

Transnational Historiography

This course addresses the relationships between historiographies at a transnational level (mainly exchanges between Asia and West) by taking Global history as a case study. To do so, the course largely stresses the contribution of extra European practices that have influenced the construction of this historical field. By considering that the question of decentering the point of view and that of going beyond the framework of the nation-state as being at the heart of the approach, we will try to understand the relationship between the current practices of Global history and historiographies, which have tempted before it to go beyond these limits of historical practice. This approach also took into consideration how non European historiographies have tried to get out of the link of dependence to the production of Western academics, particularly at the level of concepts. Indeed, Western productions concerning the history of rest of the world, as well as the work undertaken by non-Western historians in attempting to free themselves from a European-centric way of thinking, have influenced the reflection that led into what is called Global history.

In this course, we will first address the different practices that claim to be part of Global history. We will then see certain approaches that have led to the principles of Global history, whether they are previous stages or exist in parallel to the latter:

The first courses will be devoted to the work of the German historian Sebastian Conrad (*What Is Global History?*). Then we will analyze the so-called New world history approaches of the Japanese historian Masashi Haneda, as well as that of the Connected history of the Indian historian Sanjay Subrahmanyam. We will then devote several sessions to the so-called practice of Area studies and their questioning (the practice of Area studies outside the West, the critique of the notion of modernity in the practice of Area studies, and the practice of Cultural studies as an attempt at a saving evolution of Area studies). The approach of Subaltern studies will also be taken into account. Finally, we will also discuss attempts that have been part of these reflections in Asia but which have not gone beyond the local framework.