

The Question : What role did the other (the rest) play in the formation of the west ?

The answer : To start with what is the West? in today's world the idea of the West is materialistic, the affluent countries of the world, however in the fifteenth century, the days of Christopher Columbus the West was seen as the Quickest way to the East were the natural wealth seemed massive and un-tapped, even indeed if his navigation turned out to be a large mistake, Columbus had found the new world. Today, the west is not just Europe and all Europe is definitely not west, the west is an historical and not a geographical construct, a society that is developed, industrialized, urbanized, capitalist, secular and modern: the other on the otherhand is not

① Quite a good intro. to key being west as 'historical' phenomenon.

The beginnings of the west's exploration of the rest started with the Portuguese explorations of the African coastline (1430-1498) and the voyage of Columbus to the new world (1492-1502), these explorations coincide with the rise of Islam in the East closing off the trade corridor to the far East, the trade fell to Arab middle men buying from the East and selling to the west.

?
Slightly
is now
problematic?

② 'East' closing?

① It may have been better to begin with a broader 'intro' to include the key ideas: West / East / Formation. To indicate that east is a historical construction though conventionally thought of as geographical (Spatial?) However we can begin with the Geo (Spatial) and move to the Hist (temporal). This then outlines clearly 'The contours' of the essay to follow (But is deliberate!) You must be clear on this point that the essay is about the discursive formation of both 'west & east' not that they don't exist - 'real time & real place' to say the least. See Discourse

Pacific to places like New Zealand and Fiji and in 1606 they were the first Europeans to sight Australia, although the map of

Australia was not completed until Cook's voyage of 1768. At this time Europeans ~~took a fresh look at themselves and their~~ ^{begin increasingly to see the world in a diff. way?} relationship with the other peoples of the globe. Instead of the

'Christendom' map with Jerusalem at its center there came the European map of the world with Europe at its center. This ~~was~~ ^{made dec} ~~brought home~~ ^{ul of} with Mercator's map of 1568 which showed that the world's land surfaces all lead to Europe being naturally at the centre. This view is now known as a 'Eurocentric' view of the world.

① If the you need for more extensive use of the Authors: Mann & Robert's readings A B + T.V. Programme.

With their overwhelming Christian faith the average Westerner ^{careful. this is a} ~~felt~~ ^{innocent} felt he had little to learn from the cultures of the rest of the world. ^{is better to} ~~with~~ ^{we matter} this view European ~~was~~ ^{planned} ~~not~~ ^{to} justified in his ~~colonisation~~ ^{mean and} and forced indoctrination of the ~~peoples~~ ^{generally} into the ~~Christian~~ ^{of. It was} faith. ~~As~~ ^{a common} a society learnt very little from these ~~peoples~~ ^{faith?!} primitive way of life. In our arrogance we saw it as ~~subhuman~~ ^{or something} and something to destroy. ~~The~~ ^{what?} European nations, ~~mainly~~ ^{mainly} Spain in the early days, with their insatiable hunger for gold

used up the local ~~labour~~ ^{with their barbarous} methods of control and looked to Africa for fresh labour, ~~and~~ ^{started} the African slave trade. ~~The~~ ^{profits of this} profits of this ~~trade~~ ^{have gone} went to ~~Europe~~ ^{the} European ~~countries~~ ^{Edward Said on} Orientalism. (meaning Middle

East). ~~Edward~~ ^{Said on} Orientalism. (meaning Middle East). ~~Edward~~ ^{Said on} Orientalism. (meaning Middle East).

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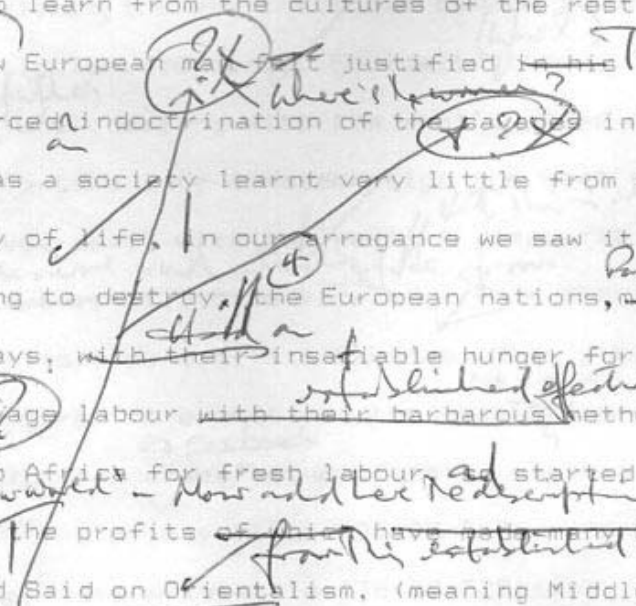
Edward Said on Orientalism. (meaning Middle East). ~~Edward~~ ^{Said on} Orientalism. (meaning Middle East).

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Don't put

3

look you must show a understanding of the man's name: put this in some. Now being put into something here. so-called Savage. This is an illustration of a very mechanical is at work??! It is a print name in a stereotypical illustration etc. See



② But? You must begin here the analysis of how this evolved. And v. imp. why. At T.M.A. is a conceptual analytical essay. A depth. This makes moderately well. But it is lacking in analytical criticism + reading of articles?

Good.

... to explain how ^{became} the Europeans ^{felt} themselves to be 'hegemonic'. In it
 established a unified group that was different and superior to
 outside cultures. Between the years 1815 and 1914 the European
 colonial rule of the rest of the world had increased from 35% to
 about 85% covering most of Africa and Asia the greatest of these
 empires belonged to Britain and France.

... needed here. Partic. with ref to Said's work
 a text that can be applied to a far broader application - independent
 what is meant by discourse in a sociological way? Discourse at
 its base level is ^{use of language to put a rational}
 point of view across, either in speech or writing. In its ^{broader}
 narrower sociological ^{we} ^{see} the west and the rest we see a

group of statements that taken together form a framework for
 discussing Europe and the rest. This framework has a little
 flexibility ^{but} ^{does} limit the way the topic can be illuminated
 within that particular discourse. Foucault's theory of
 discourse ^{would say} when dealing with the west's views on the

rest you would have to take into consideration the west's biases
 and how they themselves dealt with the rest. A discourse may be
^{explored} ⁱⁿ ^{its} ^{own} ^{terms} ^{but} ^{it} ^{will} ^{have} ^{knowledge} ^{from} ^{previous}

discourses as an intrinsic part of its make-up. What discourses
 also make up the Discourse 'the west and the rest'? There seemed
 to have been four main discourses being: firstly classical
 knowledge, from the works of say Plato (BC427-347), who had the
 idea of Atlantis, then came Aristotale (384BC-322) and

Eratasthenes (276BC-194) who had an accurate estimate about the globe's circumference. The second source was religious and biblical, Jerusalem being the centre of the world, Asia the home of the three wise kings and Africa the home of the king of Soloman; Thirdly mythology and legend, the fantasies and tales about the unknown world, past down through the ages; Finally came the travellers tales spread over a thousand years of travel.

DN No No!
they are not
together very
often. But
they are
different
with the
same Reg.
See section
3.2 P292-93
you should
make a
summary
of this part
of your text.

from the likes of Sir John Mandeville's tales to the tales of Marco Polo. A discourse is basically an ideology a group of ideas or beliefs that show to the best advantage one particular side of the story. Ideology does however tend to stick to the rigid truth and falsehood of a statement, whereas a discourse can use the shades of grey inbetween. Foucault says that a discourse is not only always implicated in power; discourse is one of the systems through which power circulates (foucault pg 295) the question of whether a discourse is true or false is less important than whether it is effective, when it is effective it is called a 'regime of truth' (Hall 295).

specific 'mechanisms' not effect the discourses of 'New World'.

There are a few titles that go with the study of the west and the 'stereotyping', 'Duelism' and 'splitting', another name for the idea of the noble or ignoble savage. Stereotyping the peoples of the American continent with the name 'Indian' despite

or Savage?!

Dyle. But how you need to extend this here.

the obvious differences between the different peoples. The Inca's of the south to the Sioux of the north, was ^{quite} blatant stereotyping. // something we ^{we are hardly crude} tend to do when you care little about what you are categorising; Dualism is stereotyping at opposite ^{extremes of opposite}.

A sweeping statement about both the good and bad points of a subject; ^{this becomes a form of stereotypical representation} finally splitting is the splitting of the said discourse: 'west and the rest' into say good and bad. The two sides can then be split again, on the rest's side into noble and ignoble savage. The noble savage was the idealised savage tall and strong mainly the American Indian, living in harmony with their surroundings and observing natural laws, the ignoble savage on the other hand was the true savage's savage probably a cannibal, fierce and war like with no laws or morals to control

2 N.B. That are other related words to the main concept.

Old But

him // what is the key idea here though? try the idea that both civilisation are opposed // find in one person: the ideal. ^{and reflections of} In conclusion, I would say the rest of the world had a profound effect on the wealth of the west, ^{building the foundations of} a

Text + represent it through etc. own idealization

Be a good idea! But I can't know unless you give me illustrations of what it means.

^{wider} super economy that drained the rest of its resources, both natural and spiritual. Today the rest are poor relations of the west, stripped of their identity and surviving to a large extent on the exploitation of cheap labour in manufacturing or on western handouts. For our ancestors to say that the cultures of

Be the ...

the world were on the same road only at different stages was false. But with the massive intervention of the west it may now be true.

DM

?! This is a very enigmatic sentence. What are you saying. You need to be more precise and clarify the phrase "being idiom (Coast)" or "allograph" is also a problem without clear identification of its metaphorical use.

All references came from chapter six of formations of modernity by Sturt Hall et al