

- crimes of the Wehrmacht in 1995 are only a few of many possible counterarguments.
- [5] The quote is preceded by: “Finally, it was again stressed that intercultural and inter-faith initiatives should be supported, since they not only provide a forum for discussion and improved understanding, but may lead to greater solidarity and more effective action at the local level” (OSCE, “Consolidated Summary of the 2003 OSCE Conference on Anti-Semitism,” June 20, 2003, <https://www.osce.org/cio/42394>).
- [6] All it says on the matter is “Recognizing that anti-Semitism, following its most devastating manifestation during the Holocaust, has assumed new forms and expressions, which, along with other forms of intolerance, pose a threat to democracy, the values of civilization and, therefore, to overall security in the OSCE region and beyond” (OSCE, “Berlin Declaration, 2004,” April 29, 2004, <https://www.osce.org/cio/31432>).
- [7] Frank Greuel, “Pädagogische Prävention von Ethnozentrismus und Antisemitismus bei Jugendlichen mit Migrationshintergrund – Ergebnisse der DJI-Erhebung,” in *Ethnozentrismus und Antisemitismus bei Jugendlichen mit Migrationshintergrund. Erscheinungsformen und pädagogische Praxis in der Einwanderungsgesellschaft*, eds. Frank Greuel and Michaela Glaser (Deutsches Jugendinstitut e.V, 2012), 90–143.

**Marc Andre Matten and Egas Moniz
Bandeira, eds. *Globalgeschichten
aus China. Aktuelle Debatten in der
Volksrepublik, Globalgeschichte, vol.
37* (Campus Verlag, 2023), 347 pp.**

Reviewed by
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Marc Andre Matten’s and Egas Moniz Bandeira’s *Globalgeschichten aus China* is a pioneering contribution to the discourse on global history, offering unique insights into how Chinese historians address their

theoretical and methodological challenges. Featuring nine meticulously translated and annotated essays by prominent Chinese historians, this anthology aims to bridge the divide between Chinese and Western approaches to global historiography. In doing so, the editors challenge entrenched Eurocentric paradigms and advocate for a more multiperspectival approach to global history.

The preface to the anthology presents a comprehensive overview of the institutional, methodological, and political conditions shaping global history research in China. While the formal institutionalization of the discipline began relatively late—marked by the establishment of the Center for Global History at Capital Normal University in 2004—the editors trace its intellectual roots back to the early twentieth century. They highlight the contributions of Lei Haizong, a pioneering historian who, as early as the 1920s, critiqued Western historiographical traditions for marginalizing non-Western civilizations. Lei’s critique underscores the enduring efforts of Chinese scholars to recalibrate global historiography by integrating non-Western perspectives. The editors argue that Chinese approaches to global history actively challenge Eurocentric assumptions and question the universal applicability of Western paradigms. Concepts such as “modernization,” “progress,” and “civilization” are deconstructed and reframed to reflect the historical trajectories of non-Western societies. This process, they contend, enriches global history as both a methodological approach and an analytical perspective.

However, the volume does not shy away from addressing the challenges facing glob-

al history research in China. A key tension lies in reconciling national and global narratives. As the editors note, the discipline operates within a politically charged environment where scholarship is increasingly shaped by state-driven objectives under Xi Jinping's leadership. The government's ambition to establish greater "discourse power" in global academia seeks to challenge Western dominance while simultaneously advancing national interests. This dynamic creates both opportunities and constraints for Chinese historians, who must navigate the delicate balance between scholarly independence and the pressures of state influence.

Rather than summarizing the individual essays sequentially, this review adopts an analytical lens to explore how the contributions collectively address key themes and challenges in global history. By examining shared concerns and divergent perspectives, the review highlights how Chinese historians are reflecting on the discourse and reshaping the field.

The first group of essays in *Globalgeschichten aus China* forms a conceptual cornerstone of the anthology, addressing one of global historiography's most pressing challenges: the dominance of Eurocentric paradigms. These contributions critique the limitations of established historiographical models while proposing alternative frameworks that emphasize transcultural connectivity. Together, they offer instructive pathways for understanding global historical processes from a non-Western perspective. Liu Wenming's essay, "Zhongguo quanqiushi yanjiu de huigu yu sikao" (2021), lays the foundation for this discussion by providing a comprehensive overview of the development of global history in China.

Liu traces the discipline's emergence in the 2000s, noting its initial reliance on Western methodologies and its gradual evolution into what is now referred to as "global history with Chinese characteristics." This evolution, he argues, represents not just an adaptation of existing frameworks but the construction of a distinct methodological identity that reflects Chinese perspectives. Central to Liu's vision is the importance of fostering international academic dialogue. He emphasizes that collaboration between Chinese and Western scholars is crucial to addressing the asymmetrical dynamics of global knowledge production. Furthermore, Liu proposes expanding access to archival resources and the use of digital tools to deepen analyses of global interconnectivity.

Zhang Weiwei's essay, "Quanqiushi zhong de Zhongguoshi" (2005), advances this critique by focusing on a central issue in global historiography: the binary division between "center" and "periphery." The professor emeritus of history at Nankai University in Tianjin argues that this framework marginalizes non-Western civilizations, reducing them to reactive roles within a broader narrative dominated by Western modernization. Drawing on examples such as the Silk Road and China's role in early global trade networks, Zhang demonstrates how Chinese actors actively shaped global processes. This challenges reductionist views that cast China merely as an object of Western influence. Zhang's call to redefine key concepts like "modernity" and "progress" complements Liu's emphasis on methodological innovation, offering a conceptual lens through which global history can be reimaged. Rather than endorsing a Sinocentric alternative,

Zhang advocates for transcending all forms of centrality to achieve a genuinely inclusive global historiography.

Building on Zhang's critique, Ma Keyao's essay, "Kunjing yu fansi – Ouzhou zhongxin lun de pochu yu shijieshi de chuangli" (2006), introduces a theoretical framework aimed at transcending Eurocentric models. Ma's concept of mutual influence serves as an alternative to binary structures like "center-periphery" by emphasizing the reciprocal nature of cultural and historical exchanges. By framing civilizations as co-creators of global processes rather than hierarchical entities, Ma provides a methodological pathway for analyzing trans-cultural interactions in a more balanced and equitable manner.

Dong Xinjie extends these theoretical principles in her essay on imperialism, "Xifang quanqishi zhong de diguozhuyi" (2013), offering a practical application of the ideas explored by Liu, Zhang, and Ma. Dong critiques the Eurocentric tendency to frame imperialism primarily from the perspective of Western powers, arguing that such narratives often obscure the agency of colonized societies. Using the Opium Wars as a case study, Dong examines how Chinese actors employed diverse strategies of resistance, ranging from civil disobedience and local alliances to cultural reaffirmations of identity. Her analysis reveals that colonized societies were not passive victims but active participants in shaping global history. Dong also urges integrating subaltern perspectives and transnational networks into global historiography, emphasizing the need to broaden the discipline's analytical scope to include marginalized voices and non-Western experiences.

The second group of essays in *Globalgeschichte aus China* delves into the complex interplay between national and global narratives, exploring how these perspectives can be integrated to enrich global historiography. Far from seeing national histories and global history as mutually exclusive, these contributions argue that national frameworks are indispensable for understanding the specificities of global interconnectivity. By addressing methodological challenges, the authors demonstrate how Chinese historians navigate these tensions to produce a more balanced and inclusive historiography.

Ge Zhaoguang's essay, "Zai quanqishi chaoliu zhong guobieshi haiyou yiyi ma?" (2013), provides the conceptual foundation for this discussion, advocating for a hybrid method that bridges national and global perspectives. The professor of history at Fudan University rejects the dichotomy that positions national and global histories in opposition, instead emphasizing their complementarity. He argues that national narratives are vital for preserving cultural identity and historical continuity while also offering the contextual depth necessary for analyzing transnational interactions. Drawing on China's historical experience, Ge demonstrates how national histories can inform and deepen global historiography, positioning China's unique trajectory as a critical lens for understanding global processes.

Building on this idea, Jiang Mei examines in her essay, "Chongxin jiang Zhongguo zhiyu shijieshi zhi Zhong" (2015), how Chinese history can be recontextualized within global historiography without losing its distinctiveness. Jiang uses the example of maritime trade along the Tang

Dynasty's maritime Silk Road (618–907 CE) to illustrate the dynamic interactions between China and regions such as South Asia and the Middle East. She highlights the role of Chinese merchants as cultural intermediaries, facilitating exchanges of goods, technologies, and ideas across vast networks. Jiang also emphasizes the reciprocal nature of these interactions, noting how Chinese society was shaped by the cultural and technological influences it absorbed through these exchanges. By foregrounding microhistorical case studies, Jiang demonstrates how global history can be enriched by integrating local and regional perspectives.

Expanding on this interplay between national and global narratives, Hu Cheng, historian at Nanjing University, critiques the state-centric narratives that often dominate Chinese historiography (“Quanqiushi shiye zhi xia de Zhongguoshi yanjiu,” 2015). He argues that such narratives obscure the transnational dimensions of China's history, thereby limiting the scope of global historiography. Hu calls for a balancing of these macrohistorical structures with microhistorical perspectives to uncover the local and individual dimensions of global processes. His reflections on this tension align closely with Jiang's emphasis on methodological diversity. Together, their essays highlight the value of interdisciplinary approaches, incorporating insights from sociology, anthropology, and cultural studies to advance a more nuanced understanding of global interconnectedness.

Zou Zhenhuan's essay offers a compelling example of how such methodologies can be applied in practice. Through a detailed case study of the Jiangnan region—a major cultural and economic hub during the Ming

and Qing dynasties—Zou examines how local developments were intricately linked to broader global processes (“Ming-Qing Jiangnanshi yanjiu de quanqiushi yiyi,” 2020). His focus on transnational trade networks, cultural hybridity, and the circulation of knowledge demonstrates how regional studies can illuminate the interconnectedness of local and global dynamics. Zou's innovative methodological approach, which combines quantitative and qualitative methods, provides a comprehensive view of Jiangnan's role in global economic and cultural exchanges. This case study not only reinforces Hu's call for integrating microhistorical perspectives but also exemplifies Jiang's argument for the methodological potential of regional studies in advancing global historiography.

Zhang Xupeng concludes this thematic thread by proposing the development of a distinctively Chinese vocabulary for global history (“Quanqiushi yu minzu xushi: Zhongguo tese de quanqiushi heyi keneng?,” 2020). Zhang argues that such a vocabulary is necessary to capture the unique characteristics of China's historical experience while providing new analytical tools for global historians. He highlights the complementarity of national and global approaches, suggesting that integrating micro- and macrohistorical perspectives can lead to a more holistic understanding of global processes. Zhang's vision of a “global history with Chinese characteristics” reflects broader debates within Chinese historiography about balancing political influence with scholarly independence. Marc Andre Matten's and Egas Moniz Bandeira's *Globalgeschichte aus China* represents a groundbreaking contribution to global historiography, offering an unparal-

leed exploration of how Chinese historians engage with the discipline's theoretical and methodological challenges. Through nine rigorously translated and annotated essays, the editors succeed in showcasing the diversity and depth of Chinese scholarship in global history. The anthology not only invites readers to rethink entrenched Eurocentric paradigms but also advocates for a more multiperspectival and inclusive approach to understanding global interconnectivity.

The essays collectively highlight three key themes central to reimagining global historiography: the critique of Eurocentrism, the integration of Chinese perspectives, and the development of innovative methodologies that bridge national and global narratives. By interrogating foundational concepts like "modernization," "civilization," and "progress," the authors challenge reductionist frameworks and propose alternatives that reflect the complexity and diversity of historical trajectories. This effort to decenter dominant paradigms and embrace alternative perspectives is the anthology's most significant contribution, offering both a critique of and a roadmap for global history.

However, the volume also acknowledges the challenges inherent in these ambitions. A recurring tension in the essays is the call for a "global history with Chinese characteristics," which, while intellectually stimulating, raises questions about the risk of fostering a new form of Sinocentrism. Developing a distinct vocabulary and methodological approach for Chinese global history demands careful consideration of its implications for the discipline's accessibility, universality, and relevance within international academia. Moreover, the in-

creasing politicization of academic research in China, particularly under Xi Jinping, presents additional obstacles. These political dynamics, including efforts to establish "discourse power" in global academia, complicate Chinese scholars' ability to navigate the balance between advancing national narratives and contributing to an open, collaborative global historiography.

Globalgeschichten aus China is essential reading for anyone interested in global history, historiographical debates, or the role of non-Western perspectives in reshaping our understanding of the past. By fostering dialogue, methodological innovation, and a commitment to multiperspectival analysis, the volume sets the stage for future scholarship that fully embraces the complexities of global interconnectivity. It challenges existing paradigms while offering a vision for a more inclusive and equitable global historiography, positioning Chinese perspectives as a vital component of the discipline's evolution.

**Lisa Rofel and Carlos Rojas, eds.,
New World Orderings: China and the
Global South (Duke University Press,
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Lisa Rofel and Carlos Rojas's edited volume is a timely and ambitious publication that peruses China's evolving relationship with the Global South, particularly in Af-