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## Global History and Gender Studies: Trends, Problems, and Perspectives

### 1. Introduction

Historiography went throughout massive changes in 20<sup>th</sup> century, especially after the Second World War. Old political history was replaced, or at least challenged, by social and cultural histories, while historiography became increasingly open toward other social sciences and humanities. Historians started to be aware of other scholars' theorizing on many important questions, and the historians slowly joined the other scholars' debates. Although many historians were reluctant to change, especially to include wider social theories in their works, history as a discipline was significantly affected by different approaches, methodologies, and theories developed in other disciplines. Broadening perspectives toward theoretical innovations has brought new fields into historiography, most notably gender history, and, most recently, global history.

Gender studies were brought to historiography in the form of women's histories during the 1980s. They followed general trends in gender studies closely, although historians were slow in accepting and applying recent gender theories. However, gender studies was an important new field, as it brought fifty percent of the population into the focus of historical studies that were previously generally gender blind or simply masculine. Gender historians had the difficult job of showing why gender is a useful category for historical analysis, and the work of Joan Scott was crucial in this regard.<sup>1</sup> The narrow understanding of gender studies as women's studies remained in historiography until the 1990s, and in many academic communities, women's studies

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<sup>1</sup> See: Scott, Joan W., „Gender: A Useful Category of Historical Analysis“, y: *The American Historical Review*, 91, no. 5, December 1986, стр. 1053. (у даљем тексту: Scott, J. W., „Gender: A Useful Category...“)

is still present. However, in the 1990s, historians included masculinity studies in their research. However, masculinity studies is still a very new field for historians.

Global history studies can be considered the latest trend in historiography. It emerged as a new field after the Cold War, at the beginning of the 21st century, during the times of radical changes worldwide. Global history aims to explain increasing globalization of the world and global trends that national historiographies tended to overlook. However, the set of topics that appeared in global history went beyond these first themes, and now it includes plenty of possibilities that ask for interdisciplinary approaches. Within this trend, gender studies is trying to find its place among global history, and it seems that engendering world history is going to be crucial in that regard. Feminist scholars are openly committed to influencing global history from the very beginning, and avoiding being the late-comers as was the case in general historiography.<sup>2</sup>

In this paper, I aim to analyze how global history combines contemporary gender studies. I will provide information about recent topics and perspectives in the global history, and then I will look at gender studies and how global historians approach the topic. In addition, I will look at the recent works and explain the problems that emerged as a result of the integration. As global history is very recent approach in historiography, and gender history is battling its way into the mainstream history, there are not many works that successfully combine these fields. Because of the scarcity of literature combining the two fields, I will explore almost everything written on engendered global history.

## 2. Global History – a New Emerging Field

Global history is an expanding field that has wider methodological implications for history in general. In academia, there is relatively little consensus on how to define global history, and its field of research. However, the field of research in global history follows a trend that does not try to bring great synthesis, but explores phenomena beyond national boundaries from a qualitatively different perspective. Most scholars would agree that it is crucial to de-center Europe and reject Euro-centrism,<sup>3</sup> but there is less agreement on the amounts of space and time that the global history should deal with. As Sachsenmaier proved, global history emerged from the idea to develop less Western-centric narratives and to develop a new, global understanding of the past

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<sup>2</sup> Strasser, Ulrike, „Engendering World History“, y: *Radical History Review*, 2005, no. 91, January 1, 2005, стр.151. (у даљем тексту: Strasser, U., „Engendering World History“...)

<sup>3</sup> Sachsenmaier offers a valuable critic of Eurocentrism and offers solution in the form of global history: Sachsenmaier, Dominic, „World History as Ecumenical History?“, y: *Journal of World History*, 18, no. 4, Winter 2007, стр. 465–470.

that remains sensitive to local particularities.<sup>4</sup> The idea was to bring a transcultural and global perspective to historiography. By being flexible, the theoretically sensitive field of study, global history, received attention from more established branches of history, such as social and gender history. As global history acknowledges the importance of the nation-state, but does not presuppose the nation-state as the key unit of scholarly inquiry, it is becoming attractive for a variety of scholars to look for new explanations and perspectives.<sup>5</sup>

Global history has gotten a lot of attention since the 1990s, with a new academic journal established, and several conferences held across the world. Global history's popularity can be observed in academic communities, prominently in the United States and Western Europe, while in China it has different nationalistic connotations.<sup>6</sup> In Western academia, *Journal of Global History* played important role in raising global history's popularity, especially after the end of the Cold War when area studies were seen as obsolete.<sup>7</sup> As global history becomes more prominent, there is an emerging trend to replace area studies with global history courses in the United States. Ultimately, global history can be seen as a reaction to the changes in the world at the end of the 20<sup>th</sup> and beginning of 21<sup>st</sup> century, as a consequence of contemporary concerns with multiculturalism and globalization. It is the response to a need to problematize and analyze these phenomena.<sup>8</sup> Of course, not all major universities are following this trend, but in the last two decades, global history has become very visible.

Global history as a term can be applied to all epochs of human past, but some authors tend to use it as the global history of globalization. In this case, the term becomes narrower. When it comes to inclusion of gender studies, global history experiences repercussions that will be discussed later. Even if one accepts this approach, there is still no agreement as to the beginning of globalization. Some authors argued that global history started at the beginning of 16<sup>th</sup> century with the integration of the Americas into European economic systems, while the others claim that such integration was possible only in 19<sup>th</sup> century.<sup>9</sup> The first group of scholars would argue that global history studies can be easily applied in the early modern period, or even before, as the world was also connected in many ways.<sup>10</sup> Even older historians such

<sup>4</sup> Sachsenmaier, Dominic, „Global history and critiques of western perspectives“, y: *Comparative Education*, 42, no. 3, August 2006, стр. 451–452; Sachsenmaier, Dominic, „Global History, Version: 1.0“, y: *Docupedia-Zeitgeschichte*, February 11, 2010, [https://docupedia.de/zg/Global\\_History?oldid=75519](https://docupedia.de/zg/Global_History?oldid=75519) (у даљем тексту: Sachsenmaier, D., „Global history and critiques...“)

<sup>5</sup> Sachsenmaier, D., „Global history and critiques...“, стр. 452–454.

<sup>6</sup> Compare: Nicola Spakowski, „National aspirations on a global stage: concepts of world/global history in contemporary China“, y: *Journal of Global History* 4, no. 3, November 2, 2009, стр. 475.

<sup>7</sup> Beside area studies, global history has its predecessor in less successful field of world history from the beginning of the 20th century.

<sup>8</sup> Strasser, U., „Engendering World History“..., стр. 151.

<sup>9</sup> Sachsenmaier, D., „Global history and critiques...“, стр. 454–455.

<sup>10</sup> Strasser, U., „Engendering World History“..., стр. 105.

as Fernand Braudel wrote in a similar direction when he showed how the Mediterranean world was connected beyond individual states.<sup>11</sup> In either case, if one is to look at global history as the history of economic connections, it immediately becomes a less plausible field for social and cultural historians, among them those who are interested in gender studies.

By being a field of historical studies that is still in the process of defining its basic presumptions, global history allows enough flexibility for other disciplines to join theoretical debates. It is a field that has accepted the latest anthropological and sociological theories on popular culture, multiple modernities, spatiality, gender, etc. In these discussions, gender historians are keen to take an important role, as it could add not just to global history studies, but to gender studies in general.

### 3. Global History and Gender Studies

Gender studies went through big changes, from the days when it was inseparable part of the feminist movement, to the highly theoretical academic field of study it is now. It has withstood many difficulties and challenges to become institutionalized as a legitimate part of universities, but now there is hardly any serious academic institution that does not include gender studies in some form. Also, gender theories have influenced a range of older, established disciplines such as anthropology, sociology, linguistics, and history.<sup>12</sup> Historiography was relatively late in this process, but since the early 1990s, the history of women has become more prominent among historians. Works of Joan Scott and other feminist historians were crucial in battling for space and legitimization inside traditional historiography.<sup>13</sup> Today there is increasing popularity of masculinity studies in history, but historians are still lagging behind when it comes to application of the most recent theories, especially those that are very abstract.<sup>14</sup>

Global history studies opened new debates and a new field in which gender historians can take part and experiment. As it is still a field in formation, gender historians have a huge room for malleability that they lacked in traditional historiography. It allows gender historians to take part in a decentered world history that rejects Eurocentrism and that encourages gender scholars to rethink the founding categories of the field that was always dominated by the Western scholars.<sup>15</sup> It calls for a gender

<sup>11</sup> Braudel, Fernand, *The Mediterranean and the Mediterranean world in the age of Philip II*, University of California Press 1995.

<sup>12</sup> See: Gillis, Stacy, *Third wave feminism: a critical exploration*, Palgrave Macmillan 2007. (у даљем тексту: Gillis, S., *Third wave feminism...*)

<sup>13</sup> Compare: Scott, J. W., „Gender: A Useful Category...“, стр. 1053–1061.

<sup>14</sup> A good example of such historiography is Clements, Barbara, *Russian masculinities in history and culture*, New York 2002.

<sup>15</sup> Calvi, Giulia, „Global Trends: Gender Studies in Europe and the US“, у: *European History Quarterly*, 40, no. 4, September 9, 2010, стр. 641. (у даљем тексту: Calvi, G., „Global Trends: Gender Studies...“)

history that goes beyond borders of the nation-states and that challenges established boundaries and ideas of the European gender historiography. This process is occurring faster in the United States and the United Kingdom, as gender historiography has had more problems to establish itself in the Eastern Europe. The Anglophone academic communities are in better positions because they have also accepted subaltern and post-colonial studies, and they have had very important impacts on gender studies and the global history studies.<sup>16</sup>

### 3.1 Major Works

Gender studies in the global context can research a variety of topics. In their course on “World History: Gender and Politics, 1400-1870,” Strasser and Tinsman presented on several themes, mostly in the early modern period. These topics deal with sexuality and religion; the conquest and rule in Mesoamerica and Europe; the role of female seclusion and state formation in Europe, China, and the Middle East; the significance of slavery and its gendered divisions of labour to local economies and the emergence of capitalism; the gender-specific meanings of citizenship and nation; and the role of imperialism in sexualizing and racializing women’s and men’s bodies.<sup>17</sup> However, so far, there are only a few monographs that have combined global history and gender studies and that have analyzed some of these topics in greater depth.

Peter Stearns’ *Gender in World History* is ground-breaking work. It is an ambitious study of gender relations, made of three parts that try to briefly show gender history from the very early processes and that try to show contacts between the different civilizations, and also to the European expansions from 16<sup>th</sup> to 20<sup>th</sup> century as well as the contemporary world. The combination of gender studies with world history is a synthesis that was not meant to offer new insights or sources. The main ideas of the book include changes in the notions of masculinity and femininity in a number of historically and geographically diverse societies. It discusses how gender relations in different societies were negotiated after international contacts. Stearns offers a truly global perspective as he moves from Buddhism, Islam, China, India and sub-Saharan Africa in pre-colonial periods, to Europeans, native Americans, the British India, Polynesia and Africa in colonial period. Eventually, he ends the analysis with immigration, the Middle East, and popular culture in the twentieth century. In such huge topics Stearns is often too broad and without proper explanations. Frequently, he raised more questions than gave answers, but it seems that provocation was one of the main purposes of the book, as it lacks endnotes and only offers further readings.<sup>18</sup> Stearns’ book shows that gender history with a global perspective is not only

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<sup>16</sup> Calvi, G., „Global Trends: Gender Studies...“, crp. 642.

<sup>17</sup> Strasser, U., „Engendering World History“..., crp. 151.

<sup>18</sup> Stearns, Peter, *Gender in world history*, New York 2006.

possible, but it can also be interesting reading. Sterns demonstrates the centrality of gender in each of the analyzed societies. Furthermore, he successfully shows how gender is historically constructed in a way that needs renegotiations in every new generation and in the context of unequal social relations. However, further work is needed to show in details how these processes are performed. In addition, Stearns' work will benefit in adding theoretical sensitivity, both to gender studies and to traditional historiographical methods and theories.

*Women's History in Global Perspective* by Bonnie G. Smith is another crucial book for global gender history. It is a massive, three volume edited collection with many interesting insights. The first volume consists of several theoretical essays by prominent historians that try to engender history and that try to put family history, domestic labour, race, and ethnicity into the global perspective. It is a truly multi-centric perspective, with solid theoretical explanations. Smith showed that Europe and North America can be included in history without Euro-centrism, even when she deals with the topics such as industrialization. The emphasis of all of the essays is on migration, trade, diaspora, and imperialism, and the compilation shows how gender global history can find fertile ground. The authors also showed that the global comparative method can be applied in big time frames. In addition, Waltner and Maynes showed that the dynamics of family history are simultaneously local and global, and both men emphasized the importance of the global encounters for the understanding of local histories.<sup>19</sup> In the second volume Smith collected articles that deal with an even bigger variety of topics, from gender relations in ancient civilizations to gender relations in China, Korea, Japan, South and Southeast Asia. The authors also covered medieval times, gender relations in Latin America and the early history of women in the United States.<sup>20</sup> The third volume follows the previous two and adds new essays on sub-Saharan Africa, the Middle East, early and modern Europe, Russia and the Soviet Union, Latin America, and North America.<sup>21</sup> Smith's three volume collection is very important work, but one needs to be careful not to essentialize women on a global scale as such historical comparison tends to do. Although there are some essentializations in these essays, and, certainly, there are big meta-narratives lurking in the analysis, the majority of the authors are aware of the constructed notions of femininity and masculinity. In general, it is common for feminist scholars to be cautious with meta-narratives and big stories. They are critical that such explanations usually do not consider enough importance of gender, sexuality, race and ethnicity.<sup>22</sup>

<sup>19</sup> Smith, Bonnie, *Women's history in global perspective.*, vol. 1, 3 vols., University of Illinois Press 2005.

<sup>20</sup> Smith, Bonnie, *Women's history in global perspective.*, vol. 2, 3 vols., University of Illinois Press 2004.

<sup>21</sup> Smith, Bonnie, *Women's history in global perspective.*, vol. 3, 3 vols., University of Illinois Press 2005.

<sup>22</sup> See: Gillis, S., *Third wave feminism...*

Furthermore, following post-modernist philosophies, scholars are more willing to reject any universal claims. As Strasser and Tinsmann emphasized, the global history is a new meta-narrative, although they claim that historians should not reject it without critical considerations.<sup>23</sup> Smith's book is built on precisely these presumptions: It constructs meta-narratives but critically analyses them and shows that theoretically sensitive historians can perform global history.

The third book that shapes the field is Merry Wiesner's *Gender in History: Global Perspective*. It is a brief overview of women's experiences. It starts with theoretical observations on gender studies and history, and then splits the content by topics. It is a global approach from the first to the last page, in which the author tries to comprehend several thousand years of human history on the global scale. By dividing the book into topics such as the family, economic life, ideas, ideals, norms and laws, religion, political life, education, culture, and sexuality, the author presumed that these categories are universal for the whole of humanity. In that sense, aside from the introductory statements, Wiesner is very far from following the most recent theories. Wiesner essentialized not just women, but many institutions that were deconstructed by numerous authors. However, it is still a credible synthesis of hundreds of works that were done on history of women. Ultimately, the book shows the power of negotiations and unequal social relations throughout time and in different societies. Even if it is a brief book, and with all its flaws, it still adds a significant and early contribution to the field. A very rich bibliography adds value to this book and provides a starting point in rethinking global narratives.<sup>24</sup>

Although there are other collections of articles that claim to have global perspective, such as *Women, gender, and labour migration: historical and global perspectives* by Pamela Sharpe, most of them actually lack a truly global approach. Sharpe's book is the collection of essays that deals with very narrow topics of migrations within the national boundaries. Besides introductory essays, there is no global perspective at all.<sup>25</sup> *Gender and History: Retrospect and Prospect*, edited by the group of authors, is a similar case, but it is richer in content than Sharpe's collection. Fifteen different authors analyzed a variety of gender-specific topics from various perspectives. However, most of the time, the articles are restricted to traditional national boundaries without a global approach. The exceptions include the theoretical articles on women and the public sphere, analysis of the body, and gender and science, as they tried to escape Western-centric perspective. Still, the most promising article by Kathleen Canning on the body in gender history, that theorizes the ways the body can be used as a tool of historical analysis, lacks global approach and comparison. However, the

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<sup>23</sup> Strasser, U., „Engendering World History“ ..., ctp. 152.

<sup>24</sup> Wiesner, Merry, *Gender in history: global perspectives*, Oxford Wiley-Blackwell 2011.

<sup>25</sup> Sharpe, Pamela, *Women, gender and labour migration historical and global perspectives* London, New York 2001.

article is a good example of a historical work that has accepted the latest gender ideas that the notion of body must be accompanied by a notion of embodiment, which is a process of becoming a material body within a class, race, ethnic, or gender-specific context.<sup>26</sup>

Besides Stearns', Smith's, and Wiesner's books, there are a couple of other works that successfully apply global approaches on gender studies, but within a smaller time span. Those are usually monographs, or, more often, articles that deal with one specific topic where global history has made a breakthrough. The colonial period has been especially attractive for these works, and *Bodies in Contact: Rethinking Colonial Encounters in World History* is the very successful example. Written by a number of prominent historians and anthropologists, it combines different methodologies and theoretical backgrounds. More than any previously mentioned book, it completely de-centers Europe and applies the most recent post-colonial theories. By looking at the imperial power as the web of interchange, and by pushing the body to the foreground of the analysis, the book provides interesting insights into the constructions of the gender relations as the core of imperial power. Similar insights have been found in Foucault's works from the late 1970s, but these more recent authors look at the body as the contact zone where power between empires was exercised on the global level.<sup>27</sup>

Another successful part of the global history is history of development<sup>28</sup>, but herein lies the urgent need to properly engender the field inside historiography. Political scientists are very active here, but their work usually does not consider gender theories and often essentializes gender categories.<sup>29</sup> Historians would need to follow works of anthropologists whose discipline has a lot of experience in this topic. It would be an opportunity to historicize the effects of development on various worldwide populations, as it can open a variety of challenging topics.

### 3.2 Problems, Critics and Perspectives

Engendered global history suffers from similar problems as traditional historiography. As can be seen from Smith's *Women's History in Global Perspective*, the danger of essentialization is present. However, as more feminist historians are involved, it seems that the old presumptions are more eagerly and easily deconstructed.

<sup>26</sup> Davidoff, Leonore; McClelland, Keith; Varikas, Eleni eds., *Gender and history: retrospect and prospect*, Oxford Blackwell 2000.

<sup>27</sup> Ballantyne, Tony; Burton, Antoinette, eds., *Bodies in contact: rethinking colonial encounters in world history*, Duke University Press 2005. (у даљем тексту: Ballantyne, T.; Burton, A., eds., *Bodies in contact...*)

<sup>28</sup> Pomeranz, Kenneth, *The great divergence: China, Europe, and the making of the modern world*, Princeton University Press 2000.

<sup>29</sup> Such examples are Momsen, Janet, *Gender and development*, London, New York 2004, and Enarson, Elaine, *Women, gender and disaster: global issues and initiatives*, Los Angeles 2009.

Global historians are more aware of the historicity of categories such as public/private sphere, masculinity, femininity, etc. Furthermore, these historians are arguing that “the standard story needs to be made broader and much more complex”.<sup>30</sup> In the same spirit, the narrative of modernity is now placed in the multi-centered perspective. The authors showed that new bodily practices and uniformity, imposed throughout control of sexual practices and bodily representations in the public sphere, occurred in China, Japan, the Middle East and India, too. This control happened in different periods, but these regions were interconnected and also influenced European gender practices.<sup>31</sup>

The second important problem of global gender history lies in the fact that most of the works lack primary sources and detailed archival research. As global history is a qualitatively different field of study compared to national or local history, it often needs only secondary sources to bring new perspective. But, when research is based on the primary sources, then there is a standard problem of archival silencing of indigenous voices, especially those of women or sexual minorities. To write the global history of some gender-specific topic, the author would need to find those voices, to contextualize them, and to bring them into the global perspective. In this process, he or she needs to be aware of the historical agency and crucial differences that existed in different regions and periods.<sup>32</sup>

Engendering global history has faced serious problems when solely economic or political approaches are applied. However, more than in other fields of historiography, gender historians were active in defining the field from its beginning. Feminist scholars criticized these exclusive approaches, the ones that were particularly dominant immediately after the Cold War. Gender historians accept the importance of the market and economic processes that had integrated the world more closely, but they emphasize problems from such a perspective. When scholars focus too much on the economic factors, like trade and commerce, they implicitly suggest an almost linear process of globalization. Such a story usually goes from a less connected world to today’s condition, while Europe is always the primary agent of this process, as in its roots, it is narrative strongly centered on Europe. The other big objection is that the world market paradigm barely considers gender dynamics, and often places women as a minor factor in what produces world change. One reason for this lies in the problem that there are not enough gender-orientated economic histories. Even if global history studies are to accept the global market paradigm, it would need to include the gendered dimensions of the market organization.<sup>33</sup>

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<sup>30</sup> Wiesner, Merry, „World History and the History of Women, Gender, and Sexuality“, *Journal of World History*, 18, no. 1, March 2007, стр. 54.

<sup>31</sup> Calvi, G., „Global Trends: Gender Studies...“, стр. 644.

<sup>32</sup> Calvi, G., „Global Trends: Gender Studies...“, стр. 648.

<sup>33</sup> Strasser, U., „Engendering World History“ ..., стр. 153.

Aside from economic analysis, political analysis should also be engendered. By including engendered studies of “the political,” analysts include institutional as well as informal power relations. When the notion of politics is extended, it gives new insights into personal, private or intimate matters that shaped politics. On the other hand, it is important to question why ruling authorities try to regulate sexual behaviors and impose norms of femininity and masculinity on the populace. As several authors already showed, gender and sexuality are crucial factors in establishing and maintaining religious, national, class, and racial boundaries.<sup>34</sup> If one is to analyze politics in the global context, he or she needs to be aware that gender and sexuality played the central role in shaping power dynamics within the high politics.<sup>35</sup> The gender approach to global history does not mean that historians will necessarily put women in the forefront, as gender studies goes beyond women studies. However, it means that historiography will analyze the ways gender relations were constructed and disseminated in a global context. Dominant heterosexual masculine discourse was present in structuring power in many societies. As Strasser and Tinsmann noted, scholars need to explore how gender and sexuality constitute relations of power within, across, and between societies. It is important to show how historical actors subvert and resist dominant norms of gender and sexuality and, thus, challenge the authorities representing and imposing these norms.<sup>36</sup>

Combining global history and gender studies can become a useful tool in overcoming old gender analysis on the family, everyday life, history from below, and, in general, everything that can be considered “private sphere.” As global history de-centers Europe, rejects essentializations, and includes other spatial categories into the analysis, it offers new perspectives on gender relations. With proper gender analysis, history is in a better position to challenge or explain meta-narratives in a longer time frame. National borders defining the spatial category is a relatively new phenomenon, and global history can offer analytical tools for analysis of different spatial levels.<sup>37</sup> Colonialism, empires and the dissemination of their power, the labour market, migrations, slavery, segregation, and religion are just few grand fields in which engendered global history can give an important contribution.

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<sup>34</sup> Compare: Ballantyne, T.; Burton, A., eds., *Bodies in contact...*

<sup>35</sup> Strasser, U., „Engendering World History“..., стр. 154.

<sup>36</sup> Strasser, U., „Engendering World History“..., стр. 153.

<sup>37</sup> Middell, Matthias; Naumann, Katja, „Global history and the spatial turn: from the impact of area studies to the study of critical junctures of globalization“, *y: Journal of Global History*, 5, no. 1, February 25, 2010, стр. 150.

## 4. Conclusions

Global history is a field in the making. It offers a multi-centric perspective, new spatial categories of analysis, and, ultimately, rejects essentializations. It is a qualitatively different approach from old national histories, as it looks for explanations on the different levels. It seeks to find connections and interactions between people and their societies and structures beyond national borders. In the last two decades, when global history got more space in Western academia, engendered global history has opened new debates on globalization, colonialism, migrations, identities, population policies, etc.

Gender historians are active in defining global history. The basic presumptions of global history are attractive to gender studies as the global history is being very sensitive toward the recent social theories. It offers the framework in which engendered history will not be mere addition to old historiography, but it will be a crucial part. By accepting to analyse gender-specific topics with the global perspective, gender historians are careful to avoid big meta-narratives that could essentialize gender categories and peoples experiences. They have been very critical toward those authors that would not respect these positions, but also toward those who would not engender political or economic spheres in their analyses.

So far there have been only few monographs that have successfully combined gender studies and the global history. Most monographs are syntheses that try to bring about a qualitatively different perspective, but in the process, they suffer from the flaws that gender studies and global history are trying to avoid. When they deal with big time spans, and variety of world regions, sometimes they slip into the essentializations that neglect individual experiences and diversity. These works often lack primary sources to share indigenous voices, especially for pre-colonial and non-European regions. Nevertheless, the monographs are important first steps in defining the field and showing that engendered global history is possible.

Engendered global history offers vast possibilities in analyzing power relations, in the construction of the body and sexuality, in colonialism, in inequalities, in development of the capitalism and the market economy, in globalization, and in a number of other topics relevant to global history. So far these topics were mostly analyzed within the national historiographies, barely engendered, with limited scope. The global history gives an analytical tool for overcoming national boundaries, and it is equally important for overcoming traditional historiographies unwilling to accept new methodologies, theories, and perspectives.