knowledge across cultural boundaries—and then complete work on their projects as well as undertake a general synthesis of the Institute. On Monday and Tuesday, Ulrike

Strasser, associate professor of History at the University of California-Irvine, will examine a range of intellectual exchanges between Europeans and Asians in cartography, astronomy, and art from the sixteenth to the nineteenth centuries. Strasser's early scholarship examined the intersection of gender, space, and religion in the German Reformation. Since then she has turned her attention to cultural exchanges in the early modern world. She is currently working on a monograph entitled "Consuming Missions: German Jesuits and the European Imagination of Pacific Spaces." Strasser will lecture on a variety of intellectual interactions among Europeans and Asians involving cartography, astronomy, art, material culture, and technology. Yet she will emphasize two facets of early modern exchanges: perspectives on geography and constructions of gender. On Monday, she will speak on the transfer of geographical knowledge across hemispheres by tracing the history of a map created by a Jesuit, Paul Klein who was stationed in Manial, and islanders from the Palaos archipelago. Such close collaboration with local inhabitants suggests that not only did westerners exercise extensive influence on indigenous cultures, but indigenous modes of knowing also directly contributed to the burgeoning sciences in Europe, especially in astronomy. In the afternoon, participants will discuss excerpts from Steven J. Harris's, *Mapping Jesuit Science* and examine four versions of Klein's map (sources identified in Appendix 2). On Tuesday, Strasser will lecture and lead a morning discussion on transfers in understandings of gender, as both European travelers to Asia and Chinese mandarin reflected on a social order in which men and women lived according to religiously sanctioned gender roles and competing visions of social life. She and the participants will examine the last chapter (about fifty pages) of the Jesuit, Matteo Ricci's *True Meaning of the Lord of Heaven*, which addresses questions of gender and sexuality (as opposed to the more frequently discussed issues of theological doctrine).

On Wednesday morning, Karamustafa and Parker will lead the participants in a dialogue about the intellectual exchanges represented in Strasser's lecture and discussion. In the afternoon, everyone will finish up their independent research.

The final two days are reserved for presentation of projects and a final summation of the Institute. On Thursday and Friday, everyone will take turns presenting their projects and synthesizing the material from the Institute. On Friday afternoon, we will undertake a final review of the Institute as well an evaluation of the delivery of all aspects of the Institute at Saint Louis University.

Participant Selection

The Institute is ideal for history teachers who have research interests or teaching responsibilities in any geographic area within the broad time frame from circa 1200 (Mongol expansion) to circa 1900 (high point of European imperialism) who either teach some aspect of world history or have an interest in creating courses on global, comparative themes. The Institute, however, would not have sufficient practicality for those whose specialties lie outside these temporal parameters and who do not teach world history. All social science and humanities faculty (i.e. non-historians) who have demonstrable teaching interests and responsibilities at the college or university level are welcome to apply. We will reserve three slots for advanced (ABD) graduate students. Applicants will be asked to describe their teaching and research interests and to define the project they wish to undertake at the Institute. The co-directors and a colleague in early modern world history will convene to choose the twenty five participants for the Institute.

To publicize and recruit participants for "Empires and Interactions," the co-directors will advertise in academic societies, organizations, and journals devoted to early modern and world history. These include: *The American Historical Review* and *Perspectives*, *The World History*

Association and *Journal of World History*, the Forum on European Expansion and Global Interactions and *Itinerario*, the Sixteenth Century Studies Conference and *Sixteenth Century Journal*, the Association for Asian Studies and *Journal of Asian Studies*. In addition, the staff of the Institute will create a flyer (both online and paper) and send out mailings to History Departments, Centers, and to colleagues we know personally. Finally, the executive administrator will establish and maintain a website and Facebook profile.

Project Faculty and Staff

Co-Directors: Ahmet T. Karamustafa is Professor of History and Religious Studies at Washington University in St. Louis. His expertise is in social and intellectual history of medieval and early modern Islam in the Middle East and Southwest Asia. He is the author of three books, one co-edited volume, and many articles and essays. At Washington University, Karamustafa has taught courses at the graduate and undergraduate level in History, Religious Studies as well as Jewish, Islamic and Near Eastern Studies. He has also held several administrative positions, including a five-year term as director of the Religious Studies Program. Since fall 2008, he has been the co-chair of the Study of Islam Section at the American Academy of Religion.

Charles Parker is the Eugene A. Hotfelder Professor in the Humanities and Professor of History at Saint Louis University, where he has taught since 1994. He is the author of three books, two co-edited volumes and numerous articles and essays. Trained in the history of early modern Europe, Parker has expanded his research focus in recent years to explore global patterns of exchange during this period. His latest book, *Global Interactions in the Early Modern Age, 1400-1800* (Cambridge, 2010) reflects this emphasis. He has taught world history regularly over the past fifteen years in a variety of formats. A guest lecturer at a 2007 Summer Institute at Calvin College, Parker received a NEH Fellowship for 2010-2011 to undertake a comparative

study of Calvinist communities outside of Europe from 1600 to 1800. See appendices for curriculum vitae of both co-directors.

Staff: In order to provide logistical support, the Institute will hire an executive administrator at the equivalent of twenty hours per week for six months from the end of January to the end of June and two graduate assistants for thirty hours per week from May 27 until June 28.

Guest Lecturers: Jerry Bentley, Richard Bulliett, Simon Ditchfield, Molly Greene, Laura Hostetler, W. George Lovell, Rudi Mattee, Carla Rahn Phillips, and Ulrike Strasser. For the institutional affiliations and contributions of these scholars to the Institute, see “Project Content and Implementation” above; and for a complete listing of their qualifications, see the relevant appendices.

Institutional Context

Saint Louis University offers a rich cultural and academic setting with strong institutional support. In practical terms, the university, a campus of 11,000 undergraduate and graduate students with medical and law schools, possesses the accommodations and infrastructure to enable the Institute run efficiently and to make participants and lecturers feel comfortable and welcome on campus and in the city.

Participants will lodge in recently-constructed student apartments, located centrally on campus, and near the library, the recreation complex, and various food venues. The apartment facility has a courtyard with barbecue grills, fountains, and bike racks. Saint Louis University is a beautiful, well-maintained, and safe campus. The university rents the apartments to summer conference attendees at \$45 per night. The university will also provide library privileges and, for a minimal fee, access to the Simon Recreation Center. With temporary library privileges, participants will also have access to the library collection at Washington University in St. Louis

(approximately ten miles from campus) and the University of Missouri-St. Louis (about fifteen miles from SLU). The Office of On-Campus Housing and Department of Public Safety act very responsively to student needs and they will do the same for our participants. The staff of the Institute will also pay close attention to the needs of participants. The university regularly hosts academic conferences and runs summer programs every year. Classrooms are equipped with smart technology, though participants should bring their own personal laptops.

The university food services will provide coffee, water, and snacks at the two breaks, though participants will otherwise be responsible for all their meals. There are a number of restaurants in walking distance as well as a large grocery store. The campus apartments are outfitted with small refrigerators and a compact stove.

Saint Louis University lies in midtown St. Louis, just three blocks south of the city's arts district. We will try to pair participants with automobiles with those who arrive without an automobile. The university is on several major bus routes and a light rail line (MetroLink) stop is just two blocks south of the university. These public transportation alternatives give participants an entrée to all parts of the city and county. On the MetroLink line, Lambert International Airport lies about twenty minutes by auto from the university. Nevertheless, the staff of the Institute will shuttle all participants and guest lecturers who need rides to and from the airport. The university will provide transportation for the field trips. On weekends, as people are interested, we will organize outings and gatherings on campus.

“Empires and Interactions across the Early Modern World, 1400-1800: Theories and Themes” offers an exciting opportunity for college and university teachers to expand their knowledge, reorient their perspectives, and reequip their courses with a theoretically conscious approach to world history.

Appendix 1 Weekly Schedule

Unit One: Theories: Empires and Early Modernity (June 3-June 6)

Monday: “Themes and Problems in Early Modern World History” (Jerry Bentley)

Morning: Presentation

Afternoon: Discussion/Analysis of Theory and Scholarship

Tuesday: “Interactions in Early Modern World History” (Jerry Bentley)

Morning: Presentation/Discussion

Afternoon: Independent Research

Wednesday: Discussion and Independent Research

Morning: Distillation of Themes; Discussion of Projects (Karamustafa/Parker)

Afternoon: Independent Research

Thursday: “Empire Building and Early Modernity” (Karamustafa/Parker)

Morning: Presentation

Afternoon: Discussion/Analysis of Scholarship

Unit Two: Theme 1: Empires and Economies of Scale (June 7, June 10-June 14)

Friday: “The Ming and Qing Empires” (Laura Hostetler)

Morning: Presentation

Afternoon: Discussion/Analysis of Sources and Scholarship

Monday: “The Ottoman Empire” (Molly Greene)

Morning: Presentation

Afternoon: Discussion/Analysis of Sources and Scholarship

Tuesday: “Mughal and Safavid Empires” (Rudi Matthee)

Morning: Presentation

Afternoon: Discussion/Analysis of Sources and Scholarship

Wednesday: Discussion and Independent Research

Morning: Distillation of Themes; Discussion of Projects (Karamustafa/Parker)

Afternoon: Independent Research

Thursday: “European Empires in the Atlantic” (Carla Rahn Phillips)

Morning: Presentation

Afternoon: Discussion/Analysis of Sources and Scholarship

Friday: Discussion and Field Trip

Morning: Distillation of Themes; Discussion of Projects (Karamustafa/Parker)

Afternoon: Field Trip, Jefferson Memorial National Expansion Museum

Unit Three: Theme 2: Religious and Biological Interactions (June 17-June 21)

Monday: “Islamicization in the Early Modern World” (Richard Bulliett)

Morning: Presentation

Afternoon: Discussion/Analysis of Sources

Tuesday: “Christianization in the Early Modern World” (Simon Ditchfield)
 Morning: Presentation
 Afternoon: Discussion/Analysis of Sources and Scholarship

Wednesday: Discussion and Independent Research
 Morning: Distillation of Themes; Discussion of Projects (Karamustafa/Parker)
 Afternoon: Independent Research

Thursday: “Early Modern Biological Exchanges” (W. George Lovell)
 Morning: Presentation
 Afternoon: Discussion/Analysis of Sources and Scholarship

Friday: “Early Modern Biological Exchanges”
 Morning: Field Trip: Bernard Becker Medical Library, Washington
 University in St. Louis
 Afternoon: Independent Research

Unit Four: Theme 3: Ideas and Connections (June 24-June 28)

Monday: “Ideas and Intellectual Exchanges” (Ulrike Strasser)
 Morning: Presentation
 Afternoon: Discussion/Analysis of Sources

Tuesday: “Connected Histories and Intellectual Exchanges” (Ulrike Strasser)
 Morning: Presentation/Discussion
 Afternoon: Independent Research

Wednesday: Discussion and Independent Research
 Morning: Distillation of Themes; Discussion of Projects (Karamustafa/Parker)
 Afternoon: Independent Research

Thursday: Presentation and Discussion of Projects (Karamustafa/Parker)
 Morning: Presentation of Projects
 Afternoon: General Synthesis

Friday: Presentation and Discussion of Projects (Karamustafa/Parker)
 Morning: Presentation of Projects
 Afternoon: Summation and Assessment

Appendix 2

Reading List

- Adas, Michael. "Imperialism and Colonialism in Comparative Perspective." *The International History Review* 2(1998), 371-88. (unit two)
- Bacci, Massimo Livi. "The demographic catastrophe of the Indios" and "Different witnesses and a common analysis" in *Conquest*, trans. Carl Ipsen (Polity, 2008), 3-20, 23-42. (unit three)
- Bentley, Jerry H. "Cross-Cultural Interaction and Periodization in World History," *American Historical Review* 101 (1996): 749-70. (unit one)
- Bushnell, Amy Turner and Greene, Jack P. "Peripheries, Centers, and the Construction of Early American Empires," in *Negotiated Empires: Centers and Peripheries in the Americas, 1500-1820*, eds. Christine Daniels and Michael Kennedy (New York, 2002), 1-14. (unit two)
- Bulliet, Richard. "The Case for Islamo-Christian Civilization," in *The Case for Islamo-Christian Civilization* (New York, 2004), 1-46. (unit three)
- Bulliet, Richard. "Conversion to Islam after 1100," in *Islamic Cultures and Societies to the end of the Eighteenth Century*, vol. 4 *The New Cambridge History of Islam*, ed. Robert Irwin (Cambridge, 2010), 71-91. (unit three)
- Cañizares-Esguerra, Jorge. "Entangled Histories: Borderlands Historiographies in New Clothes?," *American Historical Review* 112(2007), 787-99. (unit two)
- Curtin, Philip D. "The Armenians in Safavid Persia," in idem., *Cross-Cultural Trade in World History* (Cambridge, 1984), 186-206. (unit two)
- Ditchfield, Simon. "De-centering the Catholic Reformation: Papacy and Peoples in the early modern world," *Archiv für Reformationsgeschichte* 101(2010), 186-207. (unit three)
- Eisenstadt, Shmuel N. and Schluchter, Wolfgang, "Introduction: Paths to Early Modernities: A Comparative View," *Daedalus* 127 (1998): 1-18. (unit one)
- Elliot, John H. "The Seizure of Overseas Territories by the European Powers," in *Theories of Empire, 1450-1800*, ed. David Armitage (Aldershot, 1998), 139-158. (unit one)
- Extract of Two Letters from the Missionary Jesuits, concerning the Discovery of the New Philippines-Islands, with a Map of the Same*, in *Philosophical Transactions XXVI* (London, 1708). (note map source, unit four)
- Frois, Luis, S.J. *Striking Contrasts in the Customs of Europe and Japan* (1585) in *Jesuits around the World*, ed. and trans. Richard K. Danford, Robin D. Gill, & Daniel T. Reff (Aldershot, 2011), 77-83. (unit three)
- Games, Alison. "Atlantic History: Definitions, Challenges, and Opportunities," *American Historical Review* 111(2006), 747-51. (unit two)
- Gobien, Charles Le ed. *Lettres Edifiantes et Curieuses Ecrites des Missions*

- Etrangeres par quelques Missionnaires de la Compagnie de Jesus* (Paris, 1707). (note map source, unit four)
- Gould, Eliga H. "Entangled Histories, Entangled Worlds: The English-Speaking Atlantic as a Spanish Periphery," *American Historical Review* 112(2007), 764-786. (unit two)
- Harris, Steven J. *Mapping Jesuit Science. The Role of Travel in the Geography of Knowledge*, in *The Jesuits. Cultures, Sciences, and the Arts, 1540–1773*, eds., John W. O'Malley et al (Toronto, 1999), 212–40. (unit four)
- Heyd, U. *Ottoman Documents on Palestine* (Oxford, 1960), pp.174-184. (unit two)
- Hostetler, Laura. "Qing Connections to the Early Modern World: Ethnography and Cartography in Eighteenth-Century China," *Modern Asian Studies* 34(2000), 623-62. (unit two)
- Huntington, Samuel P. "Clash of Civilizations?" in *The Clash of Civilizations?: Asian Responses*, ed. Salim Rashid (New York: Oxford University Press, 1997), 1-26. (unit three)
- Levi, Scott C. and Sela, Ron eds. *Islamic Central Asia: An Anthology of Historical Sources* (Bloomington, Ind., 2010). (approximately 15 pages, unit two)
- Manning, Patrick. "The Problem of Interactions in World History," *American Historical Review* 101 (1996): 771-82. (unit one)
- McCann, James. "Seeds of subversion in two peasant empires," in *Maize and Grace: Africa's encounter with a New World Crop* (Harvard, 2005), 59-93. (unit three)
- McNeill, J.R. "Of rats and men: a synoptic environmental history of the island Pacific," *Journal of World History*, 5 (1994), 299-326. (unit three)
- Perdue, Peter C. "Comparing Empires: Manchu Colonialism," *The International History Review* 20(1998), 255-61. (unit two)
- Ricci, Matteo S. *True Meaning of the Lord of Heaven* (Jesuit Primary Sources in English Translation: Series I, N. 6). Transl. and edited by Douglas Lancashire, Kuo-chen Hu, and Edward Malatesta., (St. Louis, Mo.,1985). (approximately 50 pages) (unit four)
- Richards, John F. "The Economy, Societal Change, and International Trade," in idem., *The Mughal Empire* (Cambridge, 1995), 185-204. (unit two)
- Scheper Hughes, Jennifer. "The Cristo comes to Life: Lived Religion in Colonial Mexico," in *Biography of a Mexican Crucifix: Lived Religion and Local Faith from the Conquest to the Present* (Oxford, 2010), 83-106. (unit three)
- Serrano, Andres *Breve Noticia del Nuevo Descubrimiento de las Islas Pais o Palaos* (Madrid, 1706). (map source, unit 4)
- Stöcklein, Joseph ed. *Allerhand so lehr- als geist-reiche Brief, Schrifften und Reis-beschreibungen, welche von denen Missionariis der Gesellschaft Jesu aus beyden Indien, und andern über Meer gelegenen Ländern, seit an. 1642 biß auf das Jahr 1726 in Europa angelangt seynd*. Erster Bund oder die 8. Erste Teil (Augsburg 1726). (note map source, unit 4)

Subrahmanyam, Sanjay. "Connected Histories: Notes towards a Reconfiguration of Early Modern Eurasia," *Modern Asian Studies*, Vol. 31, No. 3, Special Issue: The Eurasian Context of the Early Modern History of Mainland South East Asia, 1400-1800 (Jul., 1997), 735-762. (unit one)

Tezcan, Baki. "The Second Empire: The Transformation of the Ottoman Polity in the Early Modern Era," *Comparative Studies of South Asia, Africa and the Middle East* 29(2009): 556-72. (unit two)

Wong, R. Bin. "The Search for European Differences and Domination in the Early Modern World: A View from Asia." *American Historical Review*, v. 107 (2002), 447-69. (unit one)