

The Historian's Gaze

Essays on Modern and Contemporary China
in Honour of Guido Samarani

edited by Laura De Giorgi and Sofia Graziani

Patterns and Trends of World History/Global History in the People's Republic of China: Reflections by Prof. Ge Zhaoguang

Elisa Giunipero

Università Cattolica del Sacro Cuore, Italia

Abstract The essay examines selected relevant study and research in the field of World History/Global History in the People's Republic of China. One of the most authoritative Chinese voices in the current panorama of the studies, that of historian Ge Zhaoguang 葛兆光, is presented here through a series of reflections expressed in his texts, podcasts and in personal exchanges of views with the Author of the essay. What emerges is how the historiographical approach of what in Chinese is called *quanqishi* 全球史 (World History/Global History) constitutes in itself a stimulating challenge both to the narrative of the uniqueness of Chinese national history, based on its past, and to a new Nationalist rhetoric.

Keywords World history. Global history. Sinocentrism. Ge Zhaoguang. World view.

Summary 1 Defining World History/Global History in Chinese. – 2 World History/Global History Studies in the PRC. – 3 Global History and China/from China: Inserting China in Global History.

1 Defining World History/Global History in Chinese

In modern Chinese historiography, there has been a significant separation between a 'national history' (*benguoshi* 本国史) of China and a 'history of the world' (*shijieshi* 世界史) dealing with countries outside China (also called *waiquoshi* 外国史, 'foreign history'), particularly Western countries (also called *xiyangshi* 西洋史, 'Western history'). In the early decades of the twentieth century, the interest of



Sinica venetiana 10

e-ISSN 2610-9042 | ISSN 2610-9654

ISBN [ebook] 978-88-6969-723-4 | ISBN [print] 978-88-6969-724-1

Peer review | Open access

Submitted 2022-07-26 | Accepted 2022-12-07 | Published 2023-10-11

© 2023 Giunipero | © 4.0

DOI 10.30687/978-88-6969-723-4/003

Chinese scholars in the 'history of the world' was mainly motivated by the desire to understand the decline of China's role in the international scenario. After 1949 - when the People's Republic of China (PRC) borrowed Marxist historical materialism and its world history theory from the Soviet Union -, the use of the term *shijieshi* spread widely in Chinese academic circles. Although there has been some significant resistance by historians to ideological control, the task assigned by the new regime to historians was to study the development of the world socialist revolution within which the establishment of the 'new democracy' promoted by the Chinese Communist Party (CCP) began to take place (Fan 2021). In 1964, the Chinese Academy of Social Sciences founded its own Institute of World History (*Zhongguo shehui kexueyuan shijie lishi yanjiusuo* 中国社会科学院世界历史研究所). The institute undertook a separate study of the different world areas remaining unrelated to the historiographical approach of World History/Global History.

It is impossible not to overlook the difficulty and ambiguity of the terminology. Historiographical perspective on World History/Global History uses different terminological formulations in different languages, and this can often lead to misunderstanding. In material published in China and in related discussions, similar terms are often applied to different approaches. The term 'history of the world' (*shijieshi* 世界史) often refers to specific historical studies of countries other than China, while 'global history' (*quanqiushi* 全球史) refers to the historiographical approaches of World History/Global History and mainly deals with history of the connections between different human communities.

In fact, the approaches of World History/Global History concern "the story of connections within the global human community", to use Manning's definition (2003, 3), and emerge from an attempt by part of the Anglophone scholarship to overcome the concept of 'universal history', to break free from a teleological and Eurocentric vision and to abandon the centrality of nation-states. In the early 1960s, William McNeill put the accent on relationships, interactions, and networks that transcend spatial divides. Here we do not wish to delve into the complexity of the debate around the definition of 'World History/Global History' and the use of the term. However, a fundamental point to be made is that the interpretative paradigm of World History/Global History evidences an endeavour to abandon what is known as 'conceptual Eurocentrism' and not to ignore the particularities and specificities of the histories of Others (Conrad 2016, 164-75). While using analytical concepts across time and space, it is important to be aware that concepts and terms always have their own historicity and are not neutral. In fact, they bear traces of the context and conditions from which they emerged. Although Chinese historians try to break

away from the influence of Eurocentrism in the discussion of World History/Global History, they often take as their basis European and American historical categories, which are not always suitable to explain the Chinese reality. Thus World History/Global History often receives criticism in China, with accusations of being Eurocentric even in the critique of Eurocentrism. Actually, one of the emerging methodological sensitivities of World History/Global History is the attention to what is defined in technical terms by the term 'positionality', i.e. the awareness that the place where a global historian writes is decisive for his point of view and shapes the way in which she/he reads and interprets history (Conrad 2016, 162-84; Beckert, Sachsenmaier 2018, 1-15).

In the panorama of World History/Global History studies in the PRC, a particularly interesting contribution comes from Prof. Ge Zhaoguang 葛兆光, a historian who was Director of the National Institute for Advanced Humanistic Studies at Fudan University (Shanghai) from 2007 to 2013. Born in 1950 in Shanghai, Prof. Ge graduated from Peking University in 1984. After teaching at Yangzhou University, he was a faculty member of Tsinghua University from 1992 to 2006 and was appointed to the post of Professor in the Department of History. Since the late 1990s, he has acquired extensive international experience as visiting scholar in Hong Kong and Taiwan, as well as in Japan, Belgium and the United States.

From 2019 to 2021, Prof. Ge Zhaoguang promoted and coordinated the production of the podcast *Global history from the Perspective of China* with hundreds of episodes in Chinese, divided into six seasons.¹ Each season corresponds to a key theme: the origin of humanity, wars and migrations, the circulation of goods, religions and faiths, diseases and climate, and the great geographical discoveries.² With the collaboration of various experts, this audio programme is making a significant contribution to the dissemination of themes and approaches of World History/Global History in the PRC. As he himself recently explained to the Author of this essay in a private conversation, Prof. Ge Zhaoguang gathered together over 20 young scholars to produce a set of more than 200 episodes using the Vistopia audio platform. The aim has been to guide society towards a sense of global citizenship that transcends the nation, one which leads to a feeling of

1 The podcast *Cong Zhongguo chufa de quanqiu shi* 从中国出发的全球史 (Global History from the Perspective of China) is accessible by downloading the app: <https://bit.ly/3Bi7KeJ> (fee required).

2 It should be noted that many contributions by Chinese historians in the field of World History/Global History have so far focussed more on methodological and conceptual issues, while still relatively few works are addressing specific themes of World History/Global History. This podcast, due to the variety of topics covered, is therefore particularly rich and innovative.

unity through equality and fraternity. The podcast concluded in 2021 and is now being compiled into a book.³ Over the course of two and a half years, it is believed that nearly 100,000 listeners tuned in several million times. A survey was undertaken which shows that the audience includes not only university students, postgraduate students, and white-collar intellectuals, but also scholars in different fields, including economists, sociologists, legal scientists, not to mention famous intellectuals and opinion leaders.

As for the discussion on terminology, Prof. Ge Zhaoguang explains that academic circles in the PRC are generally clear on a few points: 'history of the world', *shijieshi* 世界史, is composed of regional or national histories and is written in the style of a 'puzzle'; it forms a historical narrative from a particular perspective (e.g. European-centred or China-centred) and it refers to an 'era' (five social formations, ancient times, medieval times, or modern times); 'global history', *quanqiushi* 全球史, on the other hand, transcends national borders, emphasises interconnection, influences and intertwining, and advocates a 'decentralised' historical narrative often embracing a long-term period.

As Ge has noted, nowadays in the PRC:

in general learning and academic settings, 'history of the world' (or 'history of all nations' or 'foreign history') and 'Chinese history' are still regarded as separated. In Chinese universities and secondary schools, 'history of the world' seems to be mainly foreign history other than China. In China, a 'world history without China' and a 'Chinese history without the world' have come into being, and we criticise this. The history of China and that of the world do not seem to communicate other than what is referred to as 'the history of Sino-foreign relations'. Moreover, the basic context and focus of analysis of the narrative of 'history of the world' have been influenced by the Western view of the evolution, development and progress of civilisation, the Marxist view of economic history, and the Soviet Union's five-social-formation theory, so that changes in the 'history of the world' seem to have fixed 'rules' or 'purposes'.⁴

As Conrad noted, in China "Global History is not generally regarded as a methodological alternative but as a context in which the growth of the nation can be explained and promoted" (2016, 208).

³ The publication of the book collecting the podcast materials is in progress. Prof. Ge Zhaoguang, the curator, estimates that it will be published at the end of 2023.

⁴ Conversation with the Author on 31 March 2022. The translation into English was reviewed by Ge Zhaoguang.

2 World History/Global History Studies in the PRC

It is perhaps no coincidence that World History/Global History entered the People's Republic of China in the 1980s, in the climate of 'Reform and Opening-up', when the expression 'universal view of history' was translated into Chinese as *quanqiu shiguan* 全球史观 (Liu 2012, 491-511; Spakowski 2009, 475-95). More precisely, this term comes from the translation of Geoffrey Barraclough's work, *Main Trends in History*, which appeared in the Chinese language in 1987 (Barraclough 1987). The following year, a volume by L.S. Stavrianos was also published in Chinese and later, especially in the 2000s, texts by several world historians were translated and published, including McNeill, Bentley and Pomeranz.

According to Ge Zhaoguang, Chinese historians have been aware since the 1990s that World History/Global History has a different research model to the 'history of the world'. In the 20 years since 2000, many foreign works on Global History have been translated and published in China: apart from those by John R. McNeill, Jared Diamond and other works that influenced the direction of Global History, there have also been publications of complete, systematic Global History works. One such example is Jerry Bentley and Herbert Ziegler's *Traditions & Encounters: A Global Perspective on the Past* (Peking University Press, 2007), which has now reached its sixth edition. In 2020 alone, two important translations were published: L.S. Stavrianos' *A Global History: From Prehistory to the 21st Century* (Peking University Press, 2020) and *The Penguin History of the World* (Oriental Publishing Center, 2020) by J.M. Roberts and O.A. Westad. "Interestingly", says Prof. Ge, "the Chinese version of *The Penguin History of the World*, which should have used the term 'World History' (*shijieshi* 世界史) was specifically changed into *Penguin Global History* (*Qíe quanqiusi* 企鹅全球史). Perhaps this shows how popular Global History is in China".⁵

While continuously dealing with the strong influence of ideology and the persistence of the Marxist framework, new attempts at re-reading China's past and present history are based on patterns seen in the global past. In recent years, these attempts have been confronted with a pressing demand from the Chinese government to put the work of historians at the service of the 'Belt and Road Initiative'. Perez-Garcia presents the debate on a "Global History with Chinese characteristics" (2021). In this regard, the position expressed by Zhang Xupeng 张旭鹏, in an article appeared in 2020 in the influential journal *Lishi yanjiu* 历史研究, is noteworthy. He argues that for China, with its long historiographical traditions, the nation-state is still an

⁵ Conversation with the Author on 31 March 2022.

important framework for the development of historical narrative and that the goal of Global History is not to transcend or dissolve the nation-state, but to reshape the understanding of the nation-state in a larger space and time. "This dialectical relationship between global history and national narratives makes it possible to construct a global history with Chinese characteristics". And he goes on:

This understanding of the self and the world developed within the national narrative rather than outside it will become an important methodological premise for constructing a global history with Chinese characteristics, and it is also the contribution of Chinese historiography to global history. (Zhang 2020, 155-6)

Nonetheless, as Perez-Garcia has noted,

history in China has strong political connotations, and one of the objectives of the 'Silk Road' policy is to renew the cultural exchanges and encounters between the West and China. [...] Today in China the role of global history is to develop a new national narrative to foster the unification of the country through a shared common past of more than fifty ethnic minorities. (2021, 3-4)⁶

Chinese historians are faced with neo-nationalistic narratives that reinterpret past history with the political intent of creating a new national identity and a new image for China in the world. However, in the PRC there are researches into the perspective of World History/Global History, and the output of Chinese intellectuals in the dialogue with the international academic community deserves careful attention and in-depth understanding and discernment.

Studies in World History/Global History have developed in the PRC in particular since the early 2000s. As Prof. Ge Zhaoguang puts it, when the concept of World History/Global History arrived in China in the 1990s, it aroused great interest in academic circles and, to a certain extent, corrected several major problems in past "history of the world". As Ge Zhaoguang says,

The threshold for Global History is very high and puts forward higher requirements for scholars, requiring them not only to be experts in the history of a country, but also to have a broader vision and be good at unearthing historical documents, archaeological materials, and even anthropological investigations that are obscured by national histories. Moreover, Chinese historians are

⁶ See also Global History Network in China (GHN) at the website <https://www.globalhistorynetwork.com>.

required to understand China in a peripheral or even global context, and world historians should link Global History and Chinese history together in their investigations. However, the current state of Global History research in China can be described with a Chinese saying: “The thunder is loud, but the rain is small”. That is to say that internationally there are many popular theories on Global History but there are very few Chinese attempts at writing Global History. I have always felt that Global History deals more with perspective and awareness of research methodology rather than being a grand narrative of “a vast territory and a long history”, and although China has now engaged in translating global histories of e.g. pepper, cotton, tea, and white sugar, there are very few Chinese research in these specific fields.⁷

Capital Normal University (*Shoudu shifan daxue* 首都师范大学) was the first university to establish a Global History research centre in the PRC: the university's Global History Center (*Quanqiushi yanjiu zhongxin* 全球史研究中心)⁸ was set up in 2004, followed by centres set up by other academic institutions. Beijing Foreign Studies University (*Beijing waiguoyu daxue* 北京外国语大学) founded the Institute for Global History, IGH (*Quanqiushi yanjiuyuan* 全球史研究院), in 2014 and Shandong University (*Shandong daxue* 山东大学) established the Institute of Global History and Transnational History (*Quanqiushi yu kuaguoshi yanjiuyuan* 全球史与跨国史研究院) in 2016 (Wang 2018).⁹ Over the past few years, IGH, headed by Prof. Li Xuetao 李雪涛, has been noted for its lively, rigorous approach. In fact, as a qualifying aspect of its work it has chosen to reject any perspective centred on a geographical area.¹⁰ Such a feature is in line with the views of IGH's Director, who is adamant that Global History research must avoid both “Eurocentrism (*Ouzhou zhongxin lun* 欧洲中心论)” and “Sino-centrism (*Zhongguo zhongxin zhuyi* 中国中心主义)” (Li 2014). In contrast to Nationalist views most commonly seen at present among Chinese historians, IGH launched its journal *Global History and China* (*Quanqiushi yu Zhongguo* 全球史与中国) in 2017; through the study of China in Global History, this journal aims to show how today's Chinese civilisation is the result of exchanges with different cultures and

7 Conversation with the Author on 31 March 2022.

8 The centre's website: <https://ghc.cnu.edu.cn>; an English version is also available: <https://ghc.cnu.edu.cn/english>.

9 For more information, see <https://globalhistory.bfsu.edu.cn/index.htm#> and <https://www.media.sdu.edu.cn/info/1002/13669.htm>.

10 In the self-introduction posted on the IGH website itself, the rejection of any form of ‘centrism’ is placed in the foreground (*Fandui ge zhong xingshi de zhongxinzhuyi xueshuo* 反对各种形式的中心主义学说, Oppose all forms of centrism). See <https://globalhistory.bfsu.edu.cn/ar.htm?opType=view&cheLID=10#>.

to investigate the global significance of Chinese culture. The journal, co-edited by Prof. Li Xuetao and Prof. Wolfgang Kubin, is published in Chinese and outstanding Chinese and foreign scholars in the field of World History/Global History contribute to the publication.

The most well-known journal of World History/Global History in the PRC, however, remains the *Global History Review* (*Quanqiushi pinglun* 全球史评论), published in the Chinese language by the above-mentioned Capital Normal University research centre.¹¹ The journal is currently edited by Liu Xincheng 刘新成, who has held this role since the publication began in 2008, and by Liu Wenming 刘文明. Until 2014 it was published annually with the release of a monographic issue each year, while it has been published semi-annually since 2015. The journal aims to disseminate in the PRC the themes and theories of the international debate on World History/Global History, hosting contributions by well-known foreign world historians and reviews of the most important World History/Global History texts published in the West. Jerry Bentley, for example, contributed to the journal between 2006 and 2012 and was a visiting professor at the research centre where it is published. In the editorial of the second volume (2009) of the journal, Liu Xincheng traced the underlying vision, identifying the concept of 'interaction' (*hudong* 互动) between different civilisations as the engine of human history and the cornerstone of World History/Global History (cf. Liu 2009, 3-12). Liu agrees with the harsh criticism of Eurocentrism/Western-centrism shared by most Chinese historians but, at the same time, argues for the need to move beyond the sole dimension of national history in favour of an approach that fully embeds China into global history. Thus, he ultimately recognises that, like other civilisations, Chinese civilisation too progresses through relationships and exchanges with external worlds. At a time in history when it is not obvious to find alternative paths to nationalistic thinking and sentiment, the World History/Global History approach offers wide-ranging and forward-looking perspectives.

The issues of the *Global History Review* feature many contributions by foreign historians and many reviews of volumes written by Western scholars. Among the main themes addressed by Chinese historians in their research articles, the areas that emerge in particular are: environmental history; the history of empires (often addressed through the comparison between the Chinese empire and other empires of the past, or the exchanges between ancient China and the Graeco-Roman world); the history of the seas and oceans, with attention to the role of

¹¹ The list of volumes published until 2018 is available on the following webpage: <https://ghc.cnu.edu.cn/zxkw/index.htm>. In addition to this journal, another one appeared in 2021, entitled *Quanqiushi* 全球史 (The Chinese Journal of Global History), edited by Li Xuetao and published by Shehui Kexue Wenxian Chubanshe 社会科学文献出版社 (Social Science Literature Press).

ports and more generally to commercial and cultural exchanges; the history of Central Asia as a privileged place for the intertwining cultural and economic exchange between China and the West.

3 **Global History and China/from China: Inserting China in Global History**

Ge Zhaoguang entitled his podcast *Global History from the Perspective of China*, but he specifically clarifies that “from [the perspective of] China” and “China-centred” are completely different ideas. In Global History the ‘centre’ should be disintegrated and ‘connectivity’ should be emphasised. “Global History from China” does not indicate that China is competing for a share in Global History highlighting its historical status; rather, it means that the world is looked at from the perspective of China. In short: “If China is the centre, it goes against the ideal of Global History”.¹²

Prof. Ge gives three arguments to explain the underlying idea behind the choice of title. Firstly, he reminds us that no historian can be omniscient and omnipotent, and look at Global History 60 degrees without blind spots.¹³ He recalls and underlines the importance of the above-mentioned ‘positionality’ of global historians. The second argumentation regards the awareness that Chinese historians are paying attention to Global History from the position and perspective of China. From this point of view, this ‘perspective’ and those coming from Japan, Europe, the United States and Australia can complement each other. As he puts it,

Perhaps the history we see cannot avoid having a Chinese interpretation and understanding. So, when we put together these global pictures from different perspectives, isn't it comprehensive? Therefore, when we talk about global geographical discoveries, we do not take Zheng He's voyages to the West as a great geographical discovery to belittle Columbus and Magellan (this is a China-centric position), but say that Zheng He's sailing west was mainly meant to promote the prestige of the Celestial Empire and not to promote the global exchange of goods and cultures. Therefore, there is no promotion of a ‘great geographical discovery’ in the true sense.¹⁴

¹² Conversation with the Author on 31 March 2022.

¹³ See the introductory text to the above-mentioned podcast *Cong Zhongguo chufa de quanqiu shi* 从中国出发的全球史 (Global History from the Perspective of China).

¹⁴ Conversation with the Author on 31 March 2022.

Finally, he also takes into account the fact that when the Chinese listen to historical narratives, they tend to feel closer to things that are familiar to China and thus easier to understand. So, he starts from a selection of Chinese stories to recount Global History as audio programme. For example, the 'Silver Age', i.e. the age of mining and trading silver, was a major event which involved the Americas, Europe, and Asia after the fifteenth century. When talking about this, Prof. Ge refers to a recent archaeological discovery in China, the "Jiangkou sunken silver", which refers to a large amount of silver hidden at the bottom of a river when the peasant army lost a battle at the end of the Ming dynasty.¹⁵

As in China people had used silver as currency since the late Ming dynasty, a shortage had been caused. This easily triggers the familiarity of the Chinese audience (or readers) and helps them understand. Of course, because it is the ear that listens to the sound and not the eye that reads the text, it is also very important that this kind of history programme through an audio (podcast) platform uses a short, relaxed, and lively narration, and that the content tells a story instead of speaking big truths, avoiding being too academic and using everyday language instead. To this end, I spent a lot of time and energy revising and supplementing the manuscript. Many listeners left messages and comments, saying that the program changed their understanding of global history, subverted the historical view in textbooks, opened up their own outlook on the world, and changed their self-centred worldview. This is very comforting to me.¹⁶

Another attempt to include China in Global History is that of the aforementioned journal *Global History and China*. It also performs the function of spreading the approach of World History/Global History, although limited to the academic field. Specifically, its intention is to contribute to definitively overcoming the disciplinary boundary between the history of China and the history of the rest of the world, integrating Chinese history into global history and aiming to understand history through interactions. This disciplinary boundary is still dominant in the way history is taught at the various school levels in the PRC. The journal *Global History and China* places particular attention on the history of ideas, knowledge transfer and scholarly exchange, as well as the cultural and linguistic contact between the East and the West.

¹⁵ Cf. *Baiyin shidai: faxian xin dalu yu quanqiu maoyi* 白银时代: 发现新大陆与全球贸易 (Silver Age: Discovering the New World and Global Trade), podcast *Cong Zhongguo chufa de quanqiu shi* 从中国出发的全球史 (Global History from the Perspective of China), no. VI.2.

¹⁶ Conversation with the Author on 31 March 2022.

In his preface to the first issue of the journal, Li Xuetao refers to the great example of Xu Guangqi (徐光启; 1562-1633), as a precursor of a fruitful method of cultural interaction, summarised in the formula “translate-integrate-overcome (*fanyi, huitong, chaosheng* 翻譯, 會通, 超勝)”, coined by Xu Guangqi himself at the end of the Ming era (Li 2013, 56). This example refers to the experience of cultural exchanges carried out by European Jesuit missionaries and Chinese scholar-officials at the beginning of the seventeenth century. According to Ge Zhaoguang, this experience would mark the beginning of a turning point in the overall view of the outside world that Chinese culture expressed. Despite the intense intercultural exchanges of previous eras, the maps drawn by the Jesuits, and Ricci in particular – and the transmission of their scientific knowledge more generally –, would have posed a decisive challenge to Chinese scholars, some of whom would have, from that moment on, begin a slow process of abandoning their traditional Sinocentric view (Ge 2018, 28-49).

In conclusion, nowadays the World History/Global History approach could seriously challenge the narrative of the uniqueness of Chinese history and its exceptionalism, as well as the narrative of the external world's views of the Chinese tradition and of the views of the twentieth-century Chinese historiography that spring from nationalism and anti-Western victimhood. It is then not only a matter of questioning the ingrained habit of considering the history of the world as a history of countries outside China, but of developing new conceptions that are able to go beyond a methodology that remains tied to nationalistic views, despite strong political pressure. It is evident that the World History/Global History approach promotes a deep and less conflictual understanding of the recent past.

Bibliography

- Conrad, S. (2016). *What is Global History?*. Princeton; Oxford: Princeton University Press.
- Fan, X. (2021). *World History and National Identity in China: The Twentieth Century*. Cambridge: Cambridge University Press.
- Ge Zhaoguang 葛兆光 (2017a). *Here in 'China' I Dwell: Reconstructing Historical Discourses of China for Our Time*. Leiden: Brill. Original ed.: *Zhai zi Zhongguo: Chongjian youguan 'Zhongguo' de lishi lunshu* 宅兹中国: 重建有关‘中国’的历史论述. Beijing: Zhonghua shuju.
- Ge Zhaoguang (2017b). *Lishi Zhongguo de nei yu wai* 歷史中國的內與外 (The Interior and the Exterior in Historical China). Hong Kong: Xianggang zhongwen daxue chubanshe.
- Ge Zhaoguang (2018). *What is China? Territory, Ethnicity, Culture, and History*. Cambridge-London: Harvard University Press. Original ed.: *He wei Zhongguo? Jiaogyu, minzu, wenhua yu lishi* 何為中國? 疆域, 民族, 文化與歷史. Hong Kong: Niujin daxue chubanshe.

- Ge Zhaoguang (2020). "The Evolution of a World Consciousness in Traditional Chinese Historiography". *Global Intellectual History*, 7(2), 207-55.
- Ge Zhaoguang (2021). *Dao houtai kan lishi xiezhuang 到后台看历史卸妆* (Behind the Scenes: Watching History Disrobe). Chengdu: Sichuan Renmin Chubanshe.
- Li Xuetao 李雪涛 (2014). "Cong pubianshi, shijieshi dao quanqiu shi" 从普遍史·世界史到全球史 (From Universal History and World History to Global History). *Zhonghua Dushu Bao 中华读书报* (China Reading Weekly), 17 december, 18. https://epaper.gmw.cn/zhdbs/html/2014-12/17/nw.D110000zhdbsb_20141217_1-18.htm.
- Li Xuetao 李雪涛 (2021). "Zhongwai guanxi shi cai shi zhenzhengde shijieshi" 中外关系史才是真正的世界史 (The History of Sino-Foreign Relations Is the Real World History). *Shanghai Shifan Daxue xuebao* (zhexue shehui kexue ban) 上海师范大学学报 (哲学社会科学版) (Journal of East China Normal University (Humanities and Social Sciences)), 3.
- Liu Xincheng 刘新成 (2009). "Hudong: Quanqiu shiguan de hexin linian" 互动: 全球史观的核心理念 (Interaction: The Core Idea of Global History). *Quanqiu shi pinglun 全球史评论* (Global History Review), 2, 3-12.
- Liu Xincheng (2012). "The Global View of History in China". *Journal of World History*, 23(3), 491-511.
- Maurel, C. (2013). "Faire de l'histoire mondiale/globale en Chine à l'heure de la mondialization". *Revue Tiers Monde*, 4(216), 19-43.
- Perez-Garcia, M. (2021). *Global History with Chinese Characteristics: Autocratic States along the Silk Road in the Decline of the Spanish and Qing Empires 1680-1796*. Singapore: Palgrave Macmillan.
- Sachsenmaier, D. (2011). *Global Perspectives on Global History: Theories and Approaches in a Connected World*. Cambridge: Cambridge University Press.
- Samarani, G. (ed.) (2019). *La Cina nella storia globale. Percorsi e tendenze*. Milano: Guerini e Associati.
- Samarani, G.; De Giorgi, L. (2005). *La Cina e la Storia. Dal tardo impero ad oggi*. Roma: Carocci.
- Spakowski, N. (2009). "National Aspirations on a Global Stage: Concepts of World/Global History in Contemporary China". *Journal of Global History*, 4(3), 475-95.
- Wang, Q.E. (2018). "Re-Presenting Asia on the Global Stage: The Rise of Global History Studies in East Asia". Beckert, S.; Sachsenmaier, D. (eds), *Global History, Globally: Research and Practice around the World*. London: Bloomsbury, 45-66.
- Xu, L. (2010). "The Rise of World History Studies in Twentieth-Century China". *History Compass*, 8(8), 780-9.
- Zhang Xupeng 张旭鹏 (2020). "Quanqiu shi yu minzu xushi: Zhongguo tese de quanqiu shi heyi keneng" 全球史与民族叙事: 中国特色的全球史何以可能 (Global History and National Narrative: The Possibility of a Global History with Chinese Characteristics). *Lishi yanjiu 历史研究* (Historical Research), 1, 155-73.