



Department of History, University of Delhi

Weatherhead Initiative on Global History, Harvard

University

The Global History Network

International Conference on

Empires: Towards a Global History

3rd – 5th December 2017

Faculty of Social Sciences, University of Delhi

Schedule of Events

Day 1 3 rd December	Day 2 4 th December	Day 3 5 th December
<p>9:00 AM -9:30 AM - Inaugural Session Sunil Kumar Sven Beckert Prabhu Mohapatra</p> <p>9:30- 9:50-Tea</p> <p>9:50-11:00 -Session1- <u>Commodities and Empire I</u></p> <p>11:00 AM-12:30 PMSession2- <u>Commodities and Empire II</u></p> <p>12:30-2:00 - Lunch</p> <p>2:00 - 3:30 Session 3- <u>Technologies of Empire</u></p> <p>3:30-3:45 - Tea Break</p> <p>3:45- 5:00 Session 4- <u>Peripheries, Frontiers, Crossings</u></p>	<p>9:00-11:00 Session 5 -<u>Ideas in Movement</u></p> <p>11:00-11:15-Tea</p> <p>11:45- 12:45 - Session 6 - <u>Dwelling in the Imperial City</u></p> <p>12:45 - 2:30- Lunch</p> <p>3pm- Heritage Walk - Ridge/ Lodi Garden (if time permits)</p> <p>6:00Keynote Address (IIC Annexe) Prof.Sugata Bose</p> <p>7pm Conference Dinner</p>	<p>9:30 am-10:30 am- Session 7-<u>Empire and Anti-Colonialism</u></p> <p>10:30-11:00-Tea Break</p> <p>11:00-12:30- Session 8- <u>Travel and the Margins of Empire</u></p> <p>12:30-2:00 - Lunch</p> <p>2:00- 3:30- Session 9 – <u>Reflections on Global History</u></p> <p>3:30-4:00-Tea</p> <p>4:00-5:00 Session 10 Plenary Session – <u>Teaching Global History</u></p>

Day 1: December 3rd

9:00-9:30- Inaugural Session

Chair: Sunil Kumar, Department of History, University of Delhi, India

Sven Beckert, Harvard University, USA

Prabhu. P. Mohapatra, Department of History, University of Delhi, India

9:30-9:50 - Tea

9:50 - 11:00- Session 1: Commodities and Empire I

Chair: Sven Beckert, Harvard University, USA

1. Global Cotton and Local Initiatives: A View from the West African Savannah, 1740-1780

Jody Benjamin, History University of California, Riverside, USA

2. Standard Cocoa: Trans-Imperial Plantations and The Making Of The Global World

Marta Macedo, Institute of Social Sciences, University of Lisbon, Portugal

3. Migration, Commodity Production and the Maistry System in Colonial Burma c. 1880-1940

Ritesh Jaiswal, Harvard University

11:00 - 12:30 - Session 2: Commodities and Empire II

Chair: Karin Hofmeester, International Institute of Social History, the Netherlands

1. Mysore and Coorg Coffee in the 19th and 20th Centuries

Sharmila Shrivastava, Hansraj College, University of Delhi, India

2. Oiling the Extractive Machine: The Rise of Soy as a Tool of Imperialism in East Asia

Rachel Steely, Harvard University, USA

3. Art as Commodity in the Empire: British Envisioning of India

Sonal, Department of History, University of Delhi, India

12:30 -2:00 - Lunch

2:00- 3:30 - Session 3: Technologies of Empire

Chair: Farhat Hasan, Department of History, University of Delhi, India

1. The Global Power of Cables. Imperialism and Submarine Telegraphy (1866-1902)

Andrea Giuntini, Department of Economics, University of Modena and Reggio Emilia, Italy

2. Network of Knowledge and Technology: Colonial Civil Engineers in the Philippines in the Second Half of the Nineteenth Century

Ros A. Costelo, University of the Philippines/ PhD Student Consejo Superior de Investigaciones Cientificas-Universidad Complutense de Madrid

3. Analyzing the Impact of Indian Tariff Policies on the British Empire's Trade and Commercial Relations with India during the Interwar Period (1918-1940)

Blessy Abraham, Department of History, University of Delhi, India

3:30-3:45- Tea Break

3:45- 5:00- Session 4: Peripheries, Frontiers, Crossings

Chair: Radhika Singha, Centre for Historical Studies, Jawaharlal Nehru University

1. Brazil and its Worlds: An Analytical Inventory of Brazil's Position and Global Connections within the World Arena of the Early Nineteenth Century.

João Paulo Pimenta, Lab Mundi, University of São Paolo, Brazil

2. Straddling Nation and Empire: Australia and Japan on the Asian Periphery

Mark Lincicome, Director, Kyoto Consortium for Japanese Studies and Visiting Associate Professor, Department of East Asian Languages and Cultures, Columbia University

Day 2: 4th December

9:00- 11:00 am - Session 5: Ideas in Movement

Chair: Raziuddin Aquil, Department of History, University of Delhi

Empires: Towards A Global History

- 1. The Left Book Club and its Associates: Towards a Global History of the Book Trade as a Path of Circulation of Socialist Ideas During the Inter-war Period.**
Matheus Cardoso da Silva, Estate University Julio de Mesquita (UNESP), Brazil
- 2. Vauban in the Colony: The New Fort William in Eighteenth-century Calcutta**
Kaustubh Mani Sengupta, Bankura University, India
- 3. Schooling the Empire: Towards a Global History of the Bell-Lancaster Method**
Akash Bhattacharya, Centre for Historical Studies, Jawaharlal Nehru University, India
- 4. Circulation: Knowledge, Practices and Objects of Science in the Colonial Plantation c. 1834-1910**
Madhwi, University of Delhi, India

11:00-11:15- Tea Break

11:15- 12:45 pm - Session 6: Dwelling in the Imperial City

Chair: B.P. Sahu, Department of History, University of Delhi, India

- 1. The Bungalow in 20th Century India: The Legacy of the Empire in Colonial and Post-Colonial Times**
Miki Desai and Madhavi Desai, CEPT University, India
- 2. Milan-Madrid-Mexico: Global Urban Network and Cities in Spanish Empire**
ZHU Ming, East China Normal University, China
- 3. Reclaiming Urban Space: Solidarity and Resistance at the 'Nexus of Empires'**
Shubhankita Ojha, Harvard University, USA

12:45 – 2:30 Lunch

3:00 – 6:00 PM – Heritage Walk

6:00 PM – 7:00 PM – Keynote Address at India International Centre: Sugata Bose, Harvard University - **Between Empire and Nations: Changing Meaning of Sovereignty and Borders**
The talk will be chaired by Madhavan K.Palat

7:30 PM Dinner – India International Centre

Day 3: 5th December

9:30 am-10:30 am- Session 7: Empire and Anti-Colonialism

Chair: Vibha Maurya, Department of Germanic and Romance Studies, University of Delhi

1. From Punjab to America and Back: Ghadar Movement and the Integration of Global and Indian Anti-Colonialism

Sunny Kumar, Department of History, University of Delhi, India

2. The Globalization of Anti-Colonialism: The Movement for Colonial Freedom and African Nationalism

Daniel Gorman, University of Waterloo, Canada

10:30-11:00 Tea Break

11:00-12:30- Session 8 - Travel and the Margins of Empire

Chair: Babacar Fall, Université Cheikh Anta Diop, Senegal

1. On the Circulating Notion of "Barbarian" across Ming/Qing China and the Early Iberian Empires (16-18 centuries)

Ana Carolina Hosne, The National Scientific and Technical Research Council, Argentina

2. Territorialization Processes in Open Inter-Imperial Frontiers: the Río de la Plata in the Crossing of the Iberian Empires (XVIII-XIX centuries)

Lucía Rodríguez Arrillaga, Universidad de la República, Uruguay; Laboratório de Estudos sobre o Brasil e o Sistema Mundial, Universidade de São Paulo, Brazil

3. The Three Princes of Broach: Indian Travelers on the Move Between Bombay, Istanbul and London (ca. 1790)

Rahul Markovits, École Normale Supérieure, Paris, France

12:30-2:00 – Lunch

2:00- 3:30 pm - Session 9: Reflections on Global History

Chair: Rana Bahl, University of Delhi

Panelists: Sven Beckert, Harvard University

Empires: Towards A Global History

Mamadou Fall, Université Cheikh Anta Diop, Senegal

Mathias van Rossum, International Institute of Social History, Amsterdam

3:30-4:00-Tea

4:00-5:00 - Session 10: Plenary Session– Teaching Global History

Chair: Upinder Singh, Department of History, University of Delhi

About the Conference

Concept Note:

Empires have had an enduring influence on global history. They have functioned as major geopolitical units and as preeminent arenas for the circulation of ideas, techniques, goods and people. However, we may describe or define empires, diversity and heterogeneity remain crucial features, in terms of political formations as well as relationships (tributaries, settler colonies, chieftainships, for example); and because they straddled varieties of economic structures (agrarian, pastoral, trading, urban and rural), ethnicities and populations. Precisely because of their heterogeneity, empires have facilitated connections, circulation, and commerce within and across their boundaries. Empires often endured beyond and across different ages, competing and coexisting with rival empires. They were forged and dissolved by forces that were both internal and external to their presumed territorial boundaries.

Empires exerted their influence within and beyond their formally recognized territory. With the rise of the capitalist world system, empires had to contend not only with other empires and imperialisms but also with the emerging nation states and nationalisms, which very often rose from the very womb of the empires themselves. Did they also promote a plurality of cultures even as they were dominated by an imperial center with its own style and ethos?

Even when empires seem to have vanished as legally recognizable entities, their influence can be seen in the way the concept has been extended to include trading empires, religious empires, commodity specific empires and so forth. Since they rested on justifying ideologies, Empires were discursive as well as economic and political formations. Crucial though to their management of diversity was the need to accommodate or promote a plurality of cultures even as they were dominated by an imperial center with its own style and ethos.

Empires: Towards A Global History

The conference is premised on the idea that empires drew their strength from a global systemic architecture of hegemony and dominance. The objective of the conference is designed to emphasize how imperial interactions served to reinforce empires within their global scaffolding. “Towards a Global History of Empires” seeks to delineate different strands and interconnected themes that explain both empires’ persistence as well as their mutations over time.

WIGH

WIGH was founded in 2012 by Professors Sven Beckert and Charles S. Maier, through a grant from the Weatherhead Center for International Affairs at Harvard University. The Initiative was envisioned as a program to strengthen programmatic cohesion for the strength and diversity that the Harvard history and social science departments already bring to global history approaches. Since its inception, WIGH has hosted visiting scholars and postdoctoral fellows from all over the world, including Brazil, India, Senegal, China, Colombia, Italy, and Germany. We have organized international conferences on soccer as a global phenomenon, agricultural labor, global history of prisons, and global responses E.P. Thompson’s legacy. WIGH also hosts a biweekly “Approaches to Global History” seminar, bringing together interested faculty, students, and WIGH fellows on a continuing basis.

Beyond Harvard, WIGH has embedded its activities in a Global History Network of global historians. In order to make debates on global history truly global, WIGH has partnered with the Université Cheikh Anta Diop in Dakar, Senegal; the Institute for Social History, Amsterdam; East China Normal University, Shanghai, China; the University of São Paulo, Brazil, and Delhi University in India. Each of these centers, in turn, serves as a regional hub to encourage conversations and research on global history. Within that network, we facilitate graduate student and young faculty members spending a semester as a “Global Fellow” at one of the network institutions, and we also encourage the organization of joint academic meetings and joint courses.

In addition to leadership from co-chairs Beckert and Maier, the Initiative is guided by an interdisciplinary steering committee of Harvard faculty, representing history, anthropology, and area studies, as well as the Harvard Business School, the Harvard Kennedy School of Government and the Harvard Graduate School of Design. WIGH is currently securing long term funding, and is partially funded by a grant from the Volkswagen Foundation.

Abstracts

Day 1: December 3rd

9:50 - 11:00- Session 1: Commodities and Empire I

Chair: R Gopinath, Department of History, Jamia Millia Islamia

1. Global Cotton and Local Initiatives: A View from the West African Savannah, 1740-1780

Jody Benjamin, History University of California, Riverside, USA

In the 18th century, a variety of interests competed for influence in the Gajaaga region of eastern Senegal, a resource-rich, hotly contested economic crossroads linking internal African networks with wider networks moving enslaved labor, textiles, unfinished commodities and forms of currency across the desert and around the Atlantic and Indian Ocean perimeters. In Africa, British and French merchant companies sought alliances with, but also faced competition from, established African aristocracies, Islamic reformers, Berber/Arab, Moroccan soldiers, and interior polities as far as the Niger river. As textiles were a major commodity circulating across these networks, this paper analyzes their production, movement and daily use within a context of shifting alliances between individuals and communities that alternately created and subverted “empire” in western Africa in the mid-18th century.

Important as both customary gifts to rulers, and as goods often preferred by African consumers, Indian cottons cemented linkages between African, European and Berber/Arab merchants. They also became the basis of imitations produced by competing European industries; part of a wider mid-century contest between British and French commercial empires throughout the period. How does attention to the circulation of textiles illuminate the roles of African actors (as well as Euro-African, African American, etc.) in creating trans-oceanic linkages both within and across imperial lines? Economic historians have argued that western Africa’s importation of locally used currencies, such as indigo cloth, iron bars, cowries and salt, led to inflation in African economies parallel to the inflation caused by gold and silver in Europe and Asia. Which actors were critical in this convergence in 18th century western Africa between locally produced currencies, with imported commodities that also served as currency? This period saw the expansion of major African polities, along with the intensification of commercial exchanges on

the Atlantic coasts and in some river valleys. What is the significance of the heavy importation of foreign textiles for constructing African social history?

To better analyze this process in western African, this paper asks how the circulation of particular textiles, and their eventual use as clothing came to construct social alliances, and to reflect economic linkages, not merely influence or symbolize them. It draws on representations of the economies of cotton in archival records, visual images, trade pattern books, cartographic and material sources as well as regional African oral traditions integrating local historical discourses into a broader framework. This paper is part of a larger book-length project, “The Texture of Change: Cloth, Commerce and History in Western Africa during an Atlantic Age, 1700-1850.”

2. Standard Cocoa: Trans-Imperial Plantations and the Making of the Global World

Marta Macedo, Institute of Social Sciences, University of Lisbon, Portugal

This paper deals with the rise of West African plantations and the changing imperial repertoires in the post slavery Atlantic from 1850 to World War I. By tracing the circulation of cocoa, it presents an unexplored history connecting Brazil, Portuguese São Tomé, Belgian Congo, and German Cameroon. There I argue that the typical methodologies of historians of science and technology of following things around are particularly well equipped to reveal entangled geographies hard to perceive by other historical fields. These material relations that transcend traditional national and imperial boundaries help us bring to light the concrete historical dynamics of empires.

Even if cocoa occupies the center stage of this narrative, it is coffee that allows me to follow the trajectories of plantations from the Parahyba Valley to the island of São Tomé. In the 1850s, after the abolition of the African slave trade to Brazil, former Portuguese slave traders found an opportunity to invest in agricultural enterprises. They were the ones responsible for bringing Brazilian plantation knowledge and practices, both agronomic and of labor management, to the other side of the Atlantic. This new planter class also played an important role in the institutionalization of the plantation system in São Tomé, which occurred with the transition from coffee to cocoa in the early 1880s. With the geo-political reconfiguration of West Africa after the Berlin Conference other connections emerged. During the 1900s, São Tomé’s plantations became the model for the effective colonization of Congo and Camerons, reflecting how the inter-empire competition for resources actually helped to deepen the cooperation between different imperial actors and institutions. I will discuss what traveled attached to cocoa as it reached the coast, namely forms of social organization, labor policies, racial identities and even imperial imaginaries.

I’m particularly interested in looking at the production of standards. Besides being crucial for the consolidation and expansion the first plantations, standard organisms and standard methods and procedures to explore both land and people also allowed the system to circulate. Besides standards, labor is a major topic in my research. Even if historians are certainly aware of how central labor was for the lives of plantation workers, they tend to take labor for granted, and pay little attention to its problematic nature and its wider implications. By looking at the materiality

of labor practices I want to discuss how race operates, gets instilled and entrenched and to assess the place of violence in these interconnected imperial histories. Ultimately, this approach underlines the importance of historical accounts of the empire from the ground-up, accounts that are able to reveal the transnational nature of imperial formations.

3. Migration, Commodity Production and the Maistry System in Colonial Burma c. 1880-1940

Ritesh Jaiswal, Harvard University

Ceylon, Malaya and Burma are of immense significance to the history of Indian and Global migration studies as they collectively witnessed more than 90 percent of total Indian emigration during the century 1830-1940. The distinct features of this mobility was that, unlike the Indenture system, it was largely informally regulated through networks of 'kinintermediaries' called Kanganies and Maistries, had peninsular India as its main source of recruitment and was characterized by a strong circulatory and ephemeral pattern of migration of largely unskilled laborers engaged in diverse spheres of production in the urban and rural spaces. On the global platform these systems of migration are significant as they shift our focus from the Caribbean and Pacific, which have been the dominant regions of study of Indian migration, towards the British colonies in the Indian Ocean's Bay of Bengal rim, which was the recipient of the bulk of Indian migrations. This study is also significant as it helps us complicate Eurocentric narratives on the Non-European migration in the framework of Global migration studies.

Highlighting the distinctiveness and similarities of the pattern, functioning and nature of Kangany and Maistry system of Migrations to Ceylon, Malaya and Burma, and drawing upon comparisons and connections to the widely studied Indentured system, the paper attempts to focus on the repercussion of the Global events of 1930s and 1940s (Great Depression, World War-II, Japanese occupation of Southeast Asia, British reoccupation and decolonization) on the Migrants, Material and Mobility to the aforementioned colonies. This interrogation of the specified space and time is of immense significance and interest to the global history of labour and migration on two broad axis: Firstly, as it highlights the local-global nexus, the interconnectedness of the Bay of Bengal and trans-Atlantic capital and economies, & of the oriental production and the occidental consumerism; Secondly, because it raises significant concerns over century old migration of Indians not only in the aforementioned colonies but also in India as to whether they were supplementary or surplus, whether they were selfadjusting and auto-leveling to demands or generating local competitiveness, anxiety and animosity. The paper seeks to analyze these paradigms while interrogating the role the played by newly constructed 'young' nationalism in the recipient colonies, which was sustained not only on anti-colonial but also anti-immigrant sentiments and fed hugely to the popular sentiments by press and propaganda

11:00 - 12:30 - Session 2: Commodities and Empire II

Chair: Karin Hofmeester, International Institute of Social History, the Netherlands

1. Mysore and Coorg Coffee in the 19th and 20th Centuries

Sharmila Shrivastava, Hansraj College, University of Delhi, India

Empires: Towards A Global History

Coffee, a pre-colonial crop in Mysore, witnessed massive expansion in cultivation during the British colonial period - largely from 1820s to 1880s. From the outset, its cultivation and consumption had global (mid-eastern) linkages. In the colonial phase, European markets shaped its export oriented production by peasants and planters. International factors - e.g., competition from Brazilian coffee, and internal ecological factors affected its economy greatly. Coffee exports varied from 30-60% of total production, with the UK and France being the major markets. Coffee, unlike tea, did not have a large market either in Britain or in India. Mysore coffee's origins, varieties, and indigenous names reflect trans-national connections. It enjoyed the highest reputation for quality, fetching steep prices in the London market. Mysore coffee was also shipped to Arabia to be sold in England and Europe as 'Mocha' coffee - the first global geographical coffee brand.

There was continual movement of European Agency Houses, traders, administrators, planters and capital. British ideas about proprietary rights over land, the plantation system, labour organization and control clashed with native notions. European incursion and attempts at domination and regulation of the coffee industry were contested by native planters, trader-intermediaries, and labour. The relationship between the Europeans and the natives was, however, layered, complex and fluid.

British administration encouraged establishment of European plantations through low taxation and free trade, along with an assured overseas market. Coffee was a popular and profitable cash crop for ryots too, providing additional income and enabling payment of revenue instalments. Increasing demand and competition for jungle lands by both natives and Europeans led to scarcity of suitable lands for cultivation, and clashes over land and labour.

The representatives of the Empire had to engage with, regulate, and accommodate the native cultivators who dominated coffee acreage during the colonial period. European planters regarded themselves as capitalists and wanted secure proprietary rights in land through an acreage tax - while the native growers had fluid notions of rights in land. Acreage tax was introduced in Coorg in 1864 and in Mysore in 1881.

Forest land was most suitable for coffee and the expansion of cultivation led to denudation in the Malnad and Coorg, in turn impacting springs, rivers, rice and arecanut cultivations. Native coffee was grown under shade whereas European planters from Ceylon had introduced open planting which ultimately proved disastrous. Grants of jungle lands to Europeans were opposed by natives on ecological grounds.

Coffee plantations used semi-coerced labour, mostly from the depressed classes, through the existing maistri and advance system. They were helped by abolition of slavery in India in 1843. Contractual labour was imposed through the Breach of Contract Act XIII of 1859, but could not provide adequate protection to the planters against the defaulting maistries and coolies. Advances were given for cultivation to European and native planters and raiyats by local money lenders, London firms, Managing Agents, banks, and Coastal Curers. Most financiers lent against hypothecation of crops at a pre-determined rate. Exports declined drastically in late 1890s, during World Wars, and the Great Depression leading to crises. Government led efforts were made to promote coffee consumption in India and Britain.

2. Oiling the Extractive Machine: The Rise of Soy as a Tool of Imperialism in East Asia

Rachel Steely, Harvard University, USA

My paper analyzes how the interplay between intraregional trade circuits and European colonial expansion during the early decades of the long twentieth century sparked the birth of soy as a global commodity. An integral component of diets in East Asia for millennia, soy was nonexistent as a commodity beyond this region until the twentieth century. Soy became the most rapidly expanding crop in world agriculture after World War II, its spread vastly outpacing that of Green Revolution staples maize, rice, and wheat. By the century's close, soy was the third-most valuable crop in the world, and fields of the leafy legume blanketed vast swaths of the midwestern United States, Brazil, Argentina, Paraguay, Canada, China, and India.

The most important factor enabling this dramatic reconfiguration of space was the transition from the use of soy directly as food for human consumption to its increasing application as an industrial input used for supporting the production of other commodities and manufactured goods. The sparse existing literature on the emergence of soy as a global industrial crop portrays this process as occurring largely in North American and European fields and laboratories, with analyses that are confined to isolated national or imperial contexts. Such accounts do not take into consideration the great extent to which this critical shift was already underway in late-nineteenth century East and Southeast Asia as empires clashed and fueled each other's pursuits of territory and resources.

My paper rectifies this oversight by turning attention to the systemic events within the capitalist world system that precipitated the emergence of widespread soy cultivation for industrial purposes. In search of markets and raw materials, established and budding imperial powers turned new energy to territorial expansion in the East in the wake of the convulsions of the world economy during the 1870s. In the following decades, soy was forged into a double-headed tool of empires. As a foodstuff and a crop, it supported territorial occupation, railway imperialism, and settler colonialism in locations like Northeastern China. As a fertilizer, it facilitated cash crop production in East Asian colonies for regional and global markets. Soy remained a force of economic influence and territorial organization and control that endured long beyond the demise of formal imperialism.

3. Art as Commodity in the Empire: British Envisioning of India

Sonal Singh, Department of History, University of Delhi, India

The British Empire was a visual affair in addition to being an economic and political one. This paper focuses on representation of India in panorama by British artists. The word 'panorama' was coined and patented in 1787 to imply a specific meaning: "Panorama is a continuous circular representation hung on the wall of a rotunda specifically constructed to accommodate it." Derived from the Greek word meaning "see all", panorama introduced the spectators to a whole new way of experiencing landscape, cities, battles and other themes in a life-size depiction. In the gradual course of time however, the word panorama got appropriated in literary and visual cultures to refer to anything which offered a 'panoramic' view as we understand it in the general sense of the word. In the visual culture of nineteenth century, we find an interesting development wherein miniature panoramic representation of army/ battles, natural landscape and of cities

become common. Interestingly, these were lithographed table-top foldable or scrolls of panoramas which were meant for wider circulation. By looking at some of the panoramas and panoramic representations of India during the late eighteenth and early nineteenth century, this paper examines the depiction of India by British artists and their reception in England. While appreciating the various techniques of art work, this paper also highlights the consumption of art and its impact on shaping the public sphere in England. By looking at the newer techniques of art the paper brings out the commercial nature of artistic ventures in the British Empire. On the one hand the panorama theatres were first of its kind self-financing mass media institutions and on the other the marriage between lithography and artistic depiction allowed for wider circulation of art work economically the consumers of these art works were the semi- literate heterogeneous middle class which had the means to buy -access them. The paper also underscores the emerging art market in England during the peak of British imperialism which was different from the patron-client relationship between the artists and the consumers (rulers, nobles and others) of the preceding period.

2:00- 3:30 - Session 3: Technologies of Empire

Chair: Farhat Hasan, Department of History, University of Delhi, India

1. The Global Power of Cables. Imperialism and Submarine Telegraphy (1866-1902)

Andrea Giuntini, Department of Economics, University of Modena and Reggio Emilia, Italy

Infrastructure networks are a key element to explore imperialism in the second half of XIXth century at a global scale. In terms of invested capital, financial risk, technological challenge, and public opinion involvement, submarine telegraphy is an extremely important page in the history of imperialism. Taken from the point of view of the economic historian, it appears as one of the events most typically belonging to the second industrial revolution as a winning combination of science and technology on the one hand, and of entrepreneurial initiative on the other. Submarine telegraphy gave unprecedented dynamism to commercial and financial transactions, favouring the integration of world markets. The first really international telecommunications network was created thanks to the cables laid in the depths of the sea: submarine cables are fully included as a privileged component in the debate over the original globalization and establishment of a first global economy at the end of the 19th century. In a global history perspective, it fully reflects the leadership of the Western world, constituting a sort of extension of the diplomatic and military power of the homelands outside their borders. The story of this technology reflects pointedly the hegemony of the Western world in the era of imperialism and in particular of Great Britain, which exploited the submarine telegraphy to conquer and strengthen its colonial, political and economic dominion on the world. It played a relevant role in building and ruling the imperial networks of colonies all over the world. Great Britain was the only country to have the required raw materials and first rate engineers readily available; it was the undisputed ruler of the seas and of mail transportation and finally of cables networks. Projects and capital came from Britain, and it was the British who stood to gain more than any other nation in this sector, obtaining enormous benefits in all fields from economic to military. The great British Empire was dependent, to a large extent, on the cable network: in 1900, 72% of the cables laid throughout the

world were English property. All messages exchanged even among other countries with their colonies overseas had invariably to go through Great Britain or through British telegraph stations spread around the world: it was the “All Red System”. While the English were increasingly the masters of the submarine cable system, but the other countries were doing their best to keep up with British power from a point of view of growing colonial rivalry. After the Atlantic cable laid in 1866, a wide imperial competition for cables got under way, involving the whole world. The final consolidation of technology and financial strengthening of the sector made it possible for the submarine network to include all the continents. In 1902 the wiring of the world was done: the cable connecting Vancouver to Auckland and Brisbane closed the circle of Pan-British submarine cables around the world, which really was an imperial operation, as somebody called “the nerves of the Empire”.

2. Network of knowledge and technology: Colonial civil engineers in the Philippines in the second half of the nineteenth century

Ros A. Costelo, University of the Philippines/ PhD Student Consejo Superior de Investigaciones Cientificas-Universidad Complutense de Madrid

In 1868 the *Revista de Obras Publicas*, a Madrid-based magazine specifically devoted to engineering, published an article on the arrival of the first civil engineers in the Philippines such as Manuel Ramirez Bazan, Casto Olano, Genaro Palacios, Eduardo Lopez de Navarro and Damian Quero. Although considered as a technological backwater in Europe, the reforms in engineering education in Spain starting in the late 18th century and early decades of the 19th century gave way to an increase in the number of civil engineers arriving in the Spanish colonies such as the Philippines. These civil engineers who were primarily products of a more specialized engineering education in the peninsula began occupying important government positions in the peninsula and in the colonies several years after the reopening of the *Escuela de Caminos, Puertos y Canales* in 1834.

In the case of the Philippines prior to the arrival of civil engineers, colonial structures in the were in the hands of friars who were primarily concerned with the construction of religious structures, or military engineers whose works were mostly limited to defense infrastructures. In the second half of the nineteenth century, the civil engineers would be at the forefront of constructing important public works such as roads, bridges, railways, ports, lighthouses, sewage system, street lighting, drinking water system that attempted to bring solutions to the persistent problems of sanitation, cleanliness, accessibility, mobility, and order in the colony. Moreover, they would also serve as pioneers in the introduction and diffusion of modern and scientific engineering in the colonies.

Utilizing documents mainly from the *Archivo Histórico Nacional* in Madrid and the National Archives of the Philippines, this paper attempts to trace not only the movement of Spanish engineers within the empire as carriers and mediators of colonial engineering but also their role in the circulation and transfer of ideas and technologies. Archival sources demonstrate that while these engineers were assigned in the Philippines, they also established contacts with scientific and engineering experts not only in Europe but also with those in Saigon under the French rule as well as in Singapore and Hong Kong under the British rule. On the other hand, sources also reveal that the construction of public works in the Philippines were also products of the colonial engineers' engagement with local building knowledge and indigenous materials- an affirmation

that there was hybridity in terms of the network of knowledge and technology.

3. Analyzing the Impact of Indian Tariff Policies on the British Empire's Trade and Commercial Relations with India during the Interwar Period (1918-1940)

Blessy Abraham, Department of History, University of Delhi, India

Tariff protectionist policies are usually perceived as strategies that allows a country to encourage the development of its industries by 'protecting' its domestic market and capital from the onslaught of foreign competition. Naturally, this kind of economic policy, which was wholly supported by Indian nationalists and industrialists, was in direct contradiction to the free market trade regime followed by Great Britain. In such a context, where India was a colony of the British imperial empire as well as a crucial key to Britain's international trade apparatus, the emergence of Indian tariff policies, as a result of the unique conditions created by the First World War, makes an interesting case study because such policy decisions had crucial repercussions not just for India and Britain, but also for other trading partners of India.

The Interwar period represents a tumultuous international economic scenario which includes the post war boom, and the Great Depression of the early 1930s. Also around this time, the British Government was considering a move away from the gold exchange standard by adopting deflationary policies and interestingly, imposing huge tariff protection for its own domestic industries, as a way to help rebuild its industries that were affected by the War. How did these international changes affect India's position in world trade, or more crucially how did such changes affect India's role in context of Britain? The paper will also focus on questions such as how did the imposition of such duties merge (or possibly diverge?) with British and international interests. Since the interests of many concerned institutions had to be kept in mind before finalizing any tariff policy decision, this paper will then look at how economic reasoning struggled with political interests in questions of what goods should receive tariff protection, whose interests were protected in such cases, the reasoning given for such protection, the effectiveness of these policies and the imperialist and nationalist reactions to the same.

This paper focuses on the role of Indian Tariff Board in encouraging various Indian firms such as the Tata Iron and Steel Company (TISCO); and how it allowed for a modest growth of limited capitalism during the 1920s and the 1930s, at a very restricted pace. My study includes a detailed analysis of the Fiscal Commission Report (1922) and the Tariff Board Reports from 1924 to 1937. Along with the study of various Tariff Board reports, this paper will also discuss the responses of such fiscal policies in forms of critiques and essays written by then Indian and British intelligentsia to look for nuances of political agendas mixed with current economic ideologies. In conclusion, my main aim is to discuss how tariff policy had wider implications for post-War Indian political economy and its burgeoning capitalist institutions whilst keeping in mind Britain's changing imperial economic interests in India during this period.

3:45- 5:00 - Session 4: Peripheries, Frontiers, Crossings

Chair: Radhika Singha, Centre for Historical Studies, Jawaharlal Nehru University

1. Brazil and its Worlds: An Analytical Inventory of Brazil's Position and Global Connections within the World Arena of the Early Nineteenth Century.

João Paulo Pimenta, Lab Mundi, University of São Paulo, Brazil

This paper is a preliminary attempt to identify and analyze the different space-time, material, intellectual, and symbolic dimensions that connected Brazil with many regions of the world in the early nineteenth century. Underlying this truly global insertion was the Portuguese Empire. It was through this empire that it was possible to establish, in different and dynamic ways, hierarchically unequal and historically changing relationships between all the continents of the globe and the various parts of what was at the time generically called Brazil – that is, before it became an actual nation-state, independent from Portugal. Considering this crucial moment in the history of Brazil and of the Portuguese Empire, is it necessary to develop a broader understanding of the position Brazil exerted in the global arena of the nineteenth century. This fundamental theme has not yet been sufficiently explored by historiography.

2. Straddling Nation and Empire: Australia and Japan on the Asian Periphery

Mark Lincicome, Director, Kyoto Consortium for Japanese Studies and Visiting Associate Professor, Department of East Asian Languages and Cultures, Columbia University

The processes of nation building and empire building both center on demarcating distinct borders that are recognized by those on either side of the divide. However, those borders are inherently unstable for as long as these processes continue. Moreover, the borders of nation and empire are never in perfect alignment. These facts posed particular challenges to Australia and Japan between 1850 and 1945, where nation building and empire building occurred simultaneously.

Their obvious historical and cultural differences have obscured a number of intriguing similarities between these two societies that will be examined and compared in this paper. Mid-nineteenth-century Australia and Japan lacked both political and social unity, two prerequisites for the invention of a modern state and national identity. To remedy these shortcomings both societies enlisted Western theories of human evolution, racial difference, civilizational advancement, even climate; which also gave them license to subjugate native inhabitants (Australian aborigines; Ainu and Ryukyans) and dispossess them of their culture, heritage and territory. Each society resorted to similar claims of racial and cultural superiority in the construction of both a modern national identity and an imperial identity.

Last, but by no means least, both Australia and Japan crafted their national and imperial identities in relation to their geographical, historical, racial, cultural and strategic proximity to “Asia” (here including the South Pacific). Each saw itself as situated on the periphery of Asia; a vast region whose geographical expanse, population and history dwarfed their own, and whose own political, cultural, and racial borders were already being redrawn through the same processes of nation building and empire building. In both nations, Asia was alternately viewed as similar to, or different from, themselves; as malleable, or unpredictable; and as vital to, or a threat to, their own destiny.

Ultimately, both Japan and Australia would be drawn into this vortex, with consequences for Asia and for their own national and imperial fortunes, as competition for control over Asia led them to war in Asia. The modern Empire of Japan claimed Taiwan as its first colony in 1895, and by 1940 exercised legal or de facto control over Korea, Southern Sakhalin, Manchuria (Manchukuo) and portions of China, as well as the (former German) Marshall, Caroline, Marianas and Palau Islands (under a League of Nations mandate). In 1883, the British colony of Queensland annexed Papua in the name of the British Empire. Although London repudiated this claim, it declared the territory a British protectorate the following year, and a British colony in 1888. In 1902, just one year after Queensland joined the other five British colonies on the continent to form the Commonwealth of Australia, the new nation took over administration of the Territory of Papua. Australia later seized control of German New Guinea and retained it (under a League of Nations mandate). Ultimately, Australia's continued direct and indirect association with the British Empire there and on the Asian continent would lead to Japanese bombs raining down on the Australian cities of Darwin and Broome in 1942 and the Australian Military Forces fighting to retake Papua and the New Guinea Mandate from the Imperial Japanese Army.

3. Frontier Trade and Trans-Imperial Relations in the Portuguese Amazon (c.1770-c.1800)

Carlos Augusto Bastos, Universidade Federal do Pará, Brazil

During the colonial period, the establishment of river trade routes was one of the important factors for the Portuguese settlement on the Amazon valley, making possible the occupation of the territory, the circulation of goods, and the maintenance of relations with indigenous populations. However, these trade routes have also created geopolitical problems, extrapolating the territorial limits of the colonial possessions, which originated conflicts of sovereignty with other overseas empires established on that space (Spain, France and Netherlands). In addition to this, smuggling constituted another problem concerning the control of the territorial limits of the Amazon. In the last decades of the 18th century, the Portuguese policies for the Amazonian borders sought to combine the defense of the territory and its economic development, mainly through the control of frontier trade with other neighboring colonial possessions. These actions aimed to guarantee the occupation of the border areas with the Spanish, French and Dutch colonies and, at the same time, improving the economy of Portuguese Amazon. In this article, we discuss the commercial practices and the economic projects for the borders of the Portuguese Amazon, and the relations maintained with the bordering colonial zones, belonging to other European empires established in the Amazon valley

Day 2: 4th December

9:00- 11:00 am - Session 5: Ideas in Movement

Chair: Raziuddin Aquil, Department of History, University of Delhi

1. The Left Book Club and its Associates: Towards a Global History of the Book Trade as a Path of Circulation of Socialist Ideas During the Inter-war Period.

Matheus Cardoso da Silva, Estate University Julio de Mesquita (UNESP), Brazil

Focusing on the histories of The New Era Fellowship (founded in South Africa in 1937), The Current Affairs Group (founded in Southern Rhodesia in 1938) and the Left Club in Jamaica (founded in Jamaica in 1938), we intend to map a triangular network of circulation of socialist ideas created between the Caribbean, Africa and Europe, from the transnational activities of the London's Left Book Club, during its operation period between 1935 and 1947, when it founded more than 15 groups around the globe, which distributed the material produced by the Club. In addition to functioning as centers for diffusion of Marxist, anti-imperialist and anti-colonial ideas, largely forming local nationalisms, those circles acted as centers of congregation and education. The Current Affairs Group, for example, was founded under influence of Victor Gollancz to support the Republican cause on the Spanish Civil War. Along with the South African Communist newspaper Guardian, The Current Affairs Group was responsible for disseminating socialist ideas among the black apartheid-segregated population. We argue that transnational networks sewn by LBC, which connected those groups, favored the creation of a global circuit which helped non-European intellectuals to act as carriers of anti-colonial, anti-imperial, anti-racist and nationalist ideas. Themes that were already discussed within regional networks in southern Africa, as well as in the Caribbean region, independent of relations with Europe, through LBC could circulate its material, as well as collaborating in the amplification of local discussions to other national contexts, particularly in the Atlantic region under British influence.

It is also pertinent to note that the triggers of the British Left's reflections on the "national question" of the colonies were the debates about India's independence. The constant presence of members of the Indian National Congress, Gandhi's visits to London, Jawaharlal Nehru's contacts with the British left, kept India on the daily agenda in the local press, making independence of its main colony one of the main "internal" themes to the British during the years leading up to World War II until the completion of the Indian independence process in 1947. The local left's relations with the colonies, including India, were closely followed by the British government, which produced a consistent material between Home Office and Scotland Yard reports, as well as the Foreign Office and the Colonial Administration. The liberation of the British colonies then became a key theme for the LBC. Among the books published by the Club, ten dealt directly with colonialism, imperialism and racism in the colonies. Themes that also added a significant amount of articles in the official magazine of the club, *Left News*. Focusing then on the history of the international networks sewn through the intra-imperial circulation of the material produced by the Left Book Club of London between its international sections, we intend to show how the British Empire also constituted like a global space of circulation of ideas in which the diverse regional debates related on racism, imperialism and colonialism could connect and influence each other.

2. Vauban in the Colony: The New Fort William in Eighteenth-century Calcutta Kaustubh Mani Sengupta, Bankura University, India

Sebastien Le Prestre De Vauban changed the contours of fort architecture of Europe in the seventeenth and eighteenth century. His ideas spread when he published *Nouveau traite de geometrie et fortification* [New Treatise on Geometry and Fortification] in 1695. Rather than high walls and elevated altitude—which could easily be demolished with cannon fires—he designed relatively shorter pentagonal or hexagonal forts in low-lying areas. With an esplanade all round and outer-works with sharp angles and edges facilitating long-range shootings, this new

architecture changed modern warfare, weaponry and defensive strategy. Vauban's work brought together two centuries of thinking on warfare, science of geometry and space, and architecture of fortification. This paper studies the journey of Vauban's plan to the English colony at Calcutta when the East India Company started building the New Fort William. In 1756, the expedition of Siraj-ud-daula, the nawab of Bengal, ruined the Old Fort William of Calcutta. When the English regained the town, they needed to construct another such structure. A strong fortification was necessary to safely carry out mercantile activities. This time, however, it was meant to do more than simply protect the trade and inhabitants of the city. The New Fort William was to define a new order of urban settlement pattern. There were contending visions regarding the plan and construction designs of the new fort. Finally, Robert Clive's idea of a grand fort on the lines of Vauban's plan got underway. But it was not an easy translation of the metropolitan vision. The fort took enormous time and money, and when it was finally done almost two decades since its inception, it had lost its *raison d'être*. The new fort however changed the lay-out of the town and marked a departure from traditional urban pattern of pre-colonial subcontinent. The new seat of power was not at the centre of the town or visible from a distance; rather, it stood at the southern outskirts, on the edge of the river, hardly noticeable to the inhabitants, with an enormous open ground in front of it. The paper places the construction of the New Fort William in Calcutta against the backdrop of the establishment of the British Empire in India. The building of the fort brought in issues of organizing a whole gamut of knowledge regarding the people, the weather, materials needed for the building, the ways of procuring them. Adapting a European style to the conditions of the subcontinent took a long time to come to fruition, during which period exigencies of trade over building an empire covered up much of the space of the correspondence between Calcutta and London. Looking at the interconnections between military knowledge, political economy and urban planning, this paper will argue that the early days of the British Empire in Bengal were fraught with uncertainty, inconsistencies and negotiations, which nevertheless brought in new features and novel ways of governance that shaped the subsequent decades.

3. Schooling the Empire: Towards a Global History of the Bell-Lancaster Method

Akash Bhattacharya, Centre for Historical Studies, Jawaharlal Nehru University, India

Schooling the Empire: Towards a Global History of the Bell-Lancaster Method

This paper traces the emergence and usages of the Bell-Lancaster method also known as the monitorial system – the pedagogic practice that triggered the formation of modern schools across the British Empire and beyond in the first half of the nineteenth century. In a nutshell, the method advocated the appointment of advanced students as monitors to teach those lagging behind in the lessons, thereby reducing the need for multiple teachers in a school. Oriented towards the task of disciplining and instructing a maximum number of children at minimum cost, the method enabled the institutionalization of formal education and its use as an instrument for securing moral and ideological hegemony over conquered peoples across the British Empire and beyond. Existing scholarship on the Bell-Lancaster method deals with its influence in specific locations in the British Empire. This paper adopts a global history approach to tease out the connections between its careers across places, namely India, England, West Africa and the United States of America (USA), and compare the different uses it was put to. The sources used include reports produced by the respective governments of India, Sierra Leone and the United Kingdom, records and journals of Christian

missions such as the Church Missionary Society, and miscellaneous tracts on schooling by Indian educators.

The Bell-Lancaster method emerged out of two near contemporaneous experiments. In 1789, Andrew Bell (1753-1832), a Scottish Episcopal priest, started using monitors to teach reading, writing, arithmetic (the three R's) and the Scriptures to the children at the Egmore Male Military Academy in Madras, India. In 1797, Joseph Lancaster (1778- 1838), a Quaker, used a similar method to provide rudimentary instruction in his school in Southwark, London, in the three R's but not in the Scriptures. The details of both Bell's and Lancaster's experiments travelled through imperial circuits of missionaries and secular educators to different parts of Asia, Africa and North America. Soon the use of monitors and the maxim of cost efficiency came to define the internal economy of the modern school across the British Empire, irrespective of the nature of instruction imparted. A spate of schools were founded in England, Bengal, Madras, Ceylon, Sierra Leone, Senegal, Mexico, Haiti and the USA on the basis of this method. While in England, the Bell Lancaster method was gradually set aside by the middle of century, in British colonies, where the state was unwilling to develop a state-sponsored system of school education but considered school education essential to the establishment of moral and ideological authority over the subjects, the use of monitors and the maxim of cost efficiency were conveniently extrapolated from the Bell-Lancaster method and these became key elements of the school system.

This paper is thus divided into two parts. The first part of the paper describes the emergence of the Bell-Lancaster method out of interactions between actors placed in imperial circuits. The second part points to the extrapolations from the original BellLancaster method in British colonies that were geared towards maintaining and consolidating imperial power.

4. Circulation: Knowledge, Practices and Objects of Science in the Colonial Plantation c. 1834-1910

Madhwi, University of Delhi, India

The paper examines circulation of the new technologies, products and goods that shaped the imperial project of indentured trade in the nineteenth and twentieth century. It looks at the invention of new technology that attempted to 'save' and 'maintain' the health and body of indentured labour over the voyages. The higher death rates on the voyages and accidents at sea due to storms, fires or navigations led to structural changes in the construction of passenger's ships. In the mid nineteenth century, an advanced ship industry came into existence. Exclusively designed ships were made which had well defined space for each passenger. Provisions like hospitals, privies and wooden platform on the lower deck of every ship became integral part of ship designs for the comfort and health of the emigrants.

The indentured trade replaced Indian made efficient but simply designed ships. This new demand provided various opportunities to the European and particularly British Ship Company. The British India Steam Navigation Company (B.I.S.N.) introduced new advanced, bigger and speed steamers into the indentured trade. This ensured that all trade 'to and from' the colonies had to be carried out exclusively by the British vessels. One of the major causes of inconvenience on the ship was the humid environment due to absence of proper ventilation. In the late 1870s, one of the major inventions was made by Mr. Theirs' self acting ventilator'. These new equipments

such as life buoys, life belts and rafts with other equipments were also included in equipment list. The increasing numbers of death and diseases on the voyages made the products of medical equipment, drugs and disinfection compulsory on British vessels engaged in the trade. The long lists of products were added to the list of 'medical comforts'. The ships had to keep 'Baker's plantation microscope' and clinical thermometer with other medical instruments. In 1883 Emigration Act, "Cow's Head Brand" of condensed milk was included in the medical comforts list for the emigrants with the "Anglo-Swiss" or "Nestlé's condensed milk, Jamaica wine, brandy, soaps, lime juice, tobacco, oil and biscuits on the indentured voyages.

The paper would also examine the everyday encounter of the recruits on the ships with the new technologies, equipments and products. The increasing demand of indentured labour also increased the production of these goods. These modern technologies of transportations became tool for justification of indentured trade. Plantation economy became a fertile ground for new medical and material research. This research in turn gave boost the indentured trade. The paper delineates and analyses the medical and material production associated with the indentured voyages. It explores the link between indentured trade and invention of new products related to medical comfort and ship technology. An attempt has been also made to examine the everyday lives of the recruits on the ship, with their experience to the new rules and regulations of food, sanitation laws, morality, discipline, medical environment and sea-sickness.

11:15- 12:45 pm - Session 6: Dwelling in the Imperial City

Chair: B.P. Sahu, Department of History, University of Delhi, India

1. The Bungalow in 20th Century India: The Legacy of the Empire in Colonial and Post-Colonial Times

Miki Desai and Madhavi Desai, CEPT University, India

The British colonial rulers left a far-reaching impact on the architecture and urbanism in India. Of this legacy, one of the important soci-spatial concepts-the 'bungalow'- remains a dominant house form in post colonial period. In fact, it was a major Indian contribution to the house types of the world having widespread global influences cross continents such as England (and hence Europe), North America, Africa and Australia. Towards the turn of the twentieth century, the bungalow emerged as a new generic dwelling type in India when a major conceptual/cultural shift occurred away from the existing traditional dwelling systems, bringing about a historical revolution in its plan, form, style and structure. Begun as a minimal dwelling by British military engineers in Bengal, it metamorphosed into an imperial abode (and later a popular Indian house type) that responded to the transnational technological, political and cultural forces, internal as well as external. This paper attempts to develop this narrative which has been largely ignored in scholarship.

Over time, the bungalow underwent several spatial transformations as the Indian society evolved in the 20th century through the process of adoption and adaptation as indigenous residents increasingly authored projects of their own that drew on colonial models. The word 'bungalow' became synonymous with a modern, private home. From a homogeneously conceived spatial lay

out, it developed diversity and heterogeneity at



pan Indian level in response to regional climates and plurality of cultures, almost becoming an agent of social change and modernity.

As cities grew, indigenous concepts of house and neighbourhoods got integrated with international styles and ideas travelling from overseas. In contrast to the organic, dense medieval settlements of the past, the new suburbs became the hygienic and ordered landscapes based on modern and scientific thoughts, modifying the urban geography of cities. The bungalow in these suburbs evolved along with the society with the changing role of genders, family structures and lifestyles profoundly effecting its spatial organisation. In the cultural production of the bungalow, the European and the indigenous intertwined, modifying the original type in terms of building materials, technology, craftsmanship and symbolism. Besides the attractive styles from the West, there were also strong nationalist ideas and expressions that arose out of the freedom struggle against the imperial rule. The constant theme, however, was modernity and the manifestation of the needs and aspirations of as the Indian society in embracing the future.

Anthony King argues that a global culture of architectural form can be identified with varied manifestations of the bungalow, in accordance to the development of the international, capitalistic, and urban culture. The bungalow in India reveals the way in which an international market economy can transform the housing and lifestyle of an urban bourgeoisie.ⁱⁱ Through empirical research and extensive illustrations this paper analyses the concept of cultural transfer and appropriation of a typology in South Asia for the bungalow to claim its rightful place in global history.

2. Milan-Madrid-Mexico: Global Urban Network and Cities in Spanish Empire

ZHU Ming, East China Normal University, China

In recent years, the global history has been pushing forward the connected history studies, urban

history focus on the production of urban space and its political significance. Further, much attention has been paid to the network and interaction inside global empire. The colonial city is an important analytical category to rethink center and periphery, East and West in world history.

Under the reign of Spanish Empire, Milan, Madrid, Mexico City underwent similar morphological change in terms of urban space, such as spatial form, structural layout and monumental landscape. On the one hand, the spectacular rectangular square became the center of the city, making the whole city develop around it; on the other hand, the checkerboard layout with the right angle intersecting dominated, making the urban space more regular and symmetrical. Behind such transformation, the motive is the urban planning idea, which was regarded as a tool to justify the legitimacy of Empire. It is usually considered that this urban change originated in the idea of Italian urban planner such as Alberti, Firalette, however, these ideas were not only and initially achieved in Europe but also in early 16th century's America. The square-centered checkerboard pattern could be even date back to late medieval America, viz. Azteca Empire and Inca Empire. They impacted upon European cities, this phenomenon appeared just because the Spanish Empire afforded a network, in which the people, techniques, ideas could circulate freely, which brought the reciprocal impacts and promoted similar urban changes. Besides, both Renaissance urban planning ideas and American medieval urban mode mattered in the Empire, the European factor is not always dominating, the non-western factor sometimes played an even more important part, European urban development in the early global times subjected to a certain degree of external influence.

This study highlights the diversity and counter-flow in the frame of Empire through the transformation of urban space, which will represent a connected and shared history.

3. Reclaiming Urban Space: Solidarity and Resistance at the 'Nexus of Empires' Shubhankita Ojha, Harvard University, USA

As Frank Broeze rightly puts it, port cities are the gateways through which particular regions of the world connect with overseas. Ports have, since ancient times, been crucial to empires. However, the nineteenth century witnessed the emergence of the port city as a distinct and unique urban space. Capitalism, in the nineteenth century, is said to have brought in larger investments, better technology in the form of shipping and communication that intensified global networks not only in the West rather across the world. Since the early influence of the British Empire in the Indian Ocean region was based on trade, the backs of dock workers have significantly served as the back bone of the modern empire.

Located between land and the sea, docks witnessed workers from various nationalities, race, ethnicities, religion and caste which made it metropolitan in fascinating ways. However, there was also a way in which port workers from port to port, metropolis to periphery and across the world were connected- and this was in the very nature of work they were subjected to. While treasures and valuable goods sailed within the Empire and beyond, the plight of these workers remained the same everywhere. These were casual workers who were paid less and constantly lived under the threat of having to find work each day. This paper explores the ways in which dock workers challenged and resisted capitalism. While the emergence of trade unionism during

the colonial period is well known, the paper explores two informal modes of resistances that challenged and resisted the empire. The dock workers often contested the empire by demanding a stake in the exploits of the empire. One of the ways that dock workers resisted against the raw exploitation, harsh environment and inhuman conditions of their work and neighbourhoods everyday was through pilfering, theft and smuggling which was a great nuisance to dock employers and to the capitalist economy at large. While this was a cause of serious concern even with the sailing ships, by the late nineteenth century there was a lot more at stake for capital. Trade had increased manifold due to the arrival of steam ships and more expensive and valuable cargo packed in these large ships was being transported across the seas.

Another major challenge posed to the port employers at this time was the disruption that international solidarities of dock workers brought to trade globally. With developments in shipping technology and increase in port traffic, interactions between dock workers and their awareness of distant happenings intensified as well. Such interactions were exhibited through sincere calls for collaboration and association among dock workers worldwide which have been i

Imposition of order on increasingly global systems of labour through regulation, then, became a grave matter of concern and the paper will also explore and analyze the attempts by the colonial state to suppress labour agitation, resistance and collaboration by regulating dock workers worldwide.

Day 3: 5th December

9:30 am-10:30 am- Session 7: Empire and Anti-Colonialism

Chair: Vibha Maurya, Department of Germanic and Romance Studies, University of Delhi

1. From Punjab to America and Back: Ghadar Movement and the Integration of Global and Indian Anti-Colonialism

Sunny Kumar, Department of History, University of Delhi, India

The illiberal dimensions of the modern state in India has often been considered as a sign of its transitory and not essential character. Such misrecognition often owes to the lack of attempts at studying the evolution of modern state in India through its colonialist genealogy. Rather than being the 'other' of the postcolonial democratic state, the colonial state shaped its central tenets. In order to substantiate this argument and study its political implications for our times, in this paper I shall attempt to undertake a genealogical study of the evolution of the law against sedition in India, i.e. Section 124A, from the colonial to the post-colonial times. I study the evolution of this law in consonance with a range of other laws prohibiting 'crimes against the state', also termed as 'acts of state', from their import from Britain, enshrinement in the codified penal and later constitutional law in India and application on the people. By this aim to analyse their impact on the evolution of the 'illiberal' norm of modern politics in India. I also critically engage with the prevailing perspectives regarding these 'acts of state'. I critically discuss the two kinds of perspectives which have criticised these laws for either being the relic of the colonial regime or, for attacking the sacrosanct right to freedom of expression. Both these perspectives fail to account for the historical survival and the strengthening of these laws as being simultaneous with the spread of ideas of citizens' rights, freedom of expression and 'rule of law' in the post-independent Indian society. I argue that both these perspectives share the myth that modern nation-state in India is based on constitutional rights, democratic power, popular

sovereignty and ‘rule of law’. Therefore, they see these laws as exceptional ‘acts of state’ in violation of these fundamental principles. The state and its nationalist supporters are then only required to defend these exceptional ‘acts of state’ as crucial in the maintenance of ‘law and order’ and ‘national security’. These perspectives share common grounds with state centred discourses of modern legality which is predisposed to legitimise state’s violence on the one hand and criminalising individual/group’s violence or speech on the other. I argue that modern legality not only separates these two identical acts but also attempts to drain out their political essence. Thus, violence, in the hands of the state, is legal and in national interest while, in the hands of non-state actors not patronised by the state, the same becomes criminal and anti-national. In this paper I study the birth of these laws in England and its transportation to British India and trace its journey from its inscription in the Indian Penal Code in 1861 down till it’s most frantic usage in our times. By studying the official, nationalist, revolutionary etc. responses to its application over almost two centuries this paper aims at drawing certain conclusions regarding the evolution of modern state and notion of politics in India.

2. The Globalization of Anti-Colonialism: The Movement for Colonial Freedom and African Nationalism

Daniel Gorman, University of Waterloo, Canada

Twentieth century European empires were characterized by a plurality of cultures dominated by the political, cultural, and economic power of their respective imperial centres. It was thus unsurprising that transnational alliances of members of these plural colonized societies formed in imperial metropolises. Examples include the black internationalists who coalesced in Paris and London in the 1920s and 1930s, and the international radical networks that linked groups like the Indian Ghadar Movement with anti-colonial forces in the Soviet Union, North America, and Western Europe. After 1945, these transnational anti-colonial alliances became truly global, and played a significant role in delegitimizing imperialism and supporting the emergence of colonial nationalism and postcolonial states. This “globalization of anti-colonialism” was particularly apparent in the intensified connections between colonial nationalists in Africa and anti-colonialists, African emigres, and dissidents in European metropolises.

The subject of my paper is the global anti-colonial network built by one of the largest postwar anti-colonial civil society organizations, the London-based Movement for Colonial Freedom (MCF), and African nationalists in the 1950s and 1960s. The MCF was founded in 1954. It advocated for the civil rights of colonial subjects, and ultimately the political independence of European colonial peoples. It united members from several British anti-colonial non-governmental organizations and pressure groups, including the Congress of Peoples Against Imperialism, the Central Africa Committee, the Seretse Khama Defence Committee, and Mbiyu Koinage and Joseph Murumbi’s Kenya Committee. The MCF advocated “the substitution of internationalism for imperialism” in relations between postcolonial and European states. This entailed international aid free from external economic exploitation, support for colonial and postcolonial trade unions, and postcolonial international relations guided by the nascent spirit of universal human rights. The MCF was particularly focused on abolishing the international colour bar, and it helped unite anti-racism activists in Europe with activists in the Global South.

The paper examines political cooperation between the MCF and African colonial nationalist and trade union leaders (including Jomo Kenyatta, Hastings Banda, Kenneth Kaunda, and Joseph Nkomo), its role in founding the transnational anti-Apartheid movement, and its opposition to

French colonial wars (Algeria, south-east Asia) and Belgian colonialism in the Congo. The paper concludes with an assessment of the MCF's transnational anti-colonial public activism, with a focus on the Africa Day concerts it organized beginning in 1958. These featured performances from African and British artists, as well as international figures such as the American singer and civil rights activist Paul Robeson. The paper demonstrates how the MCF's transnational anti-colonial network gave voice to the principles of colonial autonomy articulated at the 1955 Bandung Conference. The imperial interactions between colonial and European metropolitan anti-imperialists illustrate the connections between plural colonial cultures and imperial centres, and reveal how ideas generated amongst the plural postcolonial world contributed to the dissolution of global empires.

11:00-12:30- Session 8- Travel and the Margins of Empire

Chair: Babacar Fall, Université Cheikh Anta Diop, Senegal

1. On the Circulating Notion of "Barbarian" across Ming/Qing China and the Early Iberian Empires (16-18 centuries)

Ana Carolina Hosne, The National Scientific and Technical Research Council, Argentina

This paper aims to examine the different perceptions of the Other as “barbarian” in the early modern world and its empires, connecting late Ming/early Qing China, Europe (especially through the lens of the Iberian empires, which established contact with China from the late sixteenth century onward), and colonial Spanish America. The Chinese word for “China”, Zhongguo, generally translated as Middle Kingdom, – also meaning, more literally, the “central states” – came into use during the Eastern Zhou Dynasty (770-221 BCE), implying a center-periphery relationship and interaction, which in turned shaped a Chinese imaginary of the civilized (at the center) and the barbarians (in the periphery). Through the centuries, the term yi – usually translated as “barbarian” or “foreigner” – became a central issue for elite political, cultural and diplomatic disputes over notions of ethnicity and foreignness. Apart from yi yang xi and wai had been used to describe these interactions outside the Middle Kingdom, as analyzed in this paper.

In Spanish America, the legitimacy of the conquest by the Catholic Monarchs had been a subject of debate ever since the New World was “discovered”, inhabited by non-Christian peoples. In the Europeans' view, the local inhabitants could be classified as “barbarians,” as a category comprising their customs and habits, local religions and rites, among different aspects. Hand in hand with their Christianization, the Amerindians – made subjects of the Catholic Monarchs – were soon forced to achieve a civil and political status in order to become “civilized” – a requirement that the Spaniards expressed with the term *policía*, the latter deriving from *polis*. Thus, Christianization was not exclusively a religious problem; faith and a civilized state – *policía* – would eventually become necessary conditions for a “Spanish civil society,” as analyzed in the sources by Spanish chroniclers and missionaries.

Global history feeds on both the interweaving and interactions of different parts of the world, in this case, through the multi-faceted concept of “barbarian” in the framework of early modern

Iberian Empires, colonial Spanish America, Ming/Qing China. In turn, it is through the analysis of the notion of “barbarian” circulating throughout the early modern world that this paper aims to examine the underlying notion of “civilization,” which helped shape the former.

2. Territorialization Processes in Open Inter-Imperial Frontiers: the Río de la Plata in the Crossing of the Iberian Empires (XVIII-XIX centuries)

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During the second half of the eighteenth century both Iberian monarchies sought to reinvent themselves as commercial empires with the task of breaking the relative backwardness of England, which emerged as the most successful imperial regime. Within the framework of this inter-imperial competition, each monarchy carried out a process of territorialization of its domains, which implied, on the one hand, to know better the potential that each specific region could have in productive and strategic terms for the benefit of the empire as a whole, and, on the other, to improve the link between metropolis and colony, making it more virtuous for both parties. In this context, and together with the patriotic descriptions and exaltations of the territory - or passionate physiographies- elaborated by officials interested in the renewal of their respective monarchies, a process of singularization of the diverse territories that composed those empires was carried out. In the present paper we intend to understand this process of territorialization for a specific case, the Rio de la Plata, characterized by being a frontier between both Iberian empires and the scenario for strong disputes for the occupation of the space that also other empires tried to conquer. Based on the study of the speeches about the territory by Iberian officials settled in the region in the late eighteenth and early nineteenth century we intend to show some specificities of these processes in regions of open imperial borders. In these spaces the passionate physiographies were still projects for the effective occupation of the area and one of the various methods of dispute over the territory. However, by singling out the potentialities of a region, these patriotic discourses opened up paths of identification with those spaces and put together a set of knowledge about the territory that was later used in a new ideological context, characterized by the appearance of states that later on were known as República Oriental del Uruguay, and Província de Rio Grande do Sul in the south of the Brazilian Empire.

3. The Three Princes of Broach: Indian Travelers on the Move Between Bombay, Istanbul and London (ca. 1790)

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In 1772, the East India Company’s Bombay presidency brutally conquered the city of Broach (Bharuch) in Gujarat, ousting nawab Muazzez Khan from power. Twenty years later, around 1792, three sons of the deposed nawab left India for London, where they hoped they could lay claim to their domain or at least petition the Court of Directors for a pension. Their journey took them across the Ottoman Empire through Muscat, Basra, Bagdad, and Constantinople, where they split up. The first, Anwer Khan, seems to have decided upon settling in the Ottoman Empire. The second, Odudeen Khan, managed to reach London after going through Livorno, Toulon and Gibraltar. After putting intense pressure on the Company, he secured a modest

pension from the Court of Directors and went back to India. The third, Nowazish Khan, having landed in Marseilles in April 1793, tried to cut through France, but died in Lyons after a long illness one year later - we know of his fate through the story told by his attendant, one Ahmed Khan, who in his dealings with the French administration, passed himself off as the fourth son of the nawab. After a two-year stay in France, Ahmed eventually went back to India, crossing the Ottoman Empire with Nowazish's body in tow - only to be arrested as he landed in Bombay, accused of being a spy in the service of the French.

Drawing on the slender but unbroken paper trail they left behind them in archives from Bombay to Paris and London, this paper will examine the journey of the three princes and their attendants with two questions in mind. First, it will try to understand its logistics. How did the travelers manage to cross Eurasia ? What networks did they mobilize ? Particular emphasis will be placed on the Ottoman Empire and its in-built networks (Sufi lodges for example) as the crucial stop-off place enabling Indian Muslim travelers to circumvent the EIC and reach Europe. Second, it will ask how they negotiated their identities in the process. The sons of a Moghul nawab, how did they define themselves in their dealings with the imperial powers (Ottoman, French and British) they met with along the way ? Did traveling across empires entail some kind of trans-imperial identity? And if so, what did it consist in ? In short, through a micro-historical focus on the journey of the princes of Broach, this paper aims at fleshing out imperial interaction as it played out from the colonized traveler's point of view.

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