



**HUMANITIES RESEARCH CENTRE**

**TRANS-NATIONAL HISTORY  
SYMPOSIUM**

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**ABSTRACTS IN ALPHABETICAL ORDER  
BY SPEAKER**

# INTER-COLONIAL AND TRANS-NATIONAL RELATIONSHIPS WITHIN THE BRITISH EMPIRE: AUSTRALIAN MISSIONARIES AT WORK IN INDIA?

Margaret Allen  
Gender Studies  
University of Adelaide

Australian University women eagerly joined the Missionary Settlement for University Women (MSUW), which worked with Indian University women from c 1896. They constituted themselves as modern Christian University-educated women, differentiating themselves from their less educated sisters, from their male student colleagues and from the benighted Indian women and girls, whom they sought to raise and influence. The MSUW was an international organisation, linking British university women with those in Australia and New Zealand and more briefly with some in Canada, South Africa, the US and Sweden. Here Australian women could represent themselves as citizens of a nation, engaging in the international arena and in the work of Empire. This paper explores the transnational activities of these women as well as some of the problems presented by such research.

## **Biography:**

Margaret Allen teaches gender studies with an historical focus at the University of Adelaide. Her research interests are focussed within fields of feminist and post-colonial histories. She is working on a biographical study of the Australian writer Catherine Martin (1848-1937). She is interested in locating Australians within the racialised hierarchies of Empire. She began looking at missionaries, publishing '*White Already to Harvest* South Australian Women Missionaries in India *Feminist Review* no 65 2000. Currently she holds an ARC grant to investigate links between India and Australian 1880-c1930 within a broader imperial focus.

# **EMPIRES, GLOBALIZATIONS AND MODERNITY: READING C.A. BAYLY'S *THE BIRTH OF THE MODERN WORLD***

Tony Ballantyne  
History  
University of Otago

This paper frames C. A. Bayly's acclaimed *The Birth of the Modern World* within recent debates within both imperial and global history. After tracing Bayly's distinctive vision of the inter-relationship between empire-building and modernity, the paper locates Bayly's work within ongoing debates over understandings of the imperial past, the 'social' versus the 'cultural' as analytical fields, and the status of post-colonial criticism within the discipline of history.

## **Biography:**

Before assuming his current position as Senior Lecturer in History at the University of Otago, Tony Ballantyne taught British imperial history at the National University of Ireland, Galway and transnational history at the University of Illinois, Urbana-Champaign. His research focuses on the production of colonial knowledge in South Asia and the Pacific as well as the institutional and discursive 'webs' that underpinned the British Empire. His publications include *Orientalism and Race: Aryanism in the British Empire* (Cambridge Imperial and Post-Colonial Studies Series. Palgrave-Macmillan, 2002), *From Orientalism to Ornamentalism: empire and difference in history* (a special issue of *Journal of Colonialism and Colonial History*) and *Duke University Press* is about to publish *Bodies in Contact: Rethinking Colonial Encounters in World History* (co-edited with Antoinette Burton).

# “WINDOWS TO THE SOUL”: DEBATING THE UNIVERSALITY OF EMOTIONAL EXPRESSION, 1860S TO 1970S

Joanna Bourke  
History  
Birbeck College, University of London

Are facial expressions the “window to the soul”? From de Boulogne to Paul Ekman, the question of the universality of emotional expressions has been debated. This paper examines the unique role that ideas about emotions played in forging notions of what it meant to be “human” and “civilised”. Because many physiologists, philosophers, and psychologists believed that fear was the first emotion to be developed in an evolutionary context, it holds a particularly interesting place in the history of the emotions.

## **Biography:**

Joanna Bourke’s work has ranged from the social and economic history of Ireland in the late nineteenth and early twentieth centuries, to social histories of the British working classes between 1860 and 1960, to cultural histories of military conflict between the Boer War and the Vietnam War, and, finally, to the history of emotions. Gender (masculinity as much as femininity) has always been a major site of investigation in her work. Her most recent books include *Dismembering the Male: Men’s Bodies, Britain, and the Great War* (1996) and *An Intimate History of Killing: Face-to-Face Killing in Twentieth Century Warfare* (1999). She has recently completed a book on the history of fear.

# THE TRANSFORMATION OF THE TROPICS: MIGRATION FROM THE ATLANTIC TO THE PACIFIC

Laurence Brown  
Centre for Cross-Cultural Research  
The Australian National University

This paper examines the migration systems of the Atlantic, Indian and Pacific Oceans and how these were radically transformed during the nineteenth century. It highlights the advances in migration studies fueled by ocean-based historiography, yet it also argues that each of these regions were strongly inter-dependent. The construction of indentured immigration schemes in the British and French Empires reveals the significance of trans-oceanic connections in shaping imperial policies and colonial society. Indentureship was pioneered in the Indian Ocean during the early 1800s before being used to reconfigure migrant labour systems in the Atlantic. By the end of the nineteenth century, the indenture system was transported and transformed again, this time to the Pacific where imperial administrators relied on their Caribbean experiences in seeking to create a new colonial order.

## **Biography:**

Dr Laurence Brown is a Research Fellow at the Centre for Cross-Cultural Research at The Australian National University. He taught history at the University of the West Indies, Barbados, and is currently finishing a book titled *Island Diasporas: Caribbean Migrants in the Modern Atlantic World*.

Liz Conor  
English with Cultural Studies  
University of Melbourne

Australian local content can spell rejection for historians seeking international publishers. New directions in trans-national history create possibilities but also tensions with national readerships and international publishers. Liz Conor offers a few thoughts from her experience of negotiating these competing demands when proposing a manuscript for publication.

**Biography:**

Liz Conor is an Australian Research Council postdoctoral research fellow in the Department of English at the University of Melbourne. She is the author of *The Spectacular Modern Woman: Feminine Visibility in the 1920s* Indiana University Press, 2004 former editor of *Metro Magazine* and *Australian Screen Education* and writes freelance commentary. She is the convenor of the lobby group The Mothers of Intervention and a candidate on the Greens senate ticket for the federal election.

# TRANS-NATIONAL HISTORIES AND NATIONAL POLITIES

Ann Curthoys  
History, School of Social Sciences  
The Australian National University

In this paper I address the tension between national histories and transnational scholarship, specifically as it affects the history of indigenous peoples. In the move towards more transnational forms of scholarship, Indigenous histories provide an excellent illustration of both the promise and the problems that attend transnational approaches. The promise is an enhanced understanding of the interactions between indigenous and settler peoples and specifically of indigenous people's political struggles; a potential problem is the disconnection of transnational histories from local political debates. Australian historians of indigenous peoples are thus pulled between engaging in a national debate, in which their professionalism and scholarship is directly connected to ongoing political issues concerning Indigenous rights and politics, and this worldwide historians' conversation which seeks to find new forms of transnational history.

## **Biography:**

Ann Curthoys is Manning Clark Professor of History at the Australian National University. She writes about many aspects of Australian history, including Aboriginal-European relations, the development of the White Australia Policy, journalism, television, and feminism, as well as more generally about the past and future of historical writing. Her most recent book is *Freedom Ride: A freedomrider remembers* (Allen and Unwin, 2002). She is currently working on several projects, including a study of the ways historical expertise is used by the law in cases involving Indigenous litigants, and (with John Docker) a book entitled *Is History Fiction?*

# NATIONAL OR TRANSNATIONAL? HISTORICAL PERSPECTIVES ON MELANCHOLIA IN PUBLIC AND PRIVATE LIFE

Joy Damousi  
History  
University of Melbourne

In this paper I argue that emotions are transnational in so far as categories of analysis such as melancholia can be used and understood transnationally, but that the ways in which these emotions become culturally organized, repressed or articulated are variable, and are nationally and individually defined.

In my configuration, emotions cannot be separated from subjectivity – in both its conscious and unconscious expression - and so, the relationship between emotions and trans-nationalism is arranged around the ways in which subjectivities are constructed, understood and contested. The project of emotions then becomes a history of the self and how certain events, relationships, ideas, and discourses – national and transnational - converge at any one given historical moment to shape and give meaning to the self.

To support these arguments, I draw on a couple of interviews to explore the intersections between transnational categories, national and individual responses through an examination of memory, popular culture (in this instance football) and melancholia. By using the transnational category of 'melancholia' and exploring how it is culturally organized in a local context, I argue that a passionate attachment to a team is part of both a communal memory of loss and a personal history of struggle.

I also use these same interviews to also suggest that a personal history of emotions in popular culture is invariably counter-transnational, if you like. This is because of two compelling emotional, and invariably unconscious processes: the need to belong to a localised community, and a desire to search for, and return to, a sense of origin.

## **Biography:**

Joy Damousi is Professor in the Department of History at the University of Melbourne. Her recent areas of publication include memory and the history of emotions, themes which she explored in her last two publications, *The Labour of Loss: Mourning, Memory and Wartime Bereavement in Australia* (Cambridge, 1999) and *Living with the Aftermath: Trauma, Nostalgia and Grief in Post-war Australia* (Cambridge 2001), and in the collection of essays edited with Robert Reynolds, *History on the Couch: Essays in History and Psychoanalysis* (MUP, 2003). She has recently completed *Freud in the Antipodes: A Cultural History of Psychoanalysis in Australia* (UNSW Press, forthcoming 2005) and with John Cash, is currently working on a book on football melancholia.

# 'FILMS AS FOREIGN OFFICES': PARAMOUNT IN THE TWENTIES AND EARLY THIRTIES

Desley Deacon  
History Program, RSSS  
The Australian National University

Film scholar Miriam Hansen argues that American mainstream cinema developed a 'global vernacular' ('an international modernist idiom on a mass basis') whose transnational appeal derived from diverse domestic traditions, discourses, and interests, including those of the cosmopolitan Hollywood community. 'Hollywood did not just circulate images and sounds,' she argues; 'it produced and globalized a new sensorium; it constituted . . . new subjectivities and subjects.' This paper examines what 'cosmopolitan' and 'transnational' meant to producer Walter Wanger, general manager of Paramount's New York studios in the 1920s and early 1930s.

## **Biography:**

Desley Deacon is Professor of Gender History in the History Program of the Research School of Social Sciences at the Australian National University. She is the author of *Elsie Clews Parsons: Inventing Modern Life* (University of Chicago Press, 1997) and the forthcoming *Mary McCarthy: Four Husbands and a Friend* (University of Chicago Press) (the friend is Hannah Arendt). The lives of these women, and teaching for many years in the American Studies Department at the University of Texas at Austin, stimulated her longstanding interest in internationalism and transnational history. Her interest in the history of film was stimulated by her research on McCarthy's first husband, Harold Johnsrud, who worked for MGM in the early 30s, and will be continued in her new project 'Judith Anderson 1897-1992: Voice and Emotion in the Making of an International Star.'

# TRANSNATIONAL NETWORKS AND NATIONAL IDENTITIES: THE CHINESE-AUSTRALASIAN KUOMINTANG 1923-1937

John Fitzgerald  
La Trobe University

Chinese communities maintained a variety of institutional networks linking Australia, New Zealand, the Pacific Islands and southern China over the first half of the 20<sup>th</sup> century. This paper explores one of these networks, the Australasian branch network of the Chinese Nationalist Party (Kuomintang or KMT). By focusing on two institutional initiatives of the Australasian Kuomintang – one in China and one in Australia – the paper asks whether there was anything distinctively “Australasian” about Chinese-Australasian networks besides their location in the South Pacific. Reflecting on the life of a contemporary Chinese-Australian journalist, the paper draws connections between the institutional history of the KMT and personal observations on what it may have meant to be Chinese-Australian in China and Australia over the first half of the 20<sup>th</sup> century.

## **Biography:**

John Fitzgerald is Professor of Asian Studies and Associate Dean (International) at La Trobe University in Melbourne. He is a graduate of Sydney University (1976), Nanjing University (1977) and the Australian National University (1983), and studied as a Fulbright Fellow at the University of Wisconsin-Madison (1988). He worked at the ANU in Canberra, in the Australian Federal Parliament, and in the History Department of the University of Melbourne before moving to La Trobe University in 1992 and taking up the chair in Asian Studies in 1995. In 1998, his book *Awakening China: Politics, Culture and Class in the Nationalist Revolution* (Stanford University Press) was awarded the Joseph Levenson Prize for Twentieth Century China by the US Association for Asian Studies.

# POSTWAR BRITISH EMIGRANTS AND THE 'TRANSNATIONAL MOMENT': EXEMPLARS OF A 'MOBILITY OF MODERNITY'?

A. James Hammerton  
La Trobe University

By definition all international migration, like its history, is transnational, and at first glance recent trends in transnational history offer little that is new to migration historians. But variations in the degrees of migrants' transnational interaction offer a useful tool for discerning shifts in large-scale patterns of migration, at both the demographic and experiential level. This paper draws on oral history projects of post-war British migration to countries of the 'Old Commonwealth' to illuminate the meaning of a mid 20<sup>th</sup> century shift from 'migrations of austerity' to 'migrations of prosperity'. Arguably, from the mid-1960s migration in relatively affluent western countries became subject to a 'mobility of modernity', influenced by more flexible modes of travel, short-term settlement, return and serial migration. The large-scale movement of the British in this respect was trend-setting, and one of its most significant consequences was a more complex pattern of 'transnational family' interaction. Brief glimpses of migrant life histories suggest that, while shifts in migration patterns from those of austerity to prosperity were dramatic, migrant memories of family interaction underline the continuities in the way the old and the new were experienced.

## **Biography:**

Jim Hammerton is Associate Professor of History and Head of the School of Historical and European Studies at La Trobe University. His publications include: *Emigrant Gentlewomen: Genteel Poverty and Female Emigration, 1830-1914* (1979), *Cruelty and Companionship: Conflict in Nineteenth Century Married Life* (1992), and, [with Eric Richards], *Speaking to Immigrants: Oral Testimony and the History of Australian Immigration* (2002). His current research focuses on the emigration of the British since World War Two; the first volume to flow from this research, *Ten Pound Poms: Australia's Invisible Migrants*, co-authored with Alistair Thomson, will be published early in 2005 by Manchester University Press.

# WHITE MEN'S COUNTRIES IN WORLD CONTEXTS: BREAKING DOWN BORDER PROTECTION IN HISTORICAL THINKING

Marilyn Lake  
History  
La Trobe University

The recent History Wars have highlighted again history's complicity with the nation; the reputation of the nation is at stake in these historical arguments. Yet it seems to me that historical understanding often requires us to move beyond national frames of analysis: this was clear to me as I researched the history of feminism, Faith Bandler's engagement with Aboriginal rights in the 1950s and 1960s and now, as I try to make sense of the advent of self-styled white men's countries around 1900. The preoccupation with racial boundaries only makes sense in light of the unprecedented trans-national movements of British, Chinese, Indians, Japanese and Africans around the world and the concomitant rise of racialised understandings of nationality. The first use of an educational test to effect racial discrimination occurred not in Natal, but Mississippi. Furthermore, the national frame of analysis prevents us from understanding key figures as global thinkers and travellers, who located their own political projects in trans-national frames of understanding.

## **Biography:**

Professor Marilyn Lake has an Australian Professorial Fellowship, based at La Trobe University. Between 2001 and 2002, she held the Chair in Australian Studies at Harvard University. She will begin her position as Adjunct Professor at the HRC on 1 September 2004 and will be available to see post-graduate students on a regular basis.

Research interests: Australian history; nation and nationalism; gender, war and citizenship; femininity and masculinity; history of feminism; race, gender and imperialism; global and trans-national history.

Projects in Progress: A study of the emergence of the idea of the white man's country in a trans-national context, that looks to developments in Africa, America, Asia and Australasia in the late nineteenth and early twentieth centuries; the formation of gendered and racialised political subjectivities; and the intellectual biographies of key figures such as Charles Pearson, Alfred Deakin, HB Higgins and WM Hughes.

# RETHINKING ATLANTIC HISTORY

Michael A. McDonnell  
History  
University of Sydney

Of late, scholarly journals in the discipline of history have been filled with arguments stressing the need to break with traditional historiographic boundaries. In particular, we are told that in this global age, we must move “beyond the nation” in our research and in our teaching. In the early modern history of Europe and the Americas, some of these arguments for thinking “trans-nationally” have of late coalesced around a call to focus on the Atlantic World as a new conceptual framework. Yet, for all these exhortations and good intentions, and a proliferation of conferences and edited collections with titles evoking “trans-national” or more specifically “Atlantic World” history, few scholars have yet been able to produce work that truly reflects or represents just such an approach. In part, this is because the conceptual insights of Atlantic History have not been matched by the development of appropriate methodological tools. But nationally-based historiographic traditions also make comparative or trans-national approaches difficult and are only compounded by institutional barriers at the departmental, University and national levels that often curtail rather than encourage non-national approaches to research and teaching.

This paper will examine the rise of Atlantic History in recent historiography and its apparent limits. I will argue that the fruits of Atlantic History can only be enjoyed to their full extent if we recognise these problems, begin to think beyond the often anglo-american Atlantic world, and use the conceptual insights of Atlantic History to create narratives that extend beyond imperial and national boundaries, and across traditional chronologies that support the national narratives that sustain those boundaries. In an attempt to do just that, this paper will end by looking at one way in which we might be able to do this, by looking beyond the traditionally defined borders of race, nation, and empire, and examining the central role played by Native Americans, French Creoles, and Metis in not only creating a “middle ground” in the heart of the *pays d'en haut* (or Great Lakes Region), but also in constructing, mediating, sustaining and challenging empires and new nations in North America. In doing so, the study raises the possibility of reconceptualizing our views of the interrelationships between subjects and citizens and the French, British and American empires in the so-called “borderlands” and thus bridge national narratives that traditionally divide the histories of the late-eighteenth and early nineteenth century.

## **Biography:**

Michael McDonnell has recently been appointed to a new post in Atlantic History at the University of Sydney after teaching for several years at the University of Wales, Swansea. He has a book forthcoming entitled *The Politics of War: Race, Class, and Conflict in Revolutionary Virginia* (University of North Carolina Press for the Omohundro Institute of Early American History and Culture), and has published several articles on the American Revolution in the *William and Mary Quarterly*, the *Journal of American History*, the *Journal of American Studies*, and the *Australasian Journal of American Studies*. He is currently working on a new project entitled “Beyond Borders: Indians, French, and Métis in the Great Lakes 1700-1850”.

# MODERN NOMADS AND THE PROBLEM OF BORDERS: THE MULTI-CONTINENTAL CAREER OF J D WILLIAMS

Jill Julius Matthews  
History, School of Social Sciences  
The Australian National University

John Dixon Williams began his film career in America as a ticket seller. From there he moved to Canada as a nickelodeon operator, then shipped his business to Australia, where he was responsible for establishing and consolidating the pattern of modern moving picture exhibition practice. After the creation of the Union Theatres/Australasian Film Combine, he returned to the US where he founded the First National exhibition circuit and production company. He then moved to England, where he established British National Pictures and Elstree Studios. Later he formed World Wide Pictures to sell European films on the American market, became involved with Canadian film distribution, and experimented with multi-language film production. Each stage of Williams' career marks an important moment in the history of film in four different countries but the national history of each ignores the others. The significance of Williams' whole career is lost, as is the internationalism of the world he moved in.

It is a cliché that, from its beginnings, cinema has been an international business. But paradoxically, the emphasis of film history has been narrowly national. In this paper I ask what has been lost by that focus. Who owns the history of cosmopolitans/nomads? What does "transnational" mean for early film history?

## **Biography:**

Jill Julius Matthews is a Reader in History at the ANU. Her new book, *Romance of Modernity. Cinema and Commercial Pleasures in Sydney 1896-1929* will be released by Currency Press later this year.

# **“IN THE INTERESTS OF OUR PEOPLE”: TRANSCULTURAL INFLUENCES ON AN ABORIGINAL MOVEMENT**

Dr John Maynard

Umuliko Indigenous Centre for Indigenous Higher Education and Research

The paradox that Marcus Garvey's Black Nationalist movement could influence the mobilisation for Aboriginal self-determination eight decades ago remains submerged in the dominant Australian historical interpretation, which focuses on white Christian and humanitarian influences on early Aboriginal political activism.

In a world currently gripped by globalisation and tense international relations, it is timely to explore the historical, political, cultural and economic relationships between Aboriginal people and other oppressed groups throughout the twentieth century. This presents an opportunity for greater understanding and appreciation of international race relations and connection. These issues are important not just because of the stark reality of current world affairs and the need for greater understanding of the shaping of our present, but because scholars in Australia have given scant regard to the interconnections between Aboriginal people and international relations. The ongoing trend has to a greater extent focused the examination of race relations solely on those existing between black and white. This paper seeks to examine my own journey, examining Aboriginal and international connections and the subsequent transcultural focus of my work.

## **Biography:**

Dr John Maynard is an Australian Research Council post-doctoral fellow with Umuliko Centre for Indigenous Higher Education Research at the University of Newcastle. His traditional roots lie with the Worimi people of Port Stephens – New South Wales. He was the recipient of the Aboriginal History (ANU) Stanner Fellowship for 1996 and the New South Wales Premiers Indigenous History Fellowship for 2003-04.

John was a member of the Executive Committee of the Australian Historical Association 2000-2002 and has worked with and within many Aboriginal communities urban, rural and remote. He is the author of *Aboriginal Stars of the Turf*.

# MANY MIDDLE PASSAGES

Cassandra Pybus  
History  
University of Tasmania

The idea behind my contribution is an idea of the ocean as space where lives are transformed and history is made, rather than a stretch of water that connects the historicised space that is the land. Too often when historians talk of the ocean, eg “the Atlantic”, they mean the littoral, not the sea itself.

Ask the question: how do the national histories of new world societies look when viewed not from the vantage of settlers on land but rather migrants aboard transoceanic ships? We need to explore the social and cultural transformations caused by the transport of people, unfree and free, around and across the oceans. I want to throw out a challenge for historians to connect the experiences of slaves, indentured servants, transported convicts, political prisoners, sailors, and migrants of all kinds, and to consider the ocean as places where transnational history really happens.

I take my title from the African slave trade. Abolitionists made the middle passage an enduring symbol of degradation, but we now begin to understand that between the decks of these vessels of unspeakable misery lay creativity, something new: the origins of defiant, resilient, life-affirming African-American and Afro-Caribbean cultures. This contradictory epitome can help to illuminate other middle passages in which the oceanic voyage was the structuring link between expropriation in one geographic setting and exploitation in another.

## **Biography:**

Cassandra Pybus has a personal chair in History at the University of Tasmania. In 2002 she was a Fulbright Visiting Professor at Georgetown University in Washington, DC and in 2003 she was the Coca Cola International Fellow at the Center for Jefferson Studies at Monticello, Virginia. She is currently an Australian Research Council Professorial Fellow.

Cassandra is the author of nine books, including *Gross Moral Turpitude* which won the Colin Roderick Award in 1994 and *The Devil and James McAuley* which won Adelaide Festival Prize for Non Fiction in 2002. Her most recent academic book is *American Citizens, British Slaves: Yankee Political Prisoners in an Australian Penal Colony*, Melbourne University Press/Michigan State University Press, 2003 and she has just completed *Jubilee is Come! Black Freedom and the American Revolution*, to be published by Beacon Press in September 2005. Thinking Transnational:

# IDEAS, MOVEMENT AND CHINESE BENDIGONIANS

Amanda Rasmussen  
History  
La Trobe University

Transnational approaches seem to naturally lend themselves to histories of migration, but studies of the movement of overseas Chinese (*huaqiao*) between the middle of the nineteenth and the middle of the twentieth centuries often struggle to employ this concept in a way which effectively transcends nation-state perspectives. Adam McKeown and Michael Williams have made particularly important contributions to the discussion. Williams emphasises the intentions and choices of *huaqiao* families by centring his study in the *qiaoxiang* (native place). McKeown examines the intersection of global, national and local discourses through the experience of *huaqiao* in Peru, Chicago and Hawaii. This paper will examine the transnational approaches of Adam McKeown and Michael Williams to make sense of the lives of O'Hoy family members who lived in both Wah Lok Lea in Taishan, China and Bendigo, Australia.

## **Biography**

Amanda Rasmussen is writing a PhD in the Asian Studies and History Programs at La Trobe University on the experience of Chinese in Bendigo.

# LEARNING BY DOING: DIY TRANS-NATIONAL HISTORY

Pierre-Yves Saunier  
Centre National de la Recherche Scientifique  
France

I begin by presenting some of the results of a research project (on the cross national connections in city planning, public administration and municipal government from the early years of the 20th century to the 1960s) that could not have been reached if such a research had been done in a national or even comparative framework. From this I conclude that when paying attention to what is in-between nations, what circulates under, beyond, or through national, political, cultural and social limits, historians can contribute to a much needed 'historicization of globalization', where the latter is conceived as a process of interconnection with its ups and downs and its gaps and links.

This research experience was also a very practical one, and some hindsight can be derived from it regarding the practical and methodological problems involved in adopting a transnational angle. 'Going transnational' takes place under a set of practical constraints regarding resources, opportunities and abilities of all sorts. Methodologically, I pay special attention to the relationship between the 'local', the 'national' and the 'transnational' (regional, multilateral or global), and argue that we should weave transnational perspectives together with other strands of historical knowledge: the transnational angle is not here to replace comparative or national histories, but to complement them in order to bring answers to questions they cannot answer, or even formulate.

The concluding section of the paper will suggest how current evolutions of the economic and intellectual market of the history profession contribute to set up our agenda for transnational history. Who is attracted to the transnational angle? By whom transnational history is most likely to be written? From where? Being able to chart, survey and control those constraints will be an important part of our answer to the question of the 'potential of transnational history to develop new approaches to the study of the past', as suggested in our preliminary program.

## **Biography:**

Pierre-Yves Saunier is a researcher at the Centre National de la Recherche Scientifique (the French research agency). He is a member of the research group Environment Ville Société in Lyon. His current research interests deal with the structures and uses of municipal interchange in the 20th century on one hand, and with the history of public administration and governing sciences on the other. He has published various items in these fields, including the special issue of *Contemporary European History* 'Municipal connections in the 20th century', vol.11, N° 4, 2002 (<http://hal.ccsd.cnrs.fr/ccsd-00002770>). If he works seriously, he should complete a book on the subject of intermunicipal connections, tentatively entitled '*Urbes Orbi*, a guide into the Urban Internationale'. Together with Akira Iriye, he is the general editor of the *Dictionary of Transnational History*, which is to be published by Palgrave Macmillan in 2009.

# LOVE MAKES THE WORLD GO ROUND? HISTORIOGRAPHICAL DEBATES ABOUT THE TRANSNATIONAL CULTURE OF ROMANTIC LOVE

Hsu-Ming Teo  
Modern History  
Macquarie University

Paree, Madrid, Brazil, Love makes the world go round  
Japan, Mexico, Honolulu, Love makes the world go round ...  
New York, Broadway baby really rockin' the show,  
In Rome, Senorinas make you yell, 'Bravo'  
Up north, rubbing noses with an Eskimo  
Love makes the world go round ...

Paul Anka (1963)

Western scholarship on romantic love has been marked by distinctions of class and race. An unstated assumption among many historians is that romantic love was a unique emotional and social phenomenon which developed among Europe's upper classes as a sign or reward of true 'civilisation' or 'culture'. This position has been challenged in recent years by anthropologists working in Africa, the Pacific islands and China, who argue that 89 per cent of cultures studied demonstrate signs of romantic love. Is the emotion of romantic love therefore a universal phenomenon? If so, what does it mean to write a transnational cultural history of romantic love? This paper provides a brief overview of the extant scholarship on histories of love before moving on to compare romantic love in the USA and Australia, focusing particularly on the transnational effects of religious culture, secularisation and consumerism on discourses of romantic love.

## **Biography:**

Hsu-Ming Teo is an ARC post-doctoral research fellow at the Department of Modern History, Macquarie University. She is currently researching the culture of romantic love in Australia and finishing another project on colonialism, race and the mass-market romance novel. She co-edited *Cultural History in Australia* (UNSWP 2003) and has published articles on travel history, romance and imperialism. She teaches twentieth-century European history at Macquarie University. In 1999 she won The Australian/Vogel Literary Award for her first novel, *Love and Vertigo*. Her second novel, *Behind the Moon*, will be published in 2005.

# BEYOND THE NATIONAL: POSTCOLONIALISM AND CATHERINE HALL'S *CIVILISING SUBJECTS*

Angela Woollacott  
Modern History  
Macquarie University

'Global', 'world' and 'postcolonial' histories are not necessarily contradictory, yet they are arguably distinct variants as approaches to transnational history. This paper will consider the specific characteristics and contributions of postcolonial histories as a transnational approach, particularly their political engagements and analysis of historical contingencies. I will refer to Catherine Hall's *Civilising Subjects* as an exemplar of postcolonial histories.

## **Biography:**

Angela Woollacott is Professor of Modern History at Macquarie University. Her most recent book is *To Try Her Fortune in London: Australian Women, Colonialism, and Modernity*. She is currently writing a book on how feminist and postcolonial historiography has changed our understanding of the British Empire in the 19th and 20th Cs.