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Research Showcase Series

**‘The Dual Transimperiality of British Colonial Thought: The Evolution of the Egypt-Korea Analogy under Anglo-Japanese Cooperation’
by Satoshi Mizutani**


Satomi Mizoguchi

(PhD student at Doshisha University
and a member of CTH)

On 12 October, the Center for Transimperial History (CTH) hosted the first session of its new series, ‘Research Showcase Series’, in a hybrid format (in person and Zoom). Professor Satoshi Mizutani at Faculty of Global and Regional Studies, Doshisha University, presented a paper entitled, ‘The Dual Transimperiality of British Colonial Thought: The Evolution of the Egypt-Korea Analogy under Anglo-Japanese Cooperation’. For more than a decade, he has worked on transimperial themes relating to the British and Japanese Empires, and this paper will eventually constitute a monograph he is writing, *Transimperial Trajectories: Colonialism and Anticolonialism across Empires*.

At the onset of his talk, Professor Mizutani explained what ‘transimperial history’ is. Transimperial history, according to him, concerns multiple empires rather than just one. It is not,

however, a comparative history of empires: rather it is about historicising their interactions unfolding at various levels and engaged by various actors. Instead of conducting comparison, a historian taking this approach would historicise how actors used comparison in the context of a given set of empires—one’s own and those of others—interacting with one another. He then explained why and how his paper can be read as embodying transimperial history. He alluded the audience’s attention to his consistent focus on how a circle of British imperialists compared Japanese rule in Korea and British rule in Egypt in an emerging relationship of cooperation between Japan and their own nation.

Research Showcase Series — CTH 

About this Series
It provides both established and early-career researchers with an opportunity to present their on-going research concerning transimperial history.

Title

**The Dual Transimperiality of British Colonial Thought:
The Evolution of the Egypt-Korea Analogy
under Anglo-Japanese Cooperation**

Date

**16:00–17:00 (JST)
8:00–9:00 (BST)
Thursday, 12 October 2023**

Venue


**Zoom
Registration required.
Scan the QR code below.**

Description



This paper focuses on the thoughts of a specific circle of British defenders of colonialism—government officials and imperially-minded journalists—in regard to their view of the Japanese intervention in Korea during a ten-year period between 1895 and 1905. By the time Japan established the protectorate in 1905, what we call in this paper the Egypt-Korea analogy, which linked Japanese rule in Korea with British rule in Egypt, emerged. The aim of this paper is to trace the genealogy of this analogy whilst exploring its transimperial implications.

Author

Satoshi Mizutani is Professor at the Faculty of Global and Regional Studies, Doshisha University (Kyoto, Japan). Along with Nadin Heé and Daniel Hedinger, he is one of the founding directors of CTH (Center for Transimperial History). Together with Heé and Hedinger, he is writing an introductory book, *What is Transimperial History?* (New York: Columbia University Press, forthcoming). He is also writing a monograph entitled, *Transimperial Trajectories: Colonialism and Anticolonialism across Empires*. His recent publications include ‘Hybridity and Solidarity: Critical Reflections on the Postnational and the Post-Sovereign’, *Ab Imperio*, vol.24, no.1 (2023).



Satoshi Mizutani

 Center for Transimperial History 

To register, click here or scan the QR Code.

In analysing the British perception of Japanese rule in Korea at the turn of the twentieth century, Professor Mizutani's paper focused on such influential officials and writers as Lord Curzon, Valentine Chirol, John Newell Jordan, and Clade M. MacDonald. Through a close reading of their writings, he demonstrated how these Britons saw the Japanese colonisation of Korea in its early stage in a positive light while often presenting it in analogy with British rule in Egypt under Lord Cromer (Evelyn Baring), who was the de facto ruler of Egypt from 1883 to 1907. The evolution of this Egypt-Korea analogy, he argued, had an intimate relationship with the rise of Anglo-Japanese cooperation over the colonisation of Asia.

One of the highlights of his talk was his emphasis on what he calls the 'dual transimperiality' of British colonial thought. He pointed out that the British perceived the presence of two categories of empire in Asia—the entrenched, archaic empires typified by the Ottoman, Mughal, and Qing, and the modern colonial empires, including such well-established ones as the British and such emerging ones as the Japanese. Accordingly, there was a duality to the British discourse on Japanese colonialism: a temporal dimension, where the British observers seized upon the dynamic transition from the 'traditional' to the 'new' imperial entities, and a spatial dimension, where their consciousness encompassed the broader context of contemporary competition and cooperation among the 'new' ones.

Considering the temporal dimension above is important for us in trying to understand why and how the British observers in question recognised Japan as one of the modern empires in the world despite it being a non-Western nation. Japan's victory in the Sino-Japanese War marked a shift in the British sense of temporality. The British imperialist observers such as Lord Curzon saw the Japanese as representing the 'new' kind of empire and the Chinese under Qing as the 'old'. It was this temporal classification that affected their view of Korea. As the vassal state of Qing, Korea was consistently relegated in the British imperial imagination to an inferior status, being regarded as a country unable to get out of the antiquated 'Asiatic' order. In this context, Korean society was represented by them just as 'rotten' and 'corrupt' as Egyptian society. Both were seen as having been commonly under the influence of the *wrong* empires, the Qing

Empire and the Ottoman Empire respectively. At the same time, the same British saw Japan as a 'Britain in the Far East'. They saw similarities between their own nation and Japan, seeing the latter so fit as Britain, albeit potentially, as a colonising nation.

Attention to the spatial dimension also serves to broaden the purview of our understanding of empire and colonialism. In the space of East Asia, Britain was merely one among the several modern empires operating for imperial gains. The region witnessed an overarching transimperial tapestry, where Britain found itself woven into the competitive relations with other powers, most notably Russia. Korea, as these British observers noted, became situated at the crossroads of contention between two 'new' empires—the Russian and Japanese empires—, and as Professor Mizutani showed, there was a predilection on the part of the British for Japan's claim for the peninsula, due to Britain's own strong aversion to any further extension of Russian influence. In fact, the Anglo-Japanese Alliance (1902) was partly a product of the British desire to mitigate Russian hegemony while keeping Korea within the reach of Britain's indirect influence by letting it be governed by its ally. Thus, it is important for us, as he explained, to contextualise the British observers' positive view of Japanese colonialism firmly within the transimperial relations that involved not just Russia and Japan but also Britain itself.

After the presentation of his paper, the floor was opened for discussion. One participant asked if the characteristically 'pro-Japanese' view entertained by these British observers served to shape the Japanese take on the Egypt-Korea analogy. Professor Mizutani referred to his previous research on the Japanese 'politics of comparison' over Korea, saying that the Japanese conducted comparative research independently of British influence, arriving at the analogy on their own. Unlike in the case of Taiwan, there was no British adviser involved in the initial formulation of colonial policy in Korea. However, he continued, the pro-Japanese view taken by some influential Britons under the Anglo-Japanese Alliance was certainly conducive for their effort to make Korea a protectorate. Another participant asked about the relevance of the Boxer Rebellion (1899–1901) and the Eight-Nation Alliance to his research. He replied that these events were quite relevant because the Japanese

contribution to the transimperial suppression of the rebellion reinforced the British confidence in Japan as a potential ally in East Asia. Another question concerned whether or not the British observers in question were aware of Koreans as a subject of anticolonial resistance. He explained that, in their typically imperialist way, these British represented Korean resistance itself as a sign of ‘corruption’, legitimising Japan’s foundational violence in imposing colonial rule. He also pointed out, however, that, after the Annexation of Korea (1910), the British observers became increasingly critical of the Japanese use of military force in the suppression of Korean resistance, though they never brought themselves to support Korean independence.

The presentation and the discussion that followed provided valuable insight into how the histories of colonialism unfolded through a complex nexus of relations where empires competed and cooperated with one another in pursuit of their own benefits. Overall, the event proved to be an exciting opportunity for lively exchanges, making the participants recognise once again the importance of transimperial history.

Meet the Author Series

**Meeting Dr Sakiko Nakao,
the Author of *Nationaliser le panafricanisme :
La décolonisation au Sénégal,
en Haute-Volta et au Ghana (1945-1962)***

Tomoki Yamada

(PhD student at the University of Birmingham
and Coordinator of CTH)

On 8 June 2023, the Center for Transimperial History (CTH) held the third session of its Meet the Author Series in a hybrid (in-person and Zoom) format. Invited as a speaker was Dr Sakiko Nakao, Assistant Professor at Chuo University and a member of CTH. Featured in this session was her newly published book, *Nationaliser le panafricanisme : La décolonisation au Sénégal, en Haute-Volta et au Ghana (1945-1962)* (Paris: Karthala, 2023). This book illuminates how a

new belonging was imagined by Africans amidst the political and social transformations that the world witnessed in the two decades following the end of WWII, a period in which identifying with Africa was synonymous with adopting an anti-colonial stance whilst national independence also played a pivotal role in the decolonisation process.

In her monograph, Dr Nakao meticulously traces the use of the term ‘Africa’ and dissects the ensuing tensions between pan-Africanism and nationalism as the two pillars of decolonisation dynamics. She focuses on Senegal and Upper-Volta (present-day Burkina Faso) under French colonial rule, and the Gold Coast (present-day Ghana) under British colonial administration. Through a combination of assiduous multi-archival research and innovative use of oral sources, she shows that the denouncement of colonial empires was invariably accompanied by a reconfiguration of ‘Africa’. Whilst anti-imperial struggles by Africans in these territories gradually transformed the French and British empires from within, they also allowed these actors to redefine the meaning of ‘Africanness’.

Her work is not about the anti-imperial struggles in Senegal, Upper-Volta, and the Gold Coast, unfolding separately in their respective local contexts. In the preface to Dr Nakao’s book, Professor Ibrahima Thioub writes: ‘The qualities of the work confirm, if it were still necessary, the advantage of not ‘being local’’ (p. 5: all quotations are translations by Tomoki Yamada). As such, what are the specific qualities of Dr Nakao’s monograph that interest us here? One of the merits of her work is its treatment of several empires within a single analytical framework. In other words, Dr Nakao consistently takes a ‘transimperial’ approach; it is precisely for this reason that CTH invited Dr Nakao as one of the ‘Authors’ of its book talk series.

The event began with an erudite presentation by the guest speaker, who expounded upon the historiographical approaches underpinning her research whilst encapsulating the arguments delineated in her book. First of all, she explained how her perspective gradually shifted over time as her research unfolded. Her academic endeavour began with an interest in how French imperial policy caused the emergence of an African elite as a distinct category and ‘Africanness’ was (re)invented within the colonial

milieu. In many ways, it was as a response to French colonialism that this identity was formed. In this context, Senegal is of particular importance, where France established a slave trading post in the 17th century and utilised it as a bastion for the French colonisation of West Africa in the 19th century. Because of intense intervention from the metropole, French rule left a deep impact on the psyche of the colonised elite. Dr Nakao gradually realised, however, that there was more to the formation of their identity. These elites identified themselves not just as ‘Senegalese’ in relation to ‘French’ but also as ‘African’. Clearly, it would not be enough just to look at the metropole-colony relationship within the French empire; the elite’s conceptualisation of ‘Africanness’ transcended the confines of any singular colonial, imperial or national setting. They asserted an affiliation with ‘Africa’ as a whole, not just with specific parts of it. In other words, there was a distinctively ‘pan-Africanist’ element in their collective self-consciousness.

This fact prompted Dr Nakao to reorient her focus from the influence of French policy on colonised subjects in Africa towards their self-identification as ‘African’. This identification was not just about their opposition to French rule; rather, it was about the anti-colonial struggles of all Africans in whichever empire they found themselves. Moreover, as Dr Nakao also learnt, in this ‘pan-African’ imagination, all those of African descent now living outside the African continent were included as constituent members of its peoplehood. Thus, of equal significance for Dr Nakao is the transatlantic space as a field of research, wherein scholars have discerned nuanced yet dynamic circulations of pan-Africanist ideas and projects between African and Caribbean societies. In her own research, Dr Nakao closely attends to the African continental perspective, examining how the same things looked differently from the shores of West Africa than they did from the Americas. This is a facet that has often eluded attention in the existing scholarly corpus, which has tended to focus more on the American continental perspective. By exploring the transatlantic formations of Africanness in this way, her monograph constitutes a novel attempt to ‘write an African history of pan-Africanism’ (p. 17). At the same time, it is also an endeavour to compose a global history of Africa. Examining interactions across colonial and imperial boundaries, the author sheds light upon the local social

realities of the West African colonies within the broader global context of the post-WWII era. She illuminates how global issues such as the Cold War were woven into the intricate fabric of local contexts.

Dr Nakao then discussed the treatment of the locales in her book: Senegal, Upper-Volta and the Gold Coast. Within this triad of colonised territories, Senegal and the Gold Coast—both characterised by longstanding relationships with Western powers—assumed pivotal roles in the imperial and regional interactions among actors in West Africa. Such interactions, in turn, wielded considerable influence over the evolution of ‘African’ political consciousness in the region. Senegal, the first French colony south of the Sahara, occupied a distinctive position within the French imperial system. In this colony, a delicate equilibrium was maintained between a policy of assimilation and one of association on the one hand, and between the imperial culture of the federal capital and the West African Muslim cultures on the other. Meanwhile, Upper-Volta, an inland colony that served as an exemplar of the regional interplay between coastal areas and the hinterland, was also under French colonial rule but retained connections with the other colony under study, the Gold Coast, across Franco-British imperial borders.

Dr Nakao argues that only a comprehensive analysis encompassing French and British colonies within a single analytical framework can bring to light transimperial dynamics, which have hitherto lain under the radar in existing scholarship demarcated by imperial boundaries. As she puts it in her book, ‘this approach is not so much valid for the plurality of spaces dealt with and added together as such, as for the interweaving of issues’ (p. 24). In other words, transimperial history is not a comparative history of empires, where different empires are studied separately and subsequently compared as such, but a historical enquiry into their interactions and entanglements. From a transimperial standpoint, her work elucidates the manner in which emergent national entities coalesced by integrating diverse groups whilst simultaneously asserting their presence internationally. The unique socio-cultural milieu of West Africa, marked by its transatlantic connections, enabled Africans to envision a wider sense of belonging, one that transcended the confines of the colonial paradigm. It was this sense of belonging that formed

the basis of pan-African solidarity movements, interweaving with other global dynamics in a reciprocal influence. Examining diverse geographic arenas together, the author challenges the conventional set of analytical categories considered otherwise predetermined, such as ‘colony’, ‘metropole’ and ‘empire’, whilst presenting an alternative historiographical framework that can be seen as transimperial. As actors crossed geographic arenas horizontally rather than just vertically in a mono-imperial framework, these categories came to bear multiple meanings and scales.

As Dr Nakao shows, such multiplicity manifests itself when we look at the lives of such figures as Léopold Sédar Senghor, Kwame Nkrumah, Félix Houphouët-Boigny and Joseph Ki-Zerbo. Some of these luminaries played prominent roles in orchestrating reforms within their home empires whilst interacting with one another horizontally across colonial and imperial boundaries. Dr Nakao’s analysis also delves into the activities of other social forces which influenced policy decisions, as well as trade unions and student associations. These non-official activists and organisations, far from being confined to one particular space or dimension, deftly traversed complex networks of socio-political relationships. Their engagements went far beyond their own immediate place of belonging onto broader regional and pan-African spheres.

One of many important findings in Dr Nakao’s research is how the centrifugal expansion of pan-Africanism created tensions with the centripetal force of nation-building. As an example, she invoked in her presentation the *Encyclopaedia Africana* project. The aim of this initiative, inaugurated in 1962 and based in newly independent Ghana, was to compile an encyclopaedic compendium of African history, society and culture written from an African perspective. Administered from Accra, where its secretariat was located, the project entailed a meticulous selection of subjects and researchers. The pan-African aspect of this enterprise was epitomised by its Director, W.E.B. DuBois, who had proposed a similar effort in vain half a century earlier. The emphasis on Africanness in the *Encyclopaedia Africana* project was, however, peculiarly linked to national claims. In the first place, the project was intricately tied to Ghana’s national objective under the Nkrumah government, which

sought to spearhead pan-Africanism, thereby profoundly shaping the project’s trajectory. Dr Nakao argued that this African initiative had shown a gradual redefinition of the term ‘Africa’ orchestrated by emerging national leaders in order to fortify their respective positions. Harnessing and appropriating the term Africa, they effectively secured legitimacy for their own national communities. Paradoxical as it may seem, pan-African politics originated as a trans-local vision and movement that eventually found itself constrained by the local imperatives of nation-building.

Meet the Author Series — CTH

Title

Sakiko Nakao,
*Nationaliser le panafricanisme :
La décolonisation au Sénégal,
en Haute-Volta et au Ghana (1945–1962)*
(Paris: Karthala, 2023)

Date

18:00–19:00 (JST)
10:00–11:00 (BST)
Thursday 8 June 2023

Venue

Zoom
Registration required.
Scan or click on the QR code below.

Description

In the post-WWII era of decolonisation, pan-Africanists gave weight to the construction of African identity as a pivotal aspect of the continent’s emancipation. The idea of African unity, however, had to come to terms with the nationalism consolidated in the new states. How were these multiple feelings and demands articulated? How did the formation of new national entities navigate the intersection of local and global issues? How were these processes influenced by the endeavours to define ‘Africa’?

Examining African actors who sought to shape the idea of Africa, this book traces activist itineraries marked by the interweaving of local dynamics and the Cold War, as well as national and pan-African ambitions. Proposing a ‘connected’ analysis of Senegal, Upper Volta (Burkina Faso) and Ghana, which belonged to the French and British empires, it provides a history of pan-Africanism that is attentive to the interplay of actors and political dynamics transcending imperial boundaries but confronted by new national frontiers.

Author



Sakiko Nakao is Assistant Professor at Chuo University, where she teaches African history, French colonial history and global history. She holds a PhD and Master’s degree in history from the Ecole des Hautes Etudes en Sciences Sociales, France. Her research interests lie in nineteenth and twentieth-century West African history, particularly the identity formation of people of African descent in Africa, the Americas and the Caribbean, and the processes of decolonisation in West Africa. In addition, she has recently worked on transimperial connections between the concept of ‘race’ in pan-Africanism and Japanese pan-Asianism in the early twentieth century.



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Following Dr Nakao’s insightful talk, the floor was opened for discussion, during which she and the audience engaged in a lively exchange of ideas and views, mainly regarding transimperial history. The first question asked pertained to the necessity and merits of adopting a transimperial perspective. It is only through such an approach, Dr Nakao underscored, that it is possible to write a history of pan-Africanism, given its inherently trans-territorial nature. The

second question concerned how African activists endeavoured to overcome linguistic differences and how historians can navigate language barriers in writing transimperial history. The third was about how pan-African activists in West Africa viewed other anti-imperial movements and the decolonisation process beyond the Atlantic world—in other words, about whether or not the sense of solidarity entertained by the Africans discussed in her book extended beyond their African identity to encompass those non-African peoples who were also under imperial subjugation. The fourth question, but closely related to the third, was about the extent to which the transimperial and the international dimensions intersected within the pan-African movement. In addition to these questions, a conversation unfolded among all the participants concerning the relations among the three territories under study and other West African countries, as well as the relationships within the community of pan-African activists.

Focusing as it does particularly on the three West African colonies in the French and British empires and thereby transcending national and imperial historiographical confines, *Nationaliser le panafricanisme* not only enriches scholarship on African history but also provides valuable food for thought for those engaged in the field of transimperial history.

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For the author's own account of the book, see Transimperial History Blog's 'Book Spotlight' article published on 20 December 2023. <https://www.transimperialhistory.com/book-spotlight-nationaliser-le-panafricanisme/>

Conference participation

February 2023

Yoshihiro Yakushige, 'Christian Zionism in Japan: A Critical Viewpoint on Nation-State Empires in the Both Sides of the Eurasian Continent', *An Inter-religious Dialogue on "Religionization of Politics"*, Taiwan Theological College and Seminary, 22 February 2023.

March 2023

Asako Masubuchi, 'Transpacific Identities: Okinawan Nisei in Hawaii and Militarization of the Pacific', *Association for Asian Studies Annual Conference*, Hynes Convention Center and Sheraton Boston Hotel, 19 March 2023.

April 2023

Satoshi Mizutani, 'Hybridity and Solidarity: Critical Reflections on the Post-national and the Post-sovereign', a guest lecture for *Empires in Global History* (a course taught by Professor Alexander Semyonov at Department of European Studies, Amherst College), Amherst College, 10 April 2023 [held on Zoom].

May 2023

Tomoki Yamada, 'Anti-colonial Petitioning and the League of Nations Mandates System as a Trans-imperial Nexus', *Culture, Power and Identity: School of History and Cultures Postgraduate Research Conference*, University of Birmingham, 5 May 2023.

Tomohito Baji, 'A Liberal Dilemma in Japanese Settler-imperial Theorizing: Yanaihara Tadao and the Intervention of Zionism', *Rethinking the Past and Present of Liberal Internationalism*, City, University of London and LSE, 11 May 2023.

August 2023

Yuiko Kato, 'A Shift in the 'Politics of Comparison': Transimperial Perception of the Middle East in Early Twentieth-Century Japan', *17th Research Showcase (Historians' Workshop)*, University of Tokyo, 4 August 2023.

October 2023

Tomoki Yamada, 'Togo in a Trans-imperial Nexus: Petitions from West Africa and the League of Nations Mandates System, 1918–1922', *LSE International History Research Seminar*, London School of Economics and Political Science, 11 October 2023.

Satoshi Mizutani, 'The Dual Transimperiality of British Colonial Thought: The Evolution of the Egypt-Korea Analogy under Anglo-Japanese Cooperation', *Research Showcase Series* (Center for Transimperial History), Doshisha University, 12 October 2023 [held in person and on Zoom].

November 2023

Motoki Tomoyose, 'Seiki tenkanki ni okeru nihonjin no ryōgisei: Futsuryō nyūkaredonia imin kara miru teikokushugi to imin no kankei' [The Ambivalence of the Japanese at the Turn of the Century: Imperialism and Migration in the Context of Japanese Emigration to French New Caledonia], *7th International Conference of the East Asian Consortium of Japanese Studies*, University of Tokyo of Foreign Studies, 4 November 2023.

Taro Tsurumi, 'Aru roshia yudayajin no naka no kokusai kanakei: D.S. Pasmanik, *kurimia ni okeru kakumeiki o yomu*' [International Relations within a Russian Jew: The Anatomy of D.S. Pasmanik, *Revolutionary Years in Crimea*], *2023 Annual Convention of the Japan Association of International Relations*, Fukuoka International Congress Center, 12 November 2023.

Sakiko Nakao, 'Africa for Africans and Asia for Asians? An Imagined Transimperial Alliance for Racial Resistance', *66th African Studies Association Annual Meeting*, San Francisco Marriott Marquis, 30 November 2023.

Tomoki Yamada, 'Tanganyika and Indians in the Interwar Transimperial Settings: Colonial Aspirations and Anti-colonial Petitioning', *66th African Studies Association Annual Meeting*, San Francisco Marriott Marquis, 30 November 2023.

Satoshi Mizutani, Comments as a discussant on the panel, 'Crossing Imperial Boundaries: Transimperial Circulations and Anti-colonial Strategies', chaired by Charlotte Grabli and Sakiko Nakao, *66th African Studies Association Annual Meeting*, San Francisco Marriott Marquis, 30 November 2023.

December 2023

Makoto Yoshida, 'Mekka pasu no hensen ni miru junrei no sesidoka' [Mecca Pas or How to Regulate the Hajj], *KAPAL 5th Annual Conference*, Ritsumeikan University, 16 December 2023.

Taro Tsurumi, 'Shūgōteki kioku no nyūshoku: Rosia tōō ni okeru poguromu to paresuchina ni okeru bōdō/hanran' [The Settlement of Collective Memory: Pogroms in Russian Eastern Europe and Riots/Insurgency in Palestine], *Teikoku to minzoku no aida: Paresuchina/isuraeru o meguru mōhitotsu no sō* [Between Empire and Nation: Another Layer of Palestine/Israel] (University of Tokyo Center for Middle Eastern Studies), University of Tokyo, 16 December 2023.

Yoshihiro Yakushige, 'Jentairu shionizumu saikō: Paresuchina mondai ninshiki o meguru tōsō no gendankai' [Gentile Zionism Reconsidered: The Current Stage of Struggle for Recognition of the Palestine Question], *Teikoku to minzoku no aida: Paresuchina/isuraeru o meguru mōhitotsu no sō* [Between Empire and Nation: Another Layer of Palestine/Israel] (University of Tokyo Center for Middle Eastern Studies), University of Tokyo, 16 December 2023.

New works by CTH members

February 2023

Sakiko Nakao, *Nationaliser le panafricanisme : La décolonisation au Sénégal, en Haute-Volta et au Ghana (1945-1962)*, Paris: Karthala, 2023.

Tomoki Yamada, 'Indojin no mita tanganiika: shokuminchika kōsō, inin tōchi, kokusai renmei e no seigan' [Indians and Tanganyika: Colonisation Ideas, the Mandates System and Petitions to the League of Nations], *Shakai kagaku*, vol. 52, no. 4, 2023, pp. 117-149.

Motoki Tomoyose, 'Shakai Bōei to rukei: Jūkyū seiki no mujun shūyakuchi toshite no futsuryō nyūkaredonia' [Social Defense and Deportation:

French New Caledonia as a Destination for ‘Undesirables’], *Shakai kagaku*, vol. 52, no. 4, 2023, pp. 151–176.

May 2023

Akiyoshi Nishiyama, ‘Das Europa der Grenzen und Grenzregionen: Ein historischer Blick aus Japan und Ostasien’, in Katja Makhotina und Thomas Serrier (Hrsg.), *ZwischenWelten: Grenzüberschreitungen europäischer Geschichte*, Darmstadt: WBG Academic, 2023, S. 209–220.

Satoshi Mizutani, ‘Hybridity and Solidarity: Critical Reflections on the Post-national and the Post-sovereign’, *Ab Imperio*, no. 2023/1, 2023, pp. 41–58.

August 2023

Aaron Peters, ‘Japanese Past, Nepalese Future: Pan-Asian Diplomacy and Japan-Nepal Relations, 1931–1939’, *Transimperial History Blog*, 2 August 2023.
<https://www.transimperialhistory.com/japanese-past-nepalese-future/>

Maria Framke, ‘Manoeuvring across Academia in National Socialist Germany: The Life and Work of Devendra Nath Bannerjea’, *NTM Zeitschrift für Geschichte der Wissenschaften, Technik und Medizin*, vol. 31, no. 3, 2023, pp. 307–332.

September 2023

Taro Tsurumi, ‘Ukuraina ni okeru yudayajin no rekishi’ [History of Jews in Ukraine] in Akitsu Mayuzumi (ed.), *Kōgi: Ukuraina no rekishi* [Lecture: History of Ukraine], Tokyo: Yamakawa shuppan sha, 2023, pp. 160–185.

November 2023

Nadin Heé, ‘Régimes de pêche et nouvel ordre mondial dans le bassin Indo-Pacifique au XXe siècle : Souveraineté, migration et décolonisation’, *Annales. Histoire, Sciences Sociales*, vol. 78, no. 2, 2023, pp. 271–296.

December 2023

Sakiko Nakao, ‘Book Spotlight “Nationaliser le panafricanisme. La décolonisation au Sénégal, en Haute-Volta et au Ghana (1945–1962) [Nationalising Pan-Africanism: Decolonisation in Senegal, Upper Volta and Ghana (1945–1962)], Paris 2023”’, *Transimperial History Blog*, 20 December 2023.
<https://www.transimperialhistory.com/book-spotlight-nationaliser-le-panafricanisme/>

Tomohito Baji, ‘Gurōbaru na kokusai seiji shisō no naka no shokumin seisaku gaku: ‘Kan-teikokushi teki na shisō jinkan’ toiu kokoromi’ [Colonial Policy Studies in Global International Thought: A Method of Transimperial Ideological Circulation], *Kokusai kankeiron kenkyū*, no. 38, 2023, pp. 1–23.

January 2024

Takeshi Komagome, ‘Shokuminchi shugisha towa dareka: Taiwan to Paresuchina no ima o tsuranuku toi’ [Who are the Colonialists? A Common Question for Taiwan and Palestine Today], *Sekai*, no. 977, 2023, pp. 112–122.

Nadin Heé, ‘Fishing for a New World Order in the Twentieth-Century Indo-Pacific: Transimperial Circulations, Oceanic Sovereignty, and Decolonization’, *Annales. Histoire, Sciences Sociales* [English edition], First View, 2024, pp. 1–23.

From the editorial team

We are glad to publish the third issue of our newsletter. We are also delighted that, thanks to all those who have offered generous support, CTH was able to hold the third session of its ‘Meet the Author Series’ and the first session of its ‘Research Showcase Series’, both of which proved to be excellent international occasions for exchanging ideas on transimperial history.

Satoshi Mizutani, Tomoki Yamada, Yuiko Kato, Satomi Mizoguchi and Motoki Tomoyose