ST MARY’S UNIVERSITY

TWICKENHAM, LONDON

BA/BSc Degree Examination students registered for

Level **FOUR**

Title: **Revolutions and Rebellions**

Code: **HST4005/HST4012**

Semester: **Re-sit**

Date: **03 July 2019**

Time: **13:30-15:30pm**

TIME ALLOWED: **TWO** HOURS

Answer questions 1 and 2.

Q. 1

Comment on **THREE** of the following quotes. For each of your choices, please explain the content, context, and the relevance for our understanding of revolutions and rebellions.

1. ‘The coming of American independence was not inevitable… Americans were pushed towards resistance by their developing interpretation of British policy. Beginning with the Stamp Act, and coming to a climax with the Intolerable Acts, the colonists came to believe that there was a system and purpose behind the policies of successive administrations which continually skirted their protests against successive legislation. They concluded that Britain intended to suppress American liberties and to establish an authoritarian regime which would subordinate America to her interests.’

Colin Bonwick, ‘The American Revolution 1763-91’, in David Parker, ed., *Revolutions and the Revolutionary Tradition in the West*, London: Routledge, 2000, 74.

1. ‘According to most interpretations of Marx’s theories, the Bolsheviks were wrong to seize power in 1917. Marx felt that the transformation to socialism would first occur in the most advanced countries because they had the large urban industrial working classes that would constitute the basis of support for socialism. The Russian industrial working class in 1917 was revolutionary but included only a small fraction of the total population. Lenin believed, however, that an extraordinary political situation provided a unique opportunity: the Russian state collapsed in the face of rebellious armed forces and revolutionary peasants and workers desperate for relief from the miseries of war and economic exploitation. Most competing political groups had ineffectual leaders and confused or unappealing ideologies. Lenin believed that the Bolsheviks had a scientifically based understanding of human history and a realistic plan to create the first truly just human society. He and other Bolshevik leaders felt that history would not excuse a failure to take advantage of such remarkable circumstances.’

J. DeFronzo *Revolutions and Revolutionary Movements,* Boulder CO: Westview, 2015, 46

1. ‘There has never been a year like 1968, and it is unlikely that there will ever be one again…Four historic factors merged to create 1968: the example of the civil rights movement, which at the time was so new and original; a generation that felt so different and so alienated that it rejected all forms of authority; a war that was so hated universally around the world that it provided a cause for all the rebels seeking one; and all of this occurring at the moment that television was coming of age but was still new enough not to have yet become controlled, distilled, and packaged the way it is today. In 1968 the phenomenon of a same-day broadcast from another part of the world was in itself a gripping new technological wonder.’

Mark Kurlansky, *1968: The Year That Rocked the World,* London: Vintage, 2005, xv-xvi

1. ‘No matter how much France claimed to be promoting democracy, reform and Muslim empowerment, the scale of French violence horrified international opinion, far outweighing any reservations about FLN terrorism. It revolted the Arab and Muslim worlds. It provoked the hostility of newly decolonized countries such as India. It produced dismay in the USA and Britain and, in the end, this international opinion was too strong to ignore. It made French military success meaningless, giving de Gaulle no option but to concede independence.’

Martin Evans, *Algeria: France’s Undeclared War,* Oxford: Oxford University Press, 2012, 368

1. ‘The newspaper attack on Khomeini and the Qom incident may be seen as a key point – January 1978 – in which much of the initiative in the protest movement swung from the secular forces, with their letters, petitions, organizations and political poetry readings, to the religiously led opposition. Even if the authorities had had the sense not to calumniate Khomeini, the religiously led movement would probably have developed as the leading oppositional force. The religious opposition…appealed to far larger numbers than did the secular liberals, and in any mass protest it is virtually certain that these people would ultimately have been decisive and would have turned to the leaders they trusted most. The government had been largely successful over many years in suppressing secular protests and had left a clearer field for the less manageable religious opposition.’

Nikki R. Keddie, *Modern Iran: Roots and Results of Revolution*, New Haven: Yale University Press, 2006, 225-6

1. ‘The streets of Prague now took on, for the first time, the spirit of Carnival. People now dared to believe that the regime really would not use violence. The latent fear of the previous week was lifted like a cloud. The two-hour General Strike on the 27th [November, 1989] was a pure celebration of the victory. It was amazingly successful, mobilising an entire cross-section of society across the country.’

Jan Urban, ‘Czechoslovakia: the Power and Politics of Humiliation,’ in Gwyn Prins, ed., *Spring in Winter: the 1989 Revolutions*, Manchester: Manchester University Press, 1990, 121.

1. ‘All this raises the issue of the predictability of uprisings in general and the predictability of the Arab uprisings in particular. Although many observers of the Arab world had turned their attention to the problem of why authoritarian regimes in the region seemed so durable, others predicted their demise. They pointed out the many problems, particularly economic, that Arab regimes faced and asserted that in a post-cold war world in which democracy and human rights had taken on a new lease of life, autocracies were just outmoded. The problem with these predictions was that they rarely offered up a timetable for events, and none foresaw the type of popular movement that swept through the region.’

James Gelvin, *The Arab Uprisings: what everyone needs to know,* Oxford: Oxford University Press, 2012, 26

1. ‘If one sees Enlightenment thought as central to the assertion of human rights, then certainly one must count the Enlightenment among the origins of the French Revolution, given the centrality of the *Declaration of the Rights of Man and of the Citizen* to the Revolution itself. Many years ago Georges Lefebvre argued that one might read the *Declaration* point by point, despite its claims to universality, as essentially a critique of the failings of the Old Regime’.

Paul Hanson, *Contesting the French Revolution* Oxford: Wiley-Blackwell, 2009 16

Q. 2

Choose **ONE** of the following essay questions:

1. To what extent do you agree that the American and French Revolutions shared common origins?
2. How important are dissident elites in revolutionary movements? In your answer, discuss at least two revolutions of your choice.
3. Are critics justified in dismissing the rebellions of 1968 as ‘merely cultural’ protests?
4. How far and in what ways were the Algerian war of independence (1954-62) and the Iranian revolution that toppled the Shah in 1979 similar to one another?
5. How does the notion of a ‘moral economy’ (E.P. Thompson) help us understand popular uprisings?
6. Why was 2011 a year when it ‘kicked off everywhere’?

**END OF EXAMINATION**