*\*If you are able to, please also read (a) one newspaper article from the global news section of any newspaper of your choice (b) listen to the BBC’s global news podcast. I will open up space, at the beginning of each lecture, to reflect on international news.*

RECAP (Optional links to explore):

**Names mentioned in class last week of writers who have discussed the importance of multiple stories:**

Chinua Achebe “A balance of stories” (discussed in [this book](https://archive.org/details/homeexile00ache))

Chimamanda Ngozi Adichie “the danger of a single story” ([from this video of her speaking](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/c)).

Her book [Half of a Yellow Sun](https://www.theguardian.com/books/booksblog/2020/jan/14/half-of-a-yellow-sun-is-a-masterpiece-truth-fiction) was also referenced when we spoke about the short life of the Republic of Biafra in Nigeria.

**Books and authors mentioned in the lecture that are not included in your reading list:**

Michel Rolph-Trouillot: Haitian-American scholar who discusses, in the preface of his book, the importance of his family stories in drawing his attention toward the subject of his research. The book I referenced is available thorugh your library [here](https://sfu-primo.hosted.exlibrisgroup.com/permalink/f/15tu09f/01SFUL_ALMA51506652270003611).

Mike Davis who discusses (amongst other things) how India and China had a higher GDP and share of global wealth than north-western Europe did before colonialism. His book traces the legacies of colonialism in creating global inequality and is available through your library [here](https://sfu-primo.hosted.exlibrisgroup.com/permalink/f/usv8m3/01SFUL_ALMA51435631680003611).

**Summary of Week 2 reading begins here. My expectation is that you will at least attempt to read the required reading. The first reading (Calhoun) is the required reading for next week. This sheet is meant to give you a leg-up so to speak, but it is the bare minimum, not a replacement for doing the reading.**

Reading 1: Craig Calhoun, chapter 1, *Nationalism*, (Open University Press, 1997), pp. 1-9. (Canvas)

Section 1:

Different strands of social theory have seen “nationalism” in different ways. Although Calhoun tells the reader that there are 4 strands, these actually intersect with one another.

1. **Nationalism is used by elites to gain or maintain control.** It is therefore tied to forms of oppression or conflict. These scholars see nationalism as a problem to be overcome.
2. **Nationalism is necessary** to get people to work productive together. It is linked to processes like industrialization (you need people to work in the factories, to send their children to work in the factories and this need for labour produces institutions like the school etc. that teach the value of hard work and working from 9 to 5 to make productive factory workers. In other words, these scholars see nationalism as a tool that develops modern systems and institutions.)
3. **Nationalism as connected to ethnic inheritance**. There is an identity you are born with that forms the basis for the nation.
4. **Nationalism as a new cultural creation (a collective community** “imagined” into existence. Much like the discussion in (2) this form of scholarship argues that the creation of nationalism served a particular purpose.

Question to think about: Can you think of an example to illustrate any one of these nationalisms.

Section 2: Nationalism and the Production of Societies

The idea of a collective “nation” gives society (which may otherwise be divided on linguistic, cultural or ethnic lines) a unified identity that gives a coherent sense of self.

**This idea has a political purpose.** If you are one people/one nation, you can justify being ruled by one government. The legitimacy of the power of the government, comes from the idea of the nation.

**The idea of the nation is maintained by political power, but also through everyday practices like national celebrations and holidays**.

**A nation is usually (but not always) associated with a territory.** It unites a group of people who are said to have the same history, language and culture. They actually have none of these things, but through the reliance on a single story of the nation, they believe they do. This is why Calhoun (in your main reading) says that a definition of the term “nation” or “nationalism” has never become universal (p. 521). Yet everyone uses it because, according to Calhoun, “nationalism is a discursive formation” (p. 521).

\*\*How do we know what a nation is?

Tutorial: What nation are you part of? What country are you a citizen of? Can the answer to the first two questions be different? Explain.

Section 3 and 4: “Ethnic and Civic Nationalism” & “Modernity vs Primordiality”

Ethnic nationalism (based on identity rooted in kinship, language and race or language). Tends to be associated with competing claims for power on the basis of this identity and historically, has been linked to violence on that basis in the form of ethnic cleansing or genocide.

**Civic nationalism: rooted purely on political identity. This includes the adaptation of national identity *by choice*.** However, in reality, the two tend to overlap. The examples we discuss in class will highlight this.

\*Can you think of global examples of how civic nationalism has been challenged by racial or ethnic identity?

On p. 522-523 Calhoun discusses how the major conflict between scholars has been about whether nationalism is based on long histories and older ethnic structures or whether it is a modern phenomena that has created new forms of identity. Calhoun clearly agrees with the latter, as do most modern-day scholars. We will briefly also discuss Kedourie, Chatterjee and Gellner in class).

The nation does invent new identities, but just because it invents them, does not mean they are false. *This is one of the crucial points that distinguishes Gellner from Anderson. Please see p. 523 for further details.*

**There is no agreement on when nationalism began. Its mythic origins, according to Calhoun are less important than seeing it as “drawing together several different threads of historical change**.” *In other words, Calhoun is saying exactly what we discussed today. Nationalism did not emerge in any one country at any single moment in time. To understand Nationalism as part of the world we live in, we need to understand that it has multiple stories, each of which have their own myth of origin and all of these stories teach us about how power works in the world today.*

Reading 1: Joanne Yao and Andrew Delatolla. “Race and Historical International Relations,” in *Routledge Handbook of Historical International Relations* (eds) Benjamin de Carvalho et. al. (Routledge, 2021).

The idea of “race” and “civilization” being part of the global system has an “origin myth”.

**What is this “origin myth”?**

**From your reading (p. 192): “This myth proposes a global history tied to assumptions of …Western superiority, and its effects can be felt in much of Western historiography**. This view…helped structure domestic political hierarchies in much of the world and informed the development of modern International Relations (IR).

Example: we all study in English or French in Canada because of the colonial idea that these languages had more to offer the world. As more and more people write and study in English and French this becomes a self-fulfilling prophecy.

Examples of global challenges we will be discussing in class from around the world:

Iran and the change in textbooks after the Irani Revolution. Contemporary Iran and nationalism.

Myanmar and the Rohingya crisis.