

## **GHC Summer School 2017 Report**

[Day 1]

The 2017 GHC Summer School was held in a conference room of re:work (International Research Center, Work and Human Lifecycle in Global History, Humboldt University in Berlin), located in the central Berlin.

On September 4, the first day, Professor Andreas Eckert of host Humboldt University of Berlin kicked off the GHC Summer School by recapping previous GHC Summer School (the first held at the University of Tokyo and Hokkaido University, the second at Princeton University) and explaining this year's schedule and programs.

For the discussion sessions of the 2017 Summer School, participating graduate students read each other's papers ahead of time. Each participant then presented his or her own research for five minutes during a discussion session. Next, the discussants in charge made their comments for about 10 minutes, and afterwards all participants engaged in discussions for about 45 minutes to deepen dialogue. The two presentations given in the morning on the first day had the main themes of "museum" and "art," respectively. Professor Sebastian Conrad of the Free University of Berlin served as the moderator. Yuki Terada (The University of Tokyo) presented her paper entitled "The Establishment and Evolution of Museums in Iran." She discussed the establishment of museums in Iran and their changes over time. Terada especially focused on the creation of national identity through museums. The participants and senior members exchanged questions and comments on differences in the circumstances of museums and people's understanding of them before and after the establishment of Iran's Islamic republic government (Iranian Revolution). They also discussed concepts and systems that have transcended the boundaries of Iran and are circulating on global scale. Pan Mengfei (The University of Tokyo)'s paper, entitled "The Meiji 'Art' that Crossed Boundaries: A Study of Asahi Gyokuzan's Life and Works," elicited discussion from participants that expanded from the titular subject to comments on the boundary separating "art" and "craft" and how the unfolding of "micro stories" is incorporated into the context of global history.

The theme of the afternoon session was "economics." Under the moderation of Professor Masashi Haneda (The University of Tokyo), two papers were presented and

discussed. Rob Konkel (Princeton University)'s paper, entitled "Creating a Global Economy: (Un-)Cooperative Internationalism, Technocratic Global Capitalism, and the Making of the Modern World, 1919-1939" examined how the Economic and Financial Organization of the League of Nations created the "global economy" in Geneva during wartime. Participants from the floor raised the issue of the importance of clarifying concepts and choosing the right terms (e.g. "global economy" or "world economy"). Next, Christoph Plath (Free University of Berlin) presented his paper. "Reframing Human Rights: Collective Rights, the New Economic Order and the Legacy of Third-Worldism" considered "human rights" from a global perspective, which has not been the subject of historical research much to date. Participants further discussed the topics of "collective human right" and "basic human rights."

Several issues were shared in the discussions of the four papers on the first day of GHC Summer School. Professor Haneda raised the question of whether "National(ism)" and "International(ism)" can be approached from the perspective of world history. Professor Jeremy Adelman (Princeton University) described his view on research on the micro and macro level, as well as on a scale that transcends national boundaries and cultural spheres. Professor Alessandro Stanziani (EHESS) discussed the definitions of categories and concepts, as well as the difficulty of translating between languages.

After the discussion sessions, all of the participants participated in a tour of the Holocaust Memorial. The curator of the memorial described how the commemorative plaque came to be constructed and introduced exhibition plans, methods, and the reactions of visitors at the information center. The summer school participants learned that memorial visitors take their time reading text that matter-of-factly described the Holocaust and viewing photos mounted on walls immediately faced by visitors upon entering the center. The exhibits deepened the visitors' knowledge and interest in the Holocaust. The curator explained that the actual objective of the exhibits was to combine both the macro aspect of showing concentration camps spread out across the entire continent of Europe and the micro aspect of presenting the family histories of victims.

(Pan Mengfei)

[Day 2]

On the second day of 2017 GHC Summer School, two paper sessions and one

discussion session were held. During the first session, Professor Alessandro Stanziani (EHESS) assumed the role of moderator. Reports on two different fields, East Asian intellectual history and public sphere discourse, were given. The first report, entitled “Imagining the Self with the Other’s Voice: Karl August Wittfogel and East Asia (1926-1945),” was presented by Zhou Yufei (Osaka University). The German-American sociologist Wittfogel was well-known worldwide as the author of *Oriental Despotism* and then for his fierce anti-communist campaigns. From the analysis of primary sources, Zhou’s report started by asking the question of why Wittfogel gained extraordinary attention in China and Japan before and during the Second World War. In addition, she presented details of personal connections between Wittfogel and East Asian intellectuals and the latter group’s translation, publishing, and recontextualization of Wittfogel’s works. Professor Sebastian Conrad asked how this case study should be placed in relation to other studies on the creation of the concept of “Asia” in both Japan and China since the early modern era. Participants from the floor discussed the possibility of global history that focuses on a micro level of history.

The second report of the first session was Susanne A. Schmidt (Humboldt University of Berlin)’s “The Midlife Crisis, Gender, and Social Sciences in the United States, 1970-90.” Based on various past studies in the fields of sociology, psychoanalysis, and gender studies, Schmidt traced the formation of and changes in the discourse of the “midlife crisis” in American society from the 1970s to 90s. She sought to elucidate the changes in the understanding of life cycles and lifestyles by those in American public sphere, including agents such as social scientists, physicians, social critics, journalists, and social activists. After this report, floor participants made many remarks on “midlife crisis” discourses as seen in societies outside of the U.S. They also discussed how this research can be placed in the context of global history.

During the afternoon session, two reports on modern Indian intellectual history were given. Assistant Professor Natasha Wheatley (Princeton University) served as the moderator. First, Yorim Spoelder (Free University of Berlin) presented a paper entitled “Staging the Nation beyond the Raj: Visions of Greater India, the Discourse of Civilization and Nationalist Imagination (1905-1964).” Based on obtained primary literature and focusing on the Greater India Society (founded in 1926) and regular contributors of its organ, Spoelder’s presentation gave an overall picture of the origin and setbacks of pan-Indian ideology. His report especially dealt with Tagore’s rich network of personal supporters and intellectuals in East Asia and Southeast Asia, as well

as the pan-Indian ideology espoused by Dutch and French Indologists. It sought to examine in detail how these influences had been incorporated in the discourses of Indian nationalism. During the Q&A time, in addition to confirming facts about modern Indian intellectual thought, participants discussed how the rise and fall of dramatic intellectual paradigm shifts in the first half of the twentieth century, such as historical sociology, the theory of evolution, Marxism, and geopolitics, influence discourses that are being studied.

Next, Disha Karnad Jani (Princeton University) gave a report entitled “‘A People Gets the Kind of Leader It Deserves’: M. N. Roy and *The Problem of Freedom*.” Using conceptual history (Begriffsgeschichte) proposed by Reinhart Koselleck as the analytic framework, Ms. Jani’s paper studied how “fascism,” a concept that arose amid Europe’s political conditions was reinterpreted in the Indian context in Roy’s *The Problem of Freedom* published in 1945. Floor participants observed that it was difficult to establish the theory of conceptual history from a single text. Finally, Professor Andrea Eckert raised the issue of legendarization of figures who devote themselves to transgressive social movements, including M. N. Roy.

For the final session, discussion was held on Professor Jeremy Adelman’s article “What Is Global History Now?” (*Aeon*, March 2, 2017). This article revisited the question of the course of global history research amid the rise of anti-globalization sentiments seen around the world, such as the Trump phenomenon in the U.S., the U.K. Brexit, and the emergence of the National Front in France. Professor Adelman observed that the writing of history known until now as global history is full of cognitive gaps between the researchers belonging to the elite class and the common people. He pointed out the problem that global history that seeks to “overcome eurocentrism” is nothing more than the reproduction of the discourse of privileged intellectuals in hegemonic English-speaking countries. Floor participants introduced examples of the current state of global history research and historical research of a single country in different countries. In addition, they raised practical challenges such as the difficulty of finding employment faced by young researchers who study interdisciplinary areas such as global history. Finally, Professor Masashi Haneda asserted that we should also behold global history told in cultural and social contexts outside English-speaking countries, suggesting diversities and possibilities in global history research.

(Zhou Yufei)

[Day 3]

On the third day of 2017 GHC Summer School, one session was held in the morning. In the afternoon, the participants made an excursion to the Boros Collection, an art museum. During the morning session, Professor Takahiro Nakajima (The University of Tokyo) assumed the role of moderator, and two reports on economic history were presented. The first report, entitled “The Trade, Distribution and Consumption of South Asian Products in the Eighteenth Century Malay-Indonesian Archipelago,” was given by Shohei Okubo (The University of Tokyo). Focusing on the Malay-Indonesian archipelago during the eighteenth century, Okubo described his concept of research related to trends in the trading of the main imports at the time, cotton cloth and opium, produced in South Asia, and situations in local societies during that time. The discussion afterwards concentrated on questions concerning the consumers of opium, its place of production and quality, and smuggling. Participants also observed that it was necessary to consider differences between cotton cloth and opium in terms of their impact and the significance of examining opium during this period.

The second report, entitled “Consumption and Advertising: A Genealogy of Anti-Consumerism in Argentina from a Global Perspective,” was given by Pablo Pryluka (Princeton University). It examined the rise of anti-consumerism in 1970s Argentina, which arose from opposition to the advertising industry in the country. The report also discussed discourse formation closely linked to the international network of intellectuals that laid the foundation of the rise of anti-consumerism. During the discussion, participants pointed out the existence of diverse media and elements that affect consumer behavior besides advertising and the need to examine the relationship between the production sector and the labor market. Participants also commented that instead of presenting the global discourse formation of anti-consumerism and discourse formation in Argentina as being mutually connected, the current paper more strongly shows Argentina as one-sidedly receiving the globally formed discourse.  
(Shohei Okubo)

After the end of the program of Day 3, participants had the opportunity to participate in a guided tour of the Boros Collection. This is an exhibition of modern art from the collection of the art collector Christian Boros in a bomb shelter built during the World War II, which he purchased in 2003. Five stories of the building are used as galleries, and Mr. Boros is said to live in a penthouse built on the top floor.

The bomb shelter was constructed by forced labor to accommodate evacuees in case the then Berlin's Friedrichstrasse Railway Station was bombed. It was captured by the Soviet Red Army in 1945. It was then used as a warehouse for storing bananas during the East Germany era, and as a techno dance club in the 1990s. From the building's rooms with low-ceilings and scars and paint on concrete walls, one could imagine the conditions during those times. Because the tours are by reservation and photography within the building is prohibited, the guide explained the art works in great detail. The collection holds more than 800 works, which are rotated through the museum every four years. Works by the following artists are included in the current exhibit called "Bunker #3": Martin Boyce, Andreas Eriksson, Guan Xiao, He Xiangyu, Uwe Henneken, Yngve Holen, Sergej Jensen, Daniel Josefsohn, Friedrich Kunath, Michel Majerus, Fabian Marti, Kris Martin, Justin Matherly, Paulo Nazareth, Peter Piller, Katja Novitskova, Pamela Rosenkranz, Avery Singer, and Johannes Wohnseifer.

Many of these works question the systems of consumer society or presented themes on the inorganic quality of airplanes and cars and on human movement. As human beings who live in the modern world, we could understand many of the works, regardless of our nationality. The museum repeatedly overturned conventional thinking and systems with its novel concept of using a bomb shelter as an art gallery and the messages from the exhibited works. On the other hand, not a few participants felt unease at the fact that this vast personal art collection was made possible by Mr. Boros' great wealth from his success in the advertising business. Whether buildings constructed during the Nazi era should be demolished or preserved is a question repeatedly debated in Germany. The visit to the Boros Collection was meaningful to the Summer School participants. It provided them with opportunities to think about "now" through modern art, and, at the same time, ponder about past memories.

(Yuki Terada)

[Day 4]

On the fourth day of 2017 GHC Summer School, one session was held in the morning and the participants enjoyed free time in the afternoon. In the morning session, Assistant Professor Matthew Karp (Princeton University) assumed the role of the moderator, and three reports related to empire and sovereignty and the welfare state were presented. The first report was Devika Shankar (Princeton University)'s "Slippery Sovereignities:

The Princely States of Malabar and the Development of British Cochin, 1800-1920.” Shankar discussed the sovereignties and boundaries of the British Empire and the Kingdom of Cochin under colonial rule. According to Shankar, the Kingdom of Cochin could exercise limited sovereignty during the modernization of the Cochin port due to its vague boundaries, a factor of its wetland environment, and the expansion of global trade. During the Q&A period, participants discussed a wide range of topics, including the distinctiveness of Cochin, the connections between environmental history and political history, relationships between the princely state and the formation of the nation-state, relationships between the princely state and empire, and the activities of merchants from Malabar in the Indian Ocean. Participants also discussed how the study can be placed in broader contexts.

The second report, entitled “An Imperial History of Welfare between Britain and Colonial India (c.1870s-1940s),” was given by Eléonore Chanlat-Bernard (EHESS). It examined relationships between the British Empire’s policy of poor relief and its famine relief policy in colonial India. To date, the formation of the welfare state has been often studied within the framework of the nation-state or international organizations. Using the framework of empire, Chanlat-Bernard examined the lineage and discussions of policy makers to understand how the policy experience fostered by famine relief in India affected the reform of the country’s poor law. Afterwards, participants asked questions primarily about the place of Indians and India in Chanlat-Bernard’s research, terminology in policy debate and practice, capitalism, the labor movement, and historical sources. Deep discussion was also held on how to research and verify ties between Britain and India as historical materials are gathered on the formation of the welfare state.

(Shohei Okubo)

After the coffee break, discussion was held on Mr. Federico Del Giudice (EHESS)’s paper based on his master’s thesis, entitled “Migration, Labour and Welfare: The Case of the Italian Workforce in France during the Interwar Period.” Focusing on the lawsuits and demands of Italian workers in France between the world wars, Mr. Del Giudice argued that his research could elucidate the limits of national history. While describing the distinctiveness of France, discussant Rob Konkel suggested directions of future research, such as contributing to the study of French history with his research and depicting global history from the standpoint of the development of International Labor Organization or a comparative historical perspective. Next, Mr. Del Giudice exchanged

views with floor participants on how legal categories and the category of “Italians” should be handled.

(Yuki Terada)

[Day 5]

During the morning of September 8, the final day of the 2017 GHC Summer School, Yaruipam Muivah (EHSS) and Fabian Steininger (Free University of Berlin) presented reports. Muivah’s paper, “Servitude and Abolition in Colonial North-East India, 1881-1930,” analyzed the slave system in Northeast India and its abolition. Discussant Christoph Plath questioned how this case should be placed in global history. Muivah exchanged views with participants on the floor about the slave system’s relationship with the African slave system and its association with the concepts of freedom and capitalism. Participants also discussed the significance of conducting case studies on Northeast India based on numerous past research.

Next, Steininger presented “Mass Violence against Istanbul Armenians in August 1896,” a chapter from his doctoral thesis, which deals with morals in the Ottoman Empire. Steininger focused on the emotion of collective “anger” and interpreted the violence against Armenians that occurred in Istanbul in 1896. Discussant Yuki Terada commented on the relationship between mass emotions and actions and individuals, asking how the words “revolt,” “massacre,” and “genocide” are used in Turkey. Participants on the floor asked specific questions and commented on how to develop the way of writing his thesis and article.

In the afternoon, a roundtable-style discussion on the topic of “National Narratives of Global Integration” was held, with senior members as the main panelists. First, Assistant Professor Matthew Karp introduced the history of the American Civil War in the context of the history of the North America. He also discussed the concepts of democracy, capitalism, freedom and equality. Next, Professor Masashi Haneda explained changes in the understanding and writing of history in Japan, introducing the background leading to the birth of the field called “Oriental history” and differences in Japan’s view of history before and after the Second World War. Next, using examples Professor Alessandro Stanziani discussed the distinctiveness of Soviet history. Assistant Natasha Wheatley did the same with the Austro-Hungarian Empire. Based on these presentations, Professor Sebastian Conrad asserted that they had both distinctiveness in



their national histories and global universality. He also brought up the sense of inferiority that arises when writing national history amid interactions with the outside world and commented that it is an element that should be taken into account when thinking about global integration. Finally, the panelists exchanged views with participants on the floor about methods of writing global history based on national histories or transcending individual national history, and how research results can be appropriately presented going forward.

After the end of the program, 2017 GHC Summer School participants were given a certificate of completion from their Berlin host, bringing five days of presentations and discussions to a close. The GHC Summer School was held for the third time this year. Because there are a number of senior members who have participated every year and graduate students who have participated two times now, their experience allowed the summer school programs to be smoothly carried out. There is a plan for junior members to continue their discussions online and sustain their exchanges.

(Yuki Terada)

[Day 6]

On the last day of their stay in Germany, 2017 GHC Summer School participants took an excursion to Potsdam. Those who wished to go gathered at the Berlin-Friedrichstrasse Railway Station and rode the train to their destination. In the morning they spent about two hours touring representative buildings and streets from the near-modern to present era in Potsdam. What especially left an impression on the participants was the sensitive care that Potsdam urban planners took in considering how to preserve, pass down, and reconstruct Nazi-related relics and East Germany-era buildings. On the day of the visit, there just happened to be a demonstration in the city by right-wing groups and counter-protests by left-wing groups, providing a peek at the complex historical background that affect the German people's lives after the war.

After lunch, those who wished to continue on the excursion next passed through the Dutch district of Potsdam, built by Dutch immigrants. They then strolled through a grand garden in the new garden district. The excursion participants also visited the Cecilienhof Palace, where the Potsdam Declaration (1945) was issued, joining in a guided tour of about 40 minutes. Scholars who are engaged in the study of early modern history tend to direct their gaze at the Sanssouci palace and the Chinoiserie (Chinese

House). The tour of the Cecilienhof Palace reminded the participants again that Germany is carrying out extraordinary efforts to understand *modern* history. Viewed from another angle, this appreciation made me think of many areas of comparison between Germany and Japan's present conditions.

Finally, the excursion participants visited Glienicke Bridge, where exchanges of captured U.S. and Soviet spies took place during the cold war. Finally, they returned to Berlin on the train. The participants promised to meet again, exchanging farewells as each one left. Without a doubt, the experience gained from the summer school, whether short or long, will be useful in the participants' research work going forward. We look forward to their active role as historians in the future.

(Shohei Okubo)