1 The Modernity of Nationalism

1. Incidentally, because of his focus on the daily reproduction of the nation state, Billig is sceptical about postmodernity (Billig 1995: ch. 6). This is an interesting theoretical point to pursue but clearly outside the scope of this volume.

3 The Anglo-British Case: The Archetype?

1. This section draws from “Europe” and modernity in the British context, a chapter I contributed to Europe, Nations and Modernity (2011).
2. Note the conflation of England with Britain. This was a standard practice well into the post–World War II period. This obviously demonstrates Anglocentricity in British intellectual endeavours, which in turn supports the stronghold of the Anglo-British in the British intellectual circle.
3. The essence of these attacks is summarised as follows: ‘The Whig history of England was a Bad Thing, most modern historians would agree’ (Bentley 2005: 5).
4. One such account by Stanley Rothman (1961) maintains that ‘the modern outlook sprang naturally, as it were, from British soil’ and that England had developed many of the characteristics of a modern nation before the economic and social revolutions of the eighteenth and nineteenth centuries – indeed, much earlier’ (1961: 299). However, Britain being ‘the first’ is not the main focus of Rothman’s argument: his main thesis is that, unlike others, Britain became modern while retaining characteristics of a Gemeinschaft, thus his thesis is closer to ‘English exceptionalism’ than to the orthodox Whig history.

4 The Finnish Case The Finnish Case: Late Modernity at the Edge of Europe

2. Jason Lavery (2006) points out that the Grand Duchy period which has been customarily referred to as ‘the age of autonomy’ is now given an alternative title by some historians, ‘the age of Imperial Rule’ (Lavery 2006: 51)
3. This is clearly a ‘latecomer’ perspective which can be applied to the majority of cases in the world.
5  The Japanese Case The Japanese Case: Non-European Modernity and Nationalism

1. For the importance of the state-society relationship in examining the Japanese experience, see Garon (1994).
2. The perplexity European intellectuals found with the exercise of ‘Western intellect, Japanese spirit’ by Japanese intellectuals is captured well in the following remarks by Karl Löwith who taught at Tohoku University:

They seem to be living in a two-story house. On the first floor they think and feel like Japanese. On the second, a string of European scholarship from Plato to Heidegger is lined up. The European teacher is perplexed over just how to move back and forth from one floor to the other. (Löwith 1948, cited in Heisig 1994: 327).

3. The symposium is now translated by Richard Calichman (2008).
4. Suzuki (2010: 209–16) reports that despite its notoriety, the symposium in fact did not have not much impact. He could confirm that only 6,000 copies of the first edition of the symposium’s proceedings were actually sold. In contrast, the proceedings of another series of symposia on world history and Japan, the Greater East Asia Co-Prosperity Sphere and the idea of total war reached a far larger audience. Fifteen thousand copies of the first edition were printed and a further 10,000 copies of the second edition were made available in 1943.
5. The discussion of the symposium in this chapter is based on my reading of the 1979 edition of the symposium proceedings. All translation is mine, therefore.
6. While it was possible to distinguish the state and the nation linguistically in Japanese, Nishitani in particular among the symposium participants took the view to treat them as one and the same.

6  Multiple Modernities and Nationalism Revisited

1. Some approach this question through a concept of identity. In this regard, the debate between Brubaker and Cooper (2000) and Tilly (2003) on the merit of the concept of identity in the study of the social world is closer to the question the current volume is concerned with. About the issue of ‘groupness’, see also Brubaker (2004).
2. Satsuma Domain was engaged in illicit trade with the Ryukyu Kingdom and Qing China, and Tsushima Domain was the facilitator of communication with Korea. Matsumae Domain was engaged in illicit trade with the Ainus in what was called Ezo (present-day Hokkaido).
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