New and Forthcoming Publications (19 March 2022)

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H-Empire regularly shares recent publications relevant to the network's scope, content, and purpose ("the origin, development, working and decline of empires, rather broadly defined across academic disciplines and professional interests, chronological time periods, and geographical regions"). Members are encouraged to share their new and forthcoming publications (but are also welcome to share the work of others).

Submission Link


The recent historiography of empire has discussed the impact of decolonization on metropolitan society, or how the "empire strikes back." A growing literature also examines the postcolonial return migration of colonial settlers and its multifaceted aftereffects on the "home" country, bringing fresh insight into how decolonization is experienced "when empire comes home." This article adds a different question for exploration: What does decolonization look like on the empire’s home front when colonial liberation takes place within, or when the empire strikes back from within? By examining the "liberation" of Korean imperial subjects in Japan after World War II, this article provides a unique vantage point for analyzing decolonization’s impact on metropolitan society. I will demonstrate how Japanese history can offer new insight into the convergence of two critical social phenomena regarding decolonization, namely, empire’s homecoming and colonial liberation on the empire’s home front. Moreover, this article also aims to challenge the historiographical “amnesia of empire” in the study of US-occupied Japan. I will discuss how the Korean minority question became a critical locus where US-led democratization and the postimperial transition from a multiethnic empire to the so-called monoethnic nation intersected and shaped the formation of postwar Japan.


One of the goals of Russia’s Eastern policy was to turn Moldavia and Wallachia, the two Romanian principalities north of the Danube, from Ottoman vassals into a controllable buffer zone and a springboard for future military operations against Constantinople. Russia on the Danube describes the divergent interests and uneasy cooperation between the Russian officials and the Moldavian and Wallachian nobility in a key period between 1812 and 1834. An examination of the plans and memoranda composed by Russian administrators and the Romanian elite reveals the crucial consequences of this encounter. The Moldavian and Wallachian nobility used the Russian-Ottoman rivalry in order to preserve and expand their traditional autonomy. The comprehensive institutional reforms born out of their interaction with the tsar’s officials consolidated territorial statehood on the lower Danube, providing the building blocks of a nation state.

This book takes a closer look at colonial despotism in early nineteenth-century India and argues that it resulted from Indians’ forum shopping, the legal practice which resulted in jurisdictional jockeying between an executive, the East India Company, and a judiciary, the King’s Court. Focusing on the collisions that took place in Bombay during the 1820s, the book analyses how Indians of various descriptions—peasants, revenue defaulters, government employees, merchants, chiefs, and princes—used the court to challenge the government (and vice versa) and demonstrates the mechanism through which the lawcourt hindered the government’s indirect rule, which relied on local Indian rulers in newly conquered territories. The author concludes that existing political anxiety justified the East India Company’s attempt to curtail the power of the court and strengthen their own power to intervene in emergencies through the renewal of the company’s charter in 1834. An insightful read for those researching Indian history and judicial politics, this book engages with an understudied period of British rule in India, where the royal courts emerged as sites of conflict between the East India Company and a variety of Indian powers.

Vincent O'Malley, *Voices from the New Zealand Wars | He Reo nō ngā Pakanga o Aotearoa* (Wellington: Bridget Williams, 2021).

The New Zealand Wars of the mid-nineteenth century profoundly shaped the course and direction of the nation's history. This book takes us to the heart of these conflicts with a series of first-hand accounts from Māori and Pākehā who either fought in or witnessed the wars that ravaged New Zealand between 1845 and 1872. From Heni Te Kiri Karamu's narrative of her remarkable exploits as a wahine toa, through to accounts from the field by British soldiers and powerful reports by observers on both sides, we learn about the wars at a human level. The often fragmentary, sometimes hastily written accounts that make up Voices from the New Zealand Wars vividly evoke the extreme emotions – fear, horror, pity and courage – experienced during the most turbulent time in the country's history. Each account is introduced and contextualised, so that the historical record speaks to us vividly through many voices.


Nineteenth-century American expansion has been shown as a type of Anglo-American “settler revolution,” but the United States was also connected with France in France’s ideas for the imperial development of Algeria. The two countries alike were ambitious empires, their leaders committed to expansion as a means of political and economic regeneration. More than this, the French empire “borrowed” images from its republican cousin to help incorporate Algeria. Writers during the July Monarchy saw American Indians’ decline as a forerunner to white settlement’s consequences in North Africa, although they rationalized how Algerians might be treated more benevolently. Napoléon III vowed to prevent an American analogue by setting aside Arab tribal land. Liberal reformers during the early Third Republic, however, called for assimilation of Algerians through land privatization, hailing the U.S. Homestead Act for how it could facilitate egalitarian, private land ownership, and
thus help establish what Michel Chevalier had earlier imagined as the French “West.”


In 1837, a small group of rebels proclaimed the short-lived Republic of Canada. Between then and the Act of Confederation of 1867, colonial Canadians tried to imagine the future of their communities in North America. The choice between monarchy and republicanism shaped both colonial self-images and images of the United States; it also drove the political deliberations that eventually united the colonies of British North America into a self-governing Dominion under the British Crown. *Between Empire and Republic* is a thematic exploration of the political discourse embedded in the literary output of the period. Colonial authors Susanna Moodie, Th. Ch. Haliburton, and John Richardson enjoyed transatlantic popularity and explained colonial realities to their British, Canadian, and American readership. Collectively, their writings serve as the lens into colonial Canadian perceptions of American and British political ideas and institutions. *Between Empire and Republic* discusses North America as a literary contact zone where British principles of constitutional monarchy competed with American ideas of republicanism and democratic self-government. The author argues that political ideas in pre-Confederation Canada filtered into the literary works of the time, creating two settler-colonial communities whose recognizable cultural characteristics echoed public attitudes towards the political projects underpinning them.


Many missionary societies established mission schools in the nineteenth century in the British Empire as a means to convert non-Europeans to Christianity. Although details differed in various colonial contexts, the driving ideology behind mission schools was that Christian morality was the highest form of civilisation needed for non-Europeans to be useful members of colonies under British rule. The book draws on missionary conference reports, government reports, writings from New Christians and other non-published writings to provide a comprehensive survey of multiple colonial sites including the British West Indies, Southern Africa, Sri Lanka and British India. It clearly describes the missionary paradox that missionaries needed to provide secular education to draw in pupils, but that secular education was seen to lead both to moral crises and to anti-British sentiments.


This edited collection celebrates Patrick Wolfe’s contribution to the study and critique of settler colonialism as a distinct mode of domination. The book emphasises Wolfe’s militant and interdisciplinary scholarship, together with his determination to acknowledge Indigenous perspectives and the efficacy of Indigenous resistance. Racial capitalism and settler colonialism are as entwined now as they always have been, and keeping both in mind at the same time highlights the need to establish and nurture solidarities that reach across established divides.

In 1893, a group of colonial officials from thirteen countries abandoned their imperial rivalry and established the International Colonial Institute (ICI), which became the world's most important colonial think tank of the twentieth century. Through the lens of the ICI, I argue that this international cooperation reshaped colonialism as a transimperial and governmental policy. The book demonstrates that the ICI's strategy of using indigenous institutions and customary laws to encourage colonial development served to maintain colonial rule even beyond the official end of empires. The book presents a detailed study of the ICI's creation, the transimperial activities of its prominent members, its interactions with the League of Nations and fascist governments, and its role in laying the groundwork for the structural and discursive dependence of the Global South after 1945. Chapters explore transimperial cooperation in fields as diverse as emulative development, the transfer of agronomic techniques, craft guilds and cooperatives, the manipulation of customary and Islamic law, representation in the League's mandate system, fascist Eurafrica projects, and the ICI's pseudo-reform after 1945, when it selectively choose loyalists among the colonized to participate in the ICI. In so doing, the ICI increased loyalist autonomy, while equally delegitimizing more radical claims for independence.