

Keynote Address II

4/27/2012, 4:30 p.m. – 5:30 p.m.

LG Convention Hall, International Education Building

MC: Weiwei ZHANG, Nankai University, China

Keynote Address by **Dennis O. FLYNN**, Alexander R. Heron Distinguished Professor of Economics, University of the Pacific, USA. Professor FLYNN introduced by Shingo MINAMIZUKA, President, AAWH

Keynote Address:

“East Asian Trade before/after 1590s Occupation of Korea: Modeling Global Imports and Exports”

Keynote Address III

4/27/2012, 5:45 p.m. – 6:45 p.m.

LG Convention Hall, International Education Building

MC: Weiwei ZHANG, Nankai University, China

Keynote Address by **Arif DIRLIK**, Professor Emeritus, Duke University & Semi-Retired Scholar, Eugene, Oregon, USA. Professor DIRLIK introduced by Shingo MINAMIZUKA, President, AAWH

Keynote Address:

“Thinking Modernity Historically: Is ‘Alternative Modernity’ the Answer?”

Opening Reception

7:00 p.m. - 9:00 p.m.

Lee San-Bong Hall, B4 floor, ECC

Free admission for *all registered* conference attendees

Saturday, April 28th

SESSION B.

4/28/2012, 9:30 a.m. – 12:00 p.m.

► **B1. 4/28/2012, 9:30a.m. - 12:00 p.m., B161 (ECC)**

How to Design World History Learning/Teaching in the Era of Globalization, ICT, and Post Modernism

- Organizer: Shiro MOMOKI (Osaka University, Japan)

- Chair: Meung-Hoan NOH (Hankuk University of Foreign Studies, Korea)

(1) Minkyu KIM (Northeast Asian History Foundation, Korea)

“The ‘East Asian History’ Course in South Korean High Schools: Historical Background, Purposes and Content”

: Starting in 2012, “East Asian History”, a new elective history course, will be offered in South Korean high schools. This will be the first time in East Asia for East Asian History to be taught as a single subject at the high school level.

Despite its liberation from Japanese colonial rule on August 15, 1945, the turmoil of the Korean War of 1950-1953 prevented the Republic of Korea from rectifying the falsifications of Korean history made by Japan during its colonial rule. After the war, the nation became divided into South Korea and North Korea. South Korea had to expend great efforts on military defense and economic reconstruction, and thus was too busy to reclaim the history distorted under colonial rule.

Economic growth in the 1970s enabled South Korean scholars to focus on eliminating the so-called “colonial historiography.” Historical studies on the Korean independence movement and Japanese colonial exploitation, as well as on the “sprouts of capitalism” in Korea, contributed to the effort to demonstrate the potentialities in Korean history toward an autonomous “modernization” that the Japanese imperial invasion had hampered.

Despite such efforts in South Korea, the 1980s saw justification and glorification in Japanese history textbooks of Japanese aggression during the period prior to its defeat in 1945. The “textbook problem,” which later came to include the People’s Republic of China, eventually developed into the “historical problem” of East Asia as a whole.

China was bothered by the increasing number of conflicts with ethnic minorities in peripheral areas such as Xinjiang. Aiming at the “complete integration” of the ethnic Koreans in its three northeast provinces bordering North Korea, China attempted to incorporate ancient Korean history into Chinese history through the Northeast Asia Project (Dongbei gongcheng). This caused another serious disparity of historical interpretation with South Korea. At present, historical conflicts in East Asia show few signs of solution, and are exacerbated by territorial disputes over the Dokdo (Takeshima) islets and the Senkaku Islands (Diaoyu Islands).

The establishment of an “East Asian History” course in South Korean high schools has the principal purpose of overcoming historical conflicts in East Asia. This research paper will closely examine the historical background of the establishment of the “East Asian History” course and provide a critical analysis of the subject’s teaching materials. It is hoped that the study will contribute to the creation of textbooks that will promote further amicable and peaceful international relations.

(2) Atsuko OHASHI and Puspamawarni AMALIA (Nagoya University, Japan)

“From Comparative History toward World History: Through an International Project for Producing E-learning Contents”

: This presentation shares the initial stage of experience in an international joint project to produce E-learning contents that compare Japanese history and Indonesian history. The contents are designed for liberal arts programs and are intended to make students think about World History.

Firstly, the presenter explains the characteristics of the contents. The contents focus on the natural and human environments of the historical actors as the main factors underlying their similarities and differences. The aim of this strategy is to foster students’ ability to solve problems and to lead them to think about history from the global viewpoint. The contents are ordered as follows: (1) explanations are provided of typical similarities in geography and historical facts in ancient, medieval, and modern times, (2) students are encouraged to think about factors underlying the similarities, (3) some answers are provided, (4) steps (1) to (3) are repeated for the typical differences, and (5) the factors underlying their similarities and differences are compared in a broader scope.

Secondly, the presenter introduces a sample of E-learning contents and how they were produced. The sample in English was made for first-grade students (from 8 countries) in a Master’s degree course in Development Studies and used in their class of general education. The presenter also showed the sample to Indonesian students, discussed the contents with Indonesian lecturers, and got comments from the lecturers and students. The next step will be to produce Japanese and Indonesian

versions, and to getting feedback from lecturers and students.

Lastly, the presenter discusses the possibilities of multinational comparative history: a bottom-up approach to World History through international joint projects.

(3) Quang Ngoc NGUYEN (Vietnam National University, Hanoi, Vietnam)

“The Compilation of the Textbook of the History of Vietnam in Vietnam National University, Hanoi, in the First Decade of the 21st Century”

: This paper will introduce the compilation of textbooks and teaching of Vietnamese History at Vietnam National University, Hanoi, in the first decade of the 21st century. As the country’s leading university, Vietnam National University, Hanoi (formerly Hanoi University) had compiled textbooks since the early 1960s. Those textbooks functioned as the standard of education and research in Vietnamese history in the late 20th century. However, they gradually became out of date, due to insufficiency of sources and isolated perspective from regional and world histories. At the beginning of the 21st century, Vietnam National University, Hanoi again took the lead in studying how to compile textbooks and teach Vietnamese History with the spirit of *Doi moi* and reintegration. It was necessary to expose thoroughly all stages of historical evolution throughout the entire territory of the country, and to place them in relation to the history of the regions of Southeast Asia and East Asia, and the history of the world.

The first textbook written with this spirit was *Evolutional Courses of Vietnamese History*, first published in 2000 and already reprinted ten times. The second textbook is *The History of Vietnam* (4 vols.), which is now at press in the Education Publishing House and will be published by the end of this year. Here, I will introduce these two textbooks so that foreign specialists can contribute to their revision and better use in the education and research in Vietnamese History at Vietnam National University, Hanoi in particular and in Vietnam in general.

(4) Kristine DENNEHY (California State University, Fullerton, USA)

“Moving Beyond ‘the West and the Rest’”

: This paper will focus on the world history curriculum at the undergraduate and Master's degree level in the United States, with a particular focus on California. In California, there is a great deal of systematic continuity among community colleges, four-year colleges with terminal Master's degrees (historically the equivalent of teacher training schools, now called the CA State University system) and Ph.D. granting research universities (University of CA campuses), as established by the so-called "Master Plan" for post-secondary education of 1960. In recent decades, there has been a shift from a "Western Civilizations" requirement to an emphasis on world history, with important ramifications for the History/Social Studies curriculum at the junior high and high school levels. These changes have been accompanied by trends in the discipline of history more generally, including shifts from nation-state centered histories to more thematic approaches like environmental history, and more of an openness to interdisciplinary approaches and sub-fields like social and cultural history. For these latter approaches in particular, the curriculum increasingly draws upon various types of primary sources beyond conventional political documents to include evidence such as visual images, oral histories, and material objects. This paper will examine such trends and incorporate examples from numerous secondary school teacher training workshops that bring together professors and teachers in an effort to introduce current historiography and influence teaching at the junior high and high school levels. It will also draw from experiences of teaching Master's level seminars in world history where the main textbook was *Asia in Western and World History: A Guide for Teaching*, a product of the Columbia Project on Asia in the Core Curriculum.

► **B2. 4/28/2012, 9:30a.m. - 12:00 p.m., B161 (ECC)**

Modernities, Alternative or Western?

- Chair: Arif DIRLIK (Semi-Retired Scholar, Eugene, Oregon, USA.)

(1) Manh Dung NGUYEN (Vietnam Institute of History, Vietnam)

“An Early Modernity from the 16th to the 18th Century in Vietnam?: A Reappraisal on Economic Social Development of Cochinchina”

: The paper aims to challenge a review about so-called modernity in the eighteenth century Vietnam. In fact, a model of alternative China in Vietnam over two centuries (sixteenth - eighteenth centuries) named Cochinchina. On the other hand, according to researchers, the Cochinchina's emergence also returned to the Southeast Asia world which was marked extreme influences by the Indian culture. The fall of Cochinchina around the 1870s as seen from causes takes into consideration in the Southeast Asia context in particular and the Orient in general. Under the fierce threat of the West, at the appreciated time, modernity and modernization were considered the Westernization impacted by the Eurocentric concepts. In result, I challenges to periodize the history of Vietnam with three stages of time: early-modernity / modernity / post-modernity. With the period that I study above, Cochinchina might be known an early-modernity which lasted until the late nineteenth century.

(2) Yoko NAMIKAWA (Kobe City University of Foreign Studies, Japan)

“The Christian Missionary Activities and the Emergence of the Modern Family Idea in Early Meiji”

: In my paper, the emergence of the new concept of family in early Meiji Japan and its impact on the Japanese modernization will be considered.

In the 19th century, European and American Christian missionary societies sent out many missionaries outside Europe and America. Japan was not an exception.

Although Christian missionaries could not succeed in getting many Japanese converts, the system and the way of thinking which they introduced were accepted and gave great influence on the Japanese society.

Female education was one of the most successful enterprises among the missionary societies did. Female missionaries and missionary wives not only taught their advanced information but also became the living model of the western lifestyle for Japanese girl students. They tried to transplant their nuclear family ideal.

On the other hand, the Meiji era was the period of the stem-family idea was legally established and became standard in Japan.

The focus of the discussion is how and why these contradictory ideas were accepted among the Japanese. The purpose of the missionary activities was almost the same on every mission fields. However, the impact on each society which was left by their activities was not the same. The reactions to the western family idea which was introduced by Christian missionaries were also different from place to place. The concept of family which was created in Meiji Japan was original to the Japanese society. It was different from that of the western society which was introduced by missionaries. The family system which is one of the basic structures of the society, and Meiji Japan experienced its drastic change. The Japanese faced two contradictory ideas and created their original idea in order to adjust themselves to the quickly modernizing world. In other word, to understand the new concept of family which was disseminated in Meiji Japan was the key to analyse the character of the Japanese modernization.

(3) Alexandra PFEIFF (European University Institute, Italy)

“Gender and Transnationalism in China during the Early 20th Century”

: My dissertation examines Chinese nurses in two organisations, the Chinese Red Cross

Society中国红十字会and the Chinese Red Swastika Society (世界) 红卍字会with the aim to analyse the transnational exchange of medical science between Europe and China during the early 20th century. The scope of my project lies in the comparative approach to facets of Chinese modernity to exemplify the effects of their transnational entanglements according to the professionalism of Chinese women. While the Chinese Red Cross was a direct participant of the International Red Cross, the Red Swastika was a Chinese philanthropic organization modelled on the Red Cross Movement. Both have been part of international public health networks. Furthermore these societies represented a new form of professionalism for Chinese women. Their careers were characterised by socio-political frictions within the Chinese modernity. According to the model of multiple modernities, as it was discussed by Eisenstadt (2001), both societies can be distinguished by their affinity to either the European or to the Asian expression of modernity in the course of the early 20th century. Nurses in both societies are seen in my thesis as agents of the global flow of science and knowledge exchange, whom Appadurai called ethnoscapas (1990). Framing global history through agents, who can also be described as portals of globalization (Middell 2010), transnational entanglements became palpable and offer access to the history of global movements from the perspective of individual actors. Chinese nursing as an essential part of the internationalization in public health (Amrith 2006) reveals insights into the Asian modernity along the question of international humanitarianism.

► B3. 4/28/2012, 9:30a.m. - 12:00 p.m., B159 (ECC)

State Control of Textual Production in China: The Ambiguity of “Modernity”

- Organizer: Sei Jeong CHIN (Ewha Womans University, Korea)

- Chair/Commentator: Michael KIM (Yonsei University, Korea)

(1) Jesse D. SLOANE (Yonsei University, Korea)

“Nationalizing Religious Canon Printing in Late Imperial China”

: The Jurchen Jin state (1115-1234) drew its ruling house and certain distinctive practices from the Northeast Asian steppe-forest-agricultural frontier. However, for administering the majority of its population the government operated a centralized bureaucracy. This paper traces Jin attempts to augment control through involvement in the production of printed Buddhist and Daoist canons. Drawing on colophons, literary collections, sectarian histories, and political records, this study traces the process whereby compilation of sacred texts was incorporated into the machinery of the state, illuminating how the eventual fate of both projects reveals the limits of state control at that time.

In the first case examined, a Buddhist nun’s campaign to print a Buddhist canon succeeded through a broad network of private donors. Initiated in the 1140s, the project received imperial recognition, becoming nationalized in the 1180s. The second case involved the compilation of a Daoist canon in the early 1190s, in which officials of the Jin state and members of the imperial family acted as patrons to the Quanzhen Daoist sect, newly founded and ascendant in popularity among a diverse array of Jin subjects. In both cases, the attempted nationalization left minimal lasting effects on the content of religious canons, and did not establish decisive state influence over religious groups. In this paper I argue that in both cases state initiative failed because the Buddhist and Daoist movements, although unconnected, both relied on dispersed networks of lay supporters for which centralized authority could not substitute.

(2) John DELURY (Yonsei University, Korea)

“Post-Ming & Pre-Qing: Statecraft Writing before the Late 17th Century ‘Nationalization’ of Discourse”

: The early Qing period witnessed an efflorescence of creative and systemic political thought, producing the landmark statecraft writings by Huang Zongxi, Gu Yanwu, Wang Fuzhi, and many others. This paper reconstructs the early Qing moment in critical political discourse by examining how literati discourse networks were both liberated by the lack of central state authority over the

intellectual realm in the wake of the Ming Dynasty's collapse, and at the same time dependent upon Qing sponsorship at the local, provincial, and central levels. Surprisingly, this turns out to be the case even among famed "Ming loyalists" like Huang Zongxi and Gu Yanwu writing in the first decades of Manchu Qing rule.

The paper centers on Gu Yanwu and his powerfully influential book, Record of Daily Knowledge. Gu resisted the Qing's legitimacy, served prison time on charges of treason and murder, and publicly threatened suicide upon hearing rumors of a summons from Beijing; yet at the same time, he enjoyed—and courted—an audience among men in positions of power, was quoted in examination essays and public writings of close advisers to the Kangxi Emperor, and was highly sought after from magistrate's yamens to Qing court salons as he traveled about early Qing China working on his book. The creative tension of his position contributed to the depth and pragmatism of his political reform ideas.

The "nationalization" (to stretch the phrase of my co-panelists) of Qing scholarship symbolically can be dated to the commencement of the Ming History Project in 1679-80. Thence forward, unofficial political discourse lost its edge, and philology displaced statecraft as the dominant trend of the 18th century. Focusing on Gu Yanwu, with reference to his contemporaries, the paper explores the complex relationship between the imperial bureaucracy and its critics in the moment between the dynastic fall of the Ming and discursive consolidation of the Qing.

(3) Sei Jeong CHIN (Ewha Womans University, Korea)

“Historical Origins of Nationalization of Newspaper Industry in Modern China”

: The Chinese Communist Party (CCP), which came to power in 1949, managed to nationalize newspapers by 1952, and thus, privately-owned commercial newspapers having flourished in the Republican era (1911-1949) disappeared in China. Despite its importance of nationalization of newspaper industry in understanding the rise of despotism during the Mao era, the issue has not been fully explored. Nationalization of the Chinese newspapers had been often regarded as a natural process as a result of autocratic characteristics of the CCP and the CCP's socialist revolution modeling on the Soviet system of centralized planning newspapers. Recent studies on this issue, however, demonstrated that the process was much more complex and conflicted rather than smooth one, and required the CCP of a considerable adaptation, different from what we often assumed. Building upon these studies, my research goes beyond the 1949 divide and explores the nationalization of newspaper industry in the longer historical process. By drawing on the archival materials, memoirs, and newspaper clippings, this study will examine the process of Shanghai party newspaper, the *Jiefang ribao* (*Liberation Daily*)'s takeover of the *Shen bao*, which was the largest privately-owned commercial newspaper before 1949. I argue that the nationalization process of the early 1950s can be traced back to the structural changes of the newspaper industry during the Sino-Japanese War (1937-1945), which shifted the balance of power to the state.

►B4. 4/28/2012, 9:30a.m. - 12:00 p.m., B151 (ECC)

The Use of Historical “Boundary Objects” As Sites of Global and Regional Exchange in East Asia

- Organizer/Chair: Colin Howard TYNER (University of California, Santa Cruz, USA)

(1) Greg DVORAK (Hitotsubashi University, Japan)

“Chasing the Chieftain's Daughter: Commodifying Japan's Imperial Desires in Micronesia”

: This paper takes a critical tour through the 1930s and 1940s prewar Japanese popular cultural imaginary of the “South Seas Islands,” centered around the narrative of the 1931 song “Shūchō no Musume” (The Chieftain's Daughter) and the expectations and fantasies that spawned throughout the Japanese Empire. Using archival sources and ethnographic interventions, I use semiotic approaches by Barthes and Japanese literary critic Kawamura Minato to revisit this highly gendered and eroticized vision of Pacific Islander women. I also explore the Japanese comic Bōken Dankichi (“Dankichi the Adventurous” as a parallel narrative that depicts Japanese men as faithful imperial

scouts and Pacific Islander men as an exploitable labor force. As I will show, these two popular narratives merge in the musical genre of the “Nanyō Odori” (South Seas dance) that accompanied the “Chieftain’s Daughter” song and served first as touristic pageantry before the war but later as nostalgic performances for Japanese settlers forced to return to mainland Japan after the war. Exploring the racialized and gendered aspects of Japanese Orientalism and “Tropicalism” in Micronesia, we will take a musical and visual journey to trace these enduring legacies into contemporary times.

(2) Hijoo SON (Sogang University, Korea)

“Art, Diaspora, and a Social Theory of Art”

: In this paper, I examine artists, artwork, and art practices of those who participated in controversial large-scale exhibitions including the 2002 Kwangju Biennial’s There project and the subsequent 2004 Korean Diaspora and Art Symposium held in Tokyo. The dialectical relations between and among the twenty-four artists from Brazil, China, Japan, Kazakhstan, and the U.S artists who participated in the There exhibition and the thirteen artists from the 2004 Korean Diaspora and Art Symposium held in Tokyo presents an alternative visual means to understand exchange, networks, and cultural production of Korean diaspora through artwork, performance, and multi-media installations.

The larger argument attempts to think through the relationship between diaspora and art to show how ethnicity and nationality may be, on the one hand, true and real, but on the other, superficial. Toward this end, I analyze art in relation to the paradox: the fact that ethnicity and national cultural identity informs one’s sense of self for some, and yet for others, is superficial and meaningless. For the purposes of this paper, I examine the attributes of the artwork from the vicinity of the art object in order to explore how such a paradox of cultural identity is constructed using a social theory on art as proposed by Alfred Gell. This theory situates the artwork from the vicinity of its production includes an examination of the artist, artwork, exchange, reception, discourse, and the exhibition itself. It makes apparent the dynamism and complexities associated with an analysis of visual culture and cultural production. The images of the artworks on display at Kwangju and Tokyo bring into view the limitations of any essentialist claims that reduce the analysis of artists and their art practices solely to a nation, race, ethnicity, or culture.

(3) Colin Howard TYNER (University of California, Santa Cruz, USA)

“A History of the ‘Naturalization’ of Goats on the Ogasawara (Bonin) Islands”

: Today if there is one thing people engaged in conservation activities in Japan’s newest UNESCO world heritage site could do without it would be goats. Introduced to the Ogasawara (Bonin) Islands by former-whalers hailing from New England in 1830, the resident goats on the islands have been central “boundary objects” on land use practices and the constructions of social identities in the Ogasawara (Bonin) Islands. Using government records, newspapers, and scientific articles, my paper maps out the human valuations of the goat population on the islands from the early 1850s to our contemporary moment. I argue the goats in relation to the labor and desires of human beings have played a central role in the constitution and maintenance of land use practices on the islands. There are three parts to my paper. The first part of the paper examines the goats’ positions within early Japanese forestry practices on the islands. I illustrate how the goats’ presence was often associated with humans who refused to engage in organized systems of agriculture. The second part of the paper examines how the bodies of goats were “naturalized” (kika) along bodies of the descendants former whalers as they were “naturalized” as Japanese imperial subjects. I conclude with discussion of how the eradication of the goats from the islands beginning the 1960s was marked by international and national scientists as a prerequisite for the islands’ naturalization and eventual inclusion in the selective list of UNESCO world heritage sites.

► B5. 4/28/2012, 9:30a.m. - 12:00 p.m., B153 (ECC)

Migration and Diaspora

- Chair: Eunhye KWON (Hanyang University, Korea)

(1) Satyanarayana ADAPA (Osmania University, India)

“Rangoon (Yangon) and Dubai: Intra-Asian Migrations”

(2) Eunhye KWON (Hanyang University, Korea)

“The Transnational Experience of a White American Woman’s Marriage to a Chinese Man in the Early 20th Century U.S. and China: An Analysis of Mae Franking’s *My Chinese Marriage*”

: This paper examines the story of Mae Watkins Franking, who married Tiam Franking, a Chinese student, in Ann Arbor, Michigan, in 1912. Mae Franking moved to and lived in Shanghai with her husband and children until her family returned to the U.S. in 1918. Her transnational experience of interracial marriage was published first in *Asia: The American Magazine on the Orient* in 1921 and in a book form under the title of *Mae Franking’s My Chinese Marriage* later. While Franking was recorded as the author of *My Chinese Marriage* until the 1950s, the fact is that Asia hired Katherine Anne Porter, who was a journalist then and later established her literary career as Pulitzer Prize winning short story writer, as the ghostwriter of Franking’s manuscript, which has not been found. This paper is based on the annotated version of *Mae Franking’s My Chinese Marriage*, which was published by Holly Franking, one of Mae Franking’s granddaughters, with letters by and about Mae Franking, in 1991. Both *My Chinese Marriage* and the family memory of the Franking marriage are illustrative of social reactions to a marriage between an “Oriental” man and a white American woman in the U.S. and China. This paper focuses on the ways in which Mae Franking made sense of what it meant to be a “Chinese wife” by learning the Chinese tradition of marriage and family through her mother-in-law and other female members in her mother-in-law’s household.

(3) Joan S.H. WANG (National Taiwan Normal University, Taiwan)

“New Aspects of Looking at Modern World History: Tracing the Trajectory of Chinese Emigration Abroad”

: This paper investigates the Chinese emigration abroad along the major developments of modern world history. Those major developments include the marine activities in the East Asia and Indian Ocean in the fifteenth century, the navel exploration of West Europe since the late fifteenth century, the establishment of world system and colonialism aftermath, the abolishment of slavery system during the nineteenth century, two World Wars, Russian Communist Revolution, the decolonization after the Second World War, and the state-building of these new countries. The experience of Chinese emigration abroad provides vivid examples of studying such important themes in global exchange network as cross-cultural trades, diaspora communities, and ethnic and national identities.

(4) Kyungboon LEE (Seoul National University, Korea)

“From Europe to East Asia: Musical Emigration in Japan during the WWII”

: When Hitler came to power, most of the Jewish musicians had to leave their home country and own culture in order not to be in danger. The international unknown musicians tried to reach places like Harbin, Shanghai, or Tokyo where they didn’t know the languages and the people. The only reason was that the Japanese government permitted them to come into the country without Visa or a similar kind of document.

Among them were the opera conductor and composer Manfred Gurlitt and the conductor Joseph Rosenstock, and also performers like the famous pianist Leonid Kreutzer who emigrated to

Tokyo. Other composers were Wolfgang Fraenkel or Julius Schloss who found their refuge in Shanghai and the young Helmut Stern, later violinist of the Berlin Philharmonic Orchestra, who stranded at Harbin in Manchuria.

My study will explore how these emigrated musicians influenced the East Asian music culture during the Second World War, especially in Japan and in colonial Korea. Not only the Jewish musicians played in concerts in Seoul or Tokyo, but also they taught at the Japanese music conservatory where also Koreans studied. On the one hand, the Japanese orchestra music culture was well established since the German Jewish conductor Rosenstock directed the Japanese NHK-Orchestra, the first regular orchestra with European standard.

On the other hand, the German opera conductor Manfred Gurlitt was employed at the most famous opera theater of Hujiwara Yoshie, and contributed to Japanese opera culture. Not only also Korean musicians worked with Jewish musicians: A Korean named Moon Hakjun played in a concert led by the Jewish conductor Rosenstock. Kim Younggil was a singer in the opera of Hujiwara Yoshie. Furthermore, the Japanese music culture influenced the colonial Korea directly.

I will show in my paper the interdependencies caused by the collaboration of musicians from the West and from East Asia during the WWII.

► B6. 4/28/2012, 9:30a.m. - 12:00 p.m., B136 (ECC)

The World History Seen from Small Nations in the Nineteenth Century: The Case of Tokai Sanshi's *Kajin no Kiguu* (Fancy Meetings of Three Beauties)

- Organizer/Chair: Hideaki KIMURA (Research Institute for World History, Japan)

(1) Hideaki KIMURA (Research Institute for World History, Japan)

“Small Nations in the *Kajin no Kiguu*: Historical Background of the Novel”

: *Kajin-no-kiguu* is a Japanese political novel written during the transition period in Japan from pre-modern to modern literature, when the “lowbrow” popular fictions of the Edo period such as *gesaku* (light literature) or *haishi* (historical fictions) shifted to the “highbrow” literature of the Meiji era.

The political novel in Japan as a literary genre was closely linked with the actual political movement, so called *Jiyu-minken undo* (the Freedom and People's rights movement) at the beginnings of the Meiji era, led by former samurai class. It is well-known that the leader of the movement Taisuke Itagaki was recommended to introduce European political novels to Japan by the famous French writer Victor Hugo in 1882, although some novels had already been translated into Japanese. This episode tells us that the boundary between political writing and literary writing was ambiguous yet. According to Izumi Yanagidas authoritative monograph *A Study on the political novel*, nearly 250 political novels had been published since 1880 (the year of formation of the League for Establishing a Diet) until 1890 (the year of first election for the Diet). In spite of a large number of works, they have not been highly rated in the history of Japanese literature, because of unpolished technique of writing, for instance, poor character portrayal, too simplified plot, excess of political debates in stories, and so on. Even the most successful political novel *Kajin-no-kiguu* has also been considered to be somewhat childish fiction, compared with westernized modern novels.

Most scholars agree that Japanese modern literature originates in the publication of *Shosetsu Shinzui* (The Essence of the Novel) by Shoyo Tsubouchi, a scholar of English literature, in 1885 (incidentally, the starting year of the publication of Sanshi's novel). Tsubouchi asserted that realism and description of human feelings were the most important elements of novels. The first edition of *Kajin-no-kiguu* was published more than a period of thirteen years. When he finished the work, the framework of modern literature based on Tsubouchi's literary theory was broadly accepted, and equally, writing in a colloquial style, which Tsubouchi recommended writers to try, came to be popular. In contrast, the novel by Sanshi was written in *kanbun* style, mixture of Chinese and Japanese. In Japan Ochi Fukuchi, who studied in France, used the term “*nihon bungaku*” (Japanese literature) as national culture for the first time in 1875 and excluded works written in *kanbun* from it. Paradoxically, *Kajin-no-kiguu* probably could transcend the category of national literature, owing to this *kanbun*-style to some extent. In other words, it seems that the characters of the novel naturally transcend differences in nations or genders, owing to the style.

Only a few literary critics point out a potentiality of *Kajin-no-kiguu*, which is lacking in modern Japanese literature in later years. It's a world-wide vision. They argue that the author successfully describes the oppressed people all over the world and a possibility of their solidarity. In other words, we can recognize here a considerable potentiality for narrating the world history in a way different from the Eurocentric historiography.

At the end of the Edo period, Japan opened its doors to foreign countries after 250 years' national isolation and, as a small weak country, faced "globalization" for the first time in its history. There emerged an urgent demand for the knowledge of political and economical trends of the world, including their historical backgrounds. Several series of books on the world history, called *Bankokushi* (History of All Countries), were published during this period. Most of them were translations from European languages, for instance, *Elements of General history* by Alexander F. Tytler, *Universal History* by Peter Parley, and so on. Some books were used as a history text at normal schools (universities of education). Compared with those texts, *Kajin-no-kiguu* could present his contemporary readers with a more accessible view of the situation of the world. For Japanese people who had been exposed to the threat of colonization by European powers, there were their own problems in it. The novel became one of the best-selling books of the day. The author wrote in the preface of chapter nine that several hundred thousand copies were sold by the time, when only the first eight chapters were published.

The author began to write the novel in the U.S. He studied for six years successively at three universities and earned a bachelor's degree in finance at the Wharton Business School of the University of Pennsylvania. He wrote some articles criticizing free trade forced by European powers at that time.

The novel begins by the encounter of a protagonist Sanshi with two beautiful women, a Spanish and an Irish lady at the Independence Hall in Philadelphia. He heard by chance that two beauties admired democracy of U.S and its independence from England. This scene seems to represent a political ideal of the author. The next day Sanshi has a chance encounter with two beauties and their Chinese servant Hankei, refugee from the Ching dynasty. They became tied to each other by consciousness of being oppressed by powers and dearest wish for freedom of their homeland. Here begins the story of their fancy meetings in places of the world.

The novel consists of 16 chapters and can be separated into two parts. In the first half (from chapter 1 to 9), Sanshi as a protagonist of the novel stayed in America. In the latter half, he traveled on official to Europe with a minister of agriculture and commerce of Japan of new government. Basically, in the first half, Sanshi's viewpoint is quite democratic as well as patriotic. He expresses deep sympathy for the oppressed peoples and solidarity with small nations deprived of freedom and people's rights. It is also important that women, who have played active roles in political movements, inform him of unhappy situations of weak nations. A Spanish woman Yuran (maybe Yoranda in Spanish), who participated in the third Carlist war with his father, a royalist general, told Sanshi a story of confusion and decline of her country after Napoleonic wars. An Irish Koren (maybe Colleen in English), who fought for independence of Ireland, told him struggles for freedom not only of Irish people, but of Egyptian, Madagascan, Haitian, and so on. It's worth mentioning that Koren got some information about those nations from Leon Gambetta, notable French republican. And furthermore we must remember that a daughter of Kossuth Lajos, a Hungarian leader of the European Revolutions of 1848, also plays an important role in the novel. She talked about unsuccessful revolution of Hungarian patriots. Kossuth himself appeared in chapter 3 and explained the tragedy of partitions of Poland to Sanshi.

It would be very interesting to know how the author could obtain such a vast knowledge on the world and why he could see the world from the viewpoint of the oppressed people. Unfortunately the origin of his knowledge is not clear yet. It is probable that he had read some *Bankokushi* mentioned above, or got some knowledge directly from professors or foreign friends when he studied in the U.S. Concerning his viewpoint of narrating the world, it is not difficult to conjecture that the author was under influence of the Enlightenment thought, which had been developed by Meiroku-sha (Meiji Year-Six Group) at the beginning of the Meiji era. This group was established in 1873, six years after the Meiji Restoration and introduced the western Enlightenment. For instance, a leader of them, Mori Arinori who studied in England and the U.S and became a minister of education, in an article included in *The Journal of Meiroku*, no.2 (1874), asserted that a government consists of all people's will and must be established for all people and by all people. The other reason might lie in a bitter experience in the author's life that he was a samurai of defeated Shogun's army in the civil war

at the end of the Edo era and was virtually a man of ruined country. He maybe could not help seeing the world from the opposite side of strong conquerors.

On the other hand, the latter half of the novel, which was written after the author's inspection tour to Europe as a secretary of a minister, famous for nationalistic thought, lays more stress on national rights than on people's rights. He still showed his concern over marginal or declining countries such as Turkey, Greece, Bulgaria, Serbia and described encounters with Urabi Pasha, an Egyptian leader of revolt against European invasion or Kossuth in exile. However, he gradually began to express imperialistic thought, mainly on the Korean issue. In the last chapter published after the Sino-Japanese war, Sanshi as a protagonist was in prison as he was in real life, because he was suspected of plotting assassination of Korean Empress. In the first half, he supported independence of Korea from the viewpoint of freedom and people's rights. There we can see a big conversion of his political ideal. We could infer several reasons for this change: limitations of the Enlightenment thought itself, which was basically limited to the viewpoint of upper or upper-middle classes; or change in Sanshi's political orientation as he became a statesman; or his reverse and excessive identification with the Meiji government as a surviving retainer of Shogunate regime. This intricate point will need further consideration.

(2) Naoki SAKIYAMA (Chiba University, Japan)

“The Leading Role of Ireland in *Kajin no Kiguu*”

(3) Lu Shou ZHU (Shanghai University of Foreign Studies, China)

“How the *Kajin no Kiguu* Was Read and Introduced in China?”

(4) Seman PYO (Kunsan National University, Korea)

“Sanshi's Ambiguous Attitude toward Korea”

- Commentator: Yudai ANEGAWA (Chiba University, Japan)

► **B7. 4/28/2012, 9:30a.m. - 12:00 p.m., B130 (ECC)**

From Uni-Modernity to Multi-Modernity in Asia

- Organizer: Sungho KANG (Sunchon National University, Korea)

- Chair: Woonok YEOM (Korea University, Korea)

(1) Taekhyeon KIM (Sungkyunkwan University, Korea)

“Rethinking Modernity in History”

(2) Sungho KANG (Sunchon National University, Korea)

“From Uni-Asia to Multi-Asia: Reappraisal of the Late Joseon Dynasty”

(3) Taehern JUNG (Korea University, Korea)

“‘Colonial Modernity’, ‘Modernity,’ ‘Modernity in Terms of World History’ from a Korean Historical Perspective”

(4) Chongmyong Im (Chonnam National University, Korea)

“How to Reconstruct the Universality in Post-colonial South Korea”

► B8. 4/28/2012, 9:30a.m. - 12:00 p.m., B132 (ECC)

Did “Pax Mongolica” Emerge from Nothing?: The Inter-regional Exchange Network before the 13th Century

- Organizer: Masaki MUKAI (Osaka University, Japan)
- Chair: Geoff WADE (Institute of Southeast Asian Studies, Singapore)
- (1) Mi-gyung KIM (Tsinghua University, China)

“Ritual System of Di[狄] Barbarian Tribe in Western Zhou Dynasty”

: This paper will present a new explanation on new excavated bronze vessel inscriptions of China’s Western Zhou Dynasty (1046-771 B.C.E.) by comparing its style of letters and ritual systems with the other sources of historical documents and archaeological excavations of Western Zhou Dynasty. The bronze vessel has archaeological excavated in Yicheng 翼城 Dahekou 大河口 County, Shanxi Province since May 2009, contains the inscription that refers to the the ritual systems and political relationship of Di 狄 barbarian tribe in Western Zhou Dynasty. This paper provides clues to solve style of letters and the ritual systems—by comparing its style of letters and ritual systems with those in the other Western Zhou bronze vessel inscriptions, SanLi (the Zhouli, the Yili, the Liji) and the Zuozhuan(the commentary of Zuo). The comparative analysis of the texts will reveal that how the Western Zhou’s ritual systems influenced the Di 狄 barbarian tribe in ancient China. This insight gained from the comparison will help us to understand the Western Zhou’s ritual systems in Di 狄 barbarian tribe and thus contributing to our fresh understanding of ritual systems and political relationship between Western Zhou and the Di 狄 barbarian tribe in ancient China.

- (2) Kazuma ITO (Osaka University, Japan)

“Military Policy and the International Situation in Northern Song: Eastern Eurasia in the 10th-13th Century”

: The Northern Song dynasty, which achieved the reunification of China Proper in the late 10th century, had to manage its surrounding international situation.

From the perspective of military policy, Northern Song emphasized the situations of the northern region facing Liao, the northwestern region facing Xixia, and the southern region facing Dayue. However, as seen in the military regimental system established during the reign of Emperor Shenzong, for example, the military system of each region reflected their relationships with regional powers to confront each other, and each region had different processes and factors. In addition, trends in Goryeo, Ganzhou-Uighur, West Uigur, Qingtang Tibet, and Champa had a significant impact on Northern Song relationships with Liao, Xixia, and Dayue. In other words, the military policy of Northern Song was said to have been directly or indirectly linked to the situation in various regions of Eastern Eurasia, such as North Asia (Liao), Central Asia (Xixia), Southeast Asia (Dayue), etc.

Furthermore, since the large imports of sulfur from Japan had a strong link to the war against Xixia, we cannot ignore the relationship between military policy and trade. At that time, there was a connection between the maritime trade of Song maritime merchants and Persia merchants and the surface trade of Chinese merchants, such as Shanxi merchants and Uighur merchants. Therefore, a trade network loosely linking various regions of Eurasia was formed, and frontier markets (quechang) and offices of overseas trade in Song acted as junctions. The military policy of the Northern Song is believed to have been associated with extensive Eurasian trade including the securing of military supplies, such as sulfur.

As mentioned above, the Northern Song has been directly or indirectly linked to the situation in various regions in Eurasia through military policy and trade.

(3) Tsubasa NAKAMURA (Osaka University, Japan)

“The Development of Song-Japan Trade and the Buddhism Network in Maritime Asia”

: I would like to discuss the relationships between Japan and the Southern Song dynasty. In 1127, the Jin fell to Kaifeng, and the Song fell to Jiangnan. As a result, the Song Buddhist community, where Zen prospered, lost its frontiers in Huabei. At that time, Japan was recognized as one of the frontiers. The promoters were Chinese traders who supported trade between Japan and China. They were believers in Song Buddhism and aimed at market cultivation through propagation to Japan.

In Japan, some monks who went to China to study Chinese culture aimed to reform Japanese Buddhism and started a motion, which was in sympathy with Song Buddhism and the traders. They formed sects, the most important of which was Zen, and carried the Southern Song culture to Japan. This movement was received in aristocratic circles in Kyoto in the first half of the 13th century, but did not have large influence. In the second half of the 13th century, it had a greater influence since the Zen sect was connected with the Kamakura Bakufu, military government.

Bakufu’s religious policy for the Zen sect also had a large influence on the deployment of Song-Japan trade. Since many monks in the Zen sect regard the style of China as of supreme value, Bakufu developed a positive position on trade with China.

In Japan, the “China heat” in religion and trade was produced owing to: (1) the stimulus from the Southern Song Buddhism community and Chinese traders, (2) activities of the monks who studied in China aiming to reform Japanese Buddhism, and (3) political power of Japan supporting these monks. Song-Japan trade became very prosperous and it did not experience a decline during the “Mongolian Invasions.”

(4) Youjia TIAN (Osaka University, Japan)

“Revisiting Fujian in the Late Song Dynasty Period: A Study of the Coastal Area in Fujian as a Boundary That Did Not Become a Walled City until the Early Ming Dynasty”

: The aim of this presentation is to understand a segment in Song-Yuan history, through figuring out the characteristics and features of the coastal area in Fujian during the Song-Yuan Dynasty. Specifically, I will approach this study in comparison with that during the peak period of city wall building under the defense policy in the early Ming Dynasty. It was historically documented that Wang Jiweng, a director general of Fuzhou defense forces, surrendered his city to Mongol forces in 1276. To understand the influences and reasons behind Wang’s decision to surrender and the criticisms of later generations towards that decision, it is necessary to examine the changing social-political climate of the period. The shift in Fujian’s bearings against outsiders, which took place in the Song-Yuan-Ming transition, plays an important part in the understanding of this historical segment. The coastal area in Fujian, characterized as an open and pluralistic commercial boundary in the Song-Yuan period, turned into a defensive and conservative imperial border under the influence of the defense policy in the early Ming Dynasty, which focused on strengthening of the city walls, building additional defense facilities, fighting pirates and so on. However, the significance of this shift on the history of Fujian is still underappreciated. Therefore, in this discussion, I seek to address Wang’s case in the original historical context and resolve its significance to history and of the region.

► **B9. 4/28/2012, 9:30a.m. - 12:00 p.m., B155 (ECC)**

Transition and Continuity in Global Trade from the Eighteenth to the Early Nineteenth Centuries

- Organizer: Kazuo KOBAYASHI (London School of Economics, UK)

- Chair/Commentator: Patrick MANNING (University of Pittsburgh, USA)

(1) Gareth AUSTIN (Graduate Institute of International and Development Studies, Switzerland)

“African Causes in the Decline of the Atlantic Slave Trade? Commercial Agriculture and Slave Trading in West Africa in the Eighteenth and Nineteenth Centuries”

: It is usually thought that the trans-Atlantic slave trade was ended entirely by the decisions of Europeans and Americans. Debate has focussed on the motives for abolition, and on its consequences within Africa and the New World. Yet the annual volume of slaves shipped from West Africa (as distinct from Angola) began to decline, not in 1808 when British abolition came into force, but already from 1787. This paper considers the evidence about the turning-point, and argues that the beginning of the decline cannot be attributed merely to the disruption caused by intra-European wars or the Haitian Revolution. Rather, we have to consider seriously the evidence that causes operating at the African end, or in the interaction between Western merchants and their African counterparts, began to erode the Atlantic slave trade twenty years before abolitionist legislation even began to make an impact.

Two alternative hypotheses are examined: (a) that the rapacity of the Atlantic trade – the stimulus it provided for raiding and warfare – had so depleted the availability of enslavable people near the coast that captives had to be brought from greater distances at greater cost; (b) that Western (‘Atlantic’) demand for African slaves began to be out-competed by a growing demand for slave labour for commercial agriculture conducted by African entrepreneurs for markets within West Africa. The first hypothesis is consistent with the argument of Inikori and others that the Atlantic slave trade progressively underdeveloped the economies of the slave-exporting areas. The second, in contrast, suggests that production for market within West Africa actually began to expand even while the Atlantic slave trade was still fully legal, lubricated by the import of currency materials in exchange for slaves. This would partly anticipate the nineteenth-century transition to what contemporary Europeans called ‘legitimate commerce’, the production of palm oil and groundnuts for sale to Europe.

The story has a double interest for international and indeed global economic history. First, it has implications for the issue of how far Atlantic commerce was an engine of growth or contraction in markets within West Africa. Second, it raises questions about African merchants and societies as shapers of their own destiny within the commercial world of the eastern Atlantic.

(2) Kunihisa FUKUSHIMA (Osaka University, Japan)

“The Dutch East India Company and the Asian Trade Network in the 18th Century: Focusing on Indian Textile Trade”

: The purpose of this paper is to reconsider the activity of the Dutch East India Company (VOC) in Asia and its influence upon Asian economy from a new perspective of the intra-Asian trade network in the 18th century. It is often said that there is discontinuity in the system of the intra-Asian trade between the early modern and modern times, and that in the 19th century the ‘free trade’ system was forced on Asia by Europe and the framework of the intra-Asian trade completely disappeared before that time.

But recently, it has been revealed that a kind of ‘free trade’ system emerged in Asia in the second half of the 18th century, before the “Western Impact”. So, the framework of the intra-Asian trade in the early modern times continued to some extent, although it was ‘restructured’ by the Western Impact. Such perspective indicates that we should reconsider the relationship between Europe and Asia at that time. This paper will follow it by focusing on the ‘cooperation’ between the VOC and private traders.

Firstly, I will survey the intra-Asian trade of the VOC, and show the importance of it for the VOC. Secondly, I will show the importance of the cooperation with the private traders for the VOC by taking up examples of the Indian textile trade in the late 18th century. Thirdly, I will show how private traders, especially English, made use of the relationship with the VOC to expand their own activity. Finally, I will conclude that the VOC was an external incentive to the growth of private traders, and suggest that the emergence of the ‘free trade’ system in Asia is not the result of unilateral enforcement by Europe, but the result of the interaction between the Europeans and the Asians in the

Asian oceans.

(3) Kazuo KOBAYASHI (London School of Economics, UK)

“Indian Cotton Textiles in Atlantic Africa, 1700-1850: Another Pillar of Atlantic Trade”

: This paper addresses what happened in the Atlantic basin from the eighteenth to early nineteenth centuries from a trans-oceanic perspective. Traditional examinations of Anglo-African trade have divided the period into the age of the transatlantic slave trade and that of the “legitimate” trade, and most of the literatures emphasize discontinuity with reference to the consequence of the industrial revolution. If, however, we put the Atlantic slave trade and the “legitimate” trade into a wider context, we could find an aspect of continuity between these periods and reconsider something usually overlooked in the existing literature.

In the expansion of the Atlantic slave trade, merchants were required to carry the commodity demanded on the coasts of West Africa. The British Customs record shows that textiles had been the most important goods in the eighteenth century Anglo-African trade. This commodity alone shared about 30% of whole export from Britain in the century. After Britain outlawed the slave trade in 1807, the major import from Africa shifted from slaves to palm oils and other primary products. Even in the era of the “legitimate” trade, Indian textiles were still demanded in West Africa, though they faced a challenge from the British machine-made textiles. Indeed, the Customs record reveals that the volume of the Indian cottons still expanded at least until 1849. This suggests that the Indian cotton played (an) important role(s) in West Africa even after Africans saw a huge amount of inflow of the British textiles.

In this paper I use mainly the trade statistics to overview the Anglo-African trade, especially the re-export of Indian textiles, in 1700-1850. Then I try to illuminate why and how Indian textiles had been consumed in West Africa, and infer the strong connection between West Africa and South Asia during and after the slaving.

(4) Klaus WEBER (Europa-Universität Viadrina, Germany)

“Linen, Calicoes and Slaves: Central European and (East) Indian Implications with the Atlantic Slave Trade, c.1700-1860”

: When dealing with the global implications of the transatlantic slave trade, Central Europe is hardly considered even among the experts in the field. Nonetheless, from the very beginning of the European commitment with sugar production in the Mediterranean, German merchants, financiers and industrialists have been involved with the slave trade, plantation slavery and the distribution of plantation products. Prestigious 16th century trading houses like the Fugger and Welser were among the pioneers in the transatlantic slave trade and the sugar economies of Canarias, Hispaniola and Brazil. Even more important than such individual enterprise was the volume of German-made textiles, mostly linen, as barter commodity aboard the ships of virtually every slave trading nation.

This paper will compare some of the key features of textile producing areas in India and in Germany during the 18th and early 19th century and highlight the similarities between their proto-industries. Both were competing for customers on the very same markets - Africa and the American territories of European colonial empires -, and both depended on foreign carriers to have their products shipped there. Both were highly competitive because they offered lower cost of labour when compared with the cost in the core regions of Britain, the Netherlands, France or Spain. Both areas saw the growth of export-orientated production, increasing demographic concentration, and increasing dependence on food imports from neighbouring and distant regions. And both areas experienced a serious crisis when British industrialisation reduced the impact of their key factor of success: low cost of labour.

Special attention shall be given to the efforts of entrepreneurs from these “Atlantic peripheries” to develop their own networks of trade, which stretched far into the empires from which colonial legislation sought to have them banned.

Lunch 12:00 p.m. - 1:30 p.m.

SESSION C.

4/28/2012, 1:30 p.m. – 4:00 p.m.

► C1. 4/28/2012, 1:30 p.m. - 4:00 p.m., B161 (ECC)

[Roundtable] Crime and Punishment: How Early Modern Harbours Dealt with Justice in a Multinational Environment

: Trade networks of Early Modern Asia were often concentrated to a handful of contact spots, multinational harbours. These were the nodes in commercial, political and scientific global chains, and here commodities and news were exchanged. To make these networks function, there was a need for norms of trade and exchange, but also for behaviour, that is local interaction and how this was construed. This roundtable aims to stress social aspects of this trade, aspects that emphasize the multiethnic, multi-lingual environment that made these harbor settlements not mere trading outposts but centers of littoral cultures.

This is done through the example of the practical application of law. In recent port city studies legal aspects have been tackled from different viewpoints and with varying degrees of intensity. The participants of this roundtable have all studied the social aspects of multicultural encounters in specific port cities. The idea is to contrast different legal experiences at the roundtable. Therefore each participant is supposed to start with an example from her/his own research illustrating how that particular harbour dealt multinational justice.

Comprehension of the constant negotiation of these contacts between different nationalities can be gleaned from judicial conflicts in different early modern harbours: Manila, Canton, Nagasaki and Batavia. Through discussing similarities and differences, norms and structures of the nodes in the early modern maritime networks can be discerned. The roundtable discussion will focus on questions such as: how did the local authority deal with crimes of foreign nationals? What differences can be found between colonial and non-colonial administrations? What tensions arose between the needs of the trade and the authorities? Can these conflicts reflect differences in actors and agencies in.

- Organizer/Chair: Lisa HELLMAN (Stockholm University, Sweden)

Yoko MATSUI (Tokyo University, Japan)

Birgit M. TREMML (University of Vienna, Austria)

Ryuto SHIMADA (University of Tokyo, Japan)

► C2. 4/28/2012, 1:30 p.m. - 4:00 p.m., B159 (ECC)

Jasmine Revolutions: The Experiences of Japan, South Korea, China, Thailand and Arab World

- Organizer/Chair: Hiroshi MITANI (University of Tokyo, Japan)

(1) Hun PARK (Seoul National University, Korea)

“The Origins of Japanese Democracy: From Factional Politics in late Tokugawa period to Early Meiji Political Organizations”

: It has been a century and a half since Western democracy made its way into East Asia. Yet,

democracy's place in the region is far from secure. One doesn't have to dwell on China or North Korea; the rest of the region that has openly embraced democratic ideals still abound with baffling evidences of systemic failure. In making sense of those evidences, all too often, the Western model of democracy seems to lose cogency. Strong leadership capable of solving the region's mounting problems is no way near in sight. Just how much longer do we have to wait for democracy to take firm root in East Asia? Or, one might even ask, does the region now demand a new alternative political system? In broaching this issue, it is sensible to reflect on the history of democracy in East Asia, especially the history of strife over institutional elements of democracy.

The thorniest element of them all, I would say, is party politics. From the very beginning, East Asia's political elite tended to frown upon political parties as a traditional clique. Early examples of backlash include the Meiji government's advocacy of non-party cabinets and Sun Yat-sen's endorsement of sage rule. In narrating the subsequent phases of East Asian history, one is also struck by the ease with which Taisho democracy gave way to the fascist experiment of the wartime Imperial Rule Assistance Association and, in the case of China, by the robustness of single-party's 'sage rule'.

The public's disaffection with party politics, as recently confirmed in the meteoric rise of Hashimoto Toru in Japan and An Ch'ulsu in South Korea, is deeper than any other democratic institutions such as election, parliament, and freedom of press. I think we have to deliberate if party politics is essential for democracy of East Asia. At the very least, we must reconsider if the Western model of democracy can (or should) be modified in any way. I want to confirm these questions are just for upgrading democracy, not for saying farewell to democracy.

(2) Yasuhito ASAMI (Hitotsubashi University, Japan)

“Thailand: Turbulent Democratization and the Emergence of a New Welfare Regime”

: In the early phases of democratization in Thailand, the urban middle classes played a pivotal role. But as democratization proceeded, the large portion of the middle classes came to be disillusioned with parliamentary democracy, because their voting power was overwhelmed by the lower classes that far outnumbered them. Thus a sizable portion of the urban middle classes supported the military coups in 1991 and 2006, which toppled the democratically elected civilian governments. But they were soon disappointed with the authoritarian tendencies of the military generals riddled with poor economic management skills and lukewarm attitude against corruptions. Many of the middle classes lost their sense of direction, and came to blame the low educational level of the lower classes for the malfunctioning of their political system.

Facing with a widening income gap and insulting accusations by the urban middle classes, frustration also grew among the lower classes. Such antagonism between the middle classes and the lower classes often occurs in the process of democratization in middle-income countries where the lower classes still outnumber the middle classes, once the initial euphoria over the introduction of parliamentary democracy and the restoration of political freedom subsides.

Whether turbulent democracies in the middle-income countries can be stabilized and consolidated depends very much on whether they can reconcile the conflicting interests of the middle classes and the lower classes. This presentation argues that realignment of the social security and social welfare systems, if implemented in a proper way and in a proper sequence, can play an important role in mitigating the antagonism between them and eventually stabilize parliamentary democracy in the middle-income countries, by examining Thailand's experiences.

(3) Ahmed Ibrahim ABUSHOUK (International Islamic University Malaysia, Malaysia)

“Time's and Newsweek's Coverage of the Arab Uprisings: A Content Analysis Survey”

: The popular uprisings that took place in the Arab world, and led to the overthrow of four heads of states, notably Zine El Abidine Ben Ali (14 January 2011) of Tunisia, Hosni Mubarak (11 February 2011) of Egypt, Muammar al-Gaddafi (23 August 2011) of Libya and Ali Abdullah Saleh (23 November 2011) of Yemen, have attracted the attention of the world media and policy makers in the West and the Middle East and triggered their concern of the political future of the region. This paper does not offer a comprehensive assessment of these uprisings, but rather to analyze the Time and Newsweek magazines' coverage of the underlying causes of the uprisings and their anticipated consequences. It also investigates how the two magazines have highlighted their predictable scenarios

that may create a real challenge to the Arab regimes supported by American administration, and internationally reshape the priorities of American foreign policy in the region. These issues are examined from the two magazines' perspectives that are interested in highlighting the features of US foreign policy in the region, where the White House and Neo-Conservatives are much concerned of the security of the state of Israel, control of the Arab oil and suppression of "Muslim fundamentalism".

(4) Satoshi IKEUCHI (University of Tokyo, Japan)

"Arab Regimes in Transitions"

: Since the downfall of Ben Ali regime in Tunisia in January 2011, authoritarian governments all over the Arab world have been under the strong pressure from society. Some have already collapsed. Others on the brink. Yet others have seemed to maintain outward calms. There is a common modality in mobilizing popular protests throughout the Arab world but state's responses varied and outcomes have been diversified so far. In this presentation, factors critical to the different responses of respective regimes in the face of unprecedented protests are examined and causes which divide between immediate collapse and temporary endurance of regimes are analyzed.

This presentation is intended for a contribution to reassessing dominant comparative political theories on Arab authoritarianism which have been almost solely devoted to verifying the "durability" and "stability" of Arab regimes. Under what circumstances do seemingly robust authoritarian regimes reel? What kind of "transitions" ensue in each and respective conditions? Egyptian case is to be examined as the main subject of this study and Tunisia, Libya and Syria are also taken into consideration as comparative and contrasting examples. Stages of nation-building, size and maturity of middle-strata, civil-military relations and relationship with outside powers- US atop the list- are considered as defining factors for the bifurcation of trajectories.

(5) Young Nam CHO (Seoul National University, Korea)

"Democracy with Chinese Characteristics?: A Critical Review from a Developmental State Perspective"

: This article examines both the arguments for a Chinese-characteristic democracy and the past three decades of political reform in China from the perspective of the East Asian developmental state, in order to evaluate China's political reform and the prospect for political democracy. It will begin by examining theories of political development and how they relate to East Asian developmental states. Then, the paper will analyze the main features of the political systems of developmental states. Third, this article will investigate the debates on Chinese-style democracy and China's political development, as well as the past three decades of political reform. From this, it will be argued that China has followed a path of political development similar to that of the East Asian developmental states (i.e., institutionalization ahead of democratization). That is, we cannot find any Chinese specific features in both the arguments and actual practices of Chinese-style democracy in the past years.

- Commentator: YoungJak KIM (Kookmin University, Korea)

► C3. 4/28/2012, 1:30 p.m. - 4:00 p.m., B155 (ECC)

Comparative Study of "Annexation" in the Modern World

- Organizer: Shingo MINAMIZUKA (Hosei University, Japan)

- Chair: Sei Jeong CHIN (Ewha Womans University, Korea)

(1) Masaru BABA (Ritsumeikan University, Japan)

“The Annexation of Bosnia-Herzegovina by Austro-Hungarian Monarchy”

: This is to analyze what was the main reason of Austria-Hungary’s decision to annex Bosnia and Herzegovina in 1908 and to consider the meaning of the annexation of the two provinces from the view point of the world history.

The origin of the annexation of Bosnia(-Herzegovina) by Austria-Hungary in October 1908 is the occupation in 1878. Austria-Hungary could get the right of the occupation of Ottoman territory Bosnia at the Congress of Berlin in 1878. The foreign minister of Austria-Hungary, Andr assy, worried about a possibility; if Austria-Hungary would not get Bosnia, Bosnia would fall into the hand Serbia. So he decided the acquirement of Bosnia. The reason why he tried to get Bosnia not through “annexation” but “occupation” is that he wanted to get Bosnia on the basis of “the Concert of Europe”.

What is the main reason Austria-Hungary decided to annex Bosnia in 1908? The most important reason is the Young Turk Revolution in 1908. The Young Turk government declared the allocation of the parliamentary seats for Bosnia. People thought that the Young Turk had showed the determination that they would recover Bosnia. The foreign minister of Austria-Hungary, Aehrenthal, had an idea; if it is impossible to maintain the “status quo” in the Balkan, Austria-Hungary might annex Bosnia. In September 1908 he had a conference with Russian foreign minister and could get agreement of the annexation from him. But the difference between them was whether international conference for the annexation is hold or not. Aehrenthal thought it was unnecessary. In October 5th 1908 the ottoman autonomous Bulgarian principality declared the independence. After that declaration Austria-Hungary announced the annexation of Bosnia.

Russia got angry with the announcement without consultation. She could not get the support from Britain and France. Finally 5 Great Powers(incl. Russia) approved the annexation. And Ottoman Empire recognized it. Serbia was opposed to the annexation at first. But she followed the Russian advice and finally agreed. In April 1909 the annexation of Bosnia was officially admitted through the revision of the treaty of Berlin .

(2) Hiroyuki OGAWARA (Doshisha University, Japan)

“Conflicting Ideas on the ‘Annexation of Korea’ in Japan”

: Korea became a Protectorate of Japan as the result of the Japan=Korean Convention that was concluded in 1905 after the Russo-Japanese War and finally in August 1910 was annexed by Japan after 4 years Japanese rule under the protection of Japan. This is the annexation of Korea by Japan.

Then what is the historical meaning of the Japanese rule of Korea under protection, when it is compared with the colonial rule after the annexation? Was the Japanese rule of Korea under protection a preparatory stage of the intended annexation or was it carried out aiming at another form of Korean rule?

In order to answer this question, I should like to examine several schemes how to incorporate Korea into Japan that were envisaged by the Japanese politicians at that time. Especially I should like to analyze the plan of Korean incorporation by Hirobumi ITO who ruled Korea under protection as was the first Resident-General. What was the relation of his idea with the annexation that actually done? This analysis will make it possible for us to understand dynamically the colonizing process of Korea by Japan.

Japan didn’t decide the annexation of Korea soon after the Hague event in 1907, as is widely believed. ITO had a plan of incorporating Korea as “autonomous” colony under the leadership and supervision of the Japanese, with Korean Emperor keeping on the throne.

As for the Japanese historiography concerning the intention of the Japanese political circles at that time, there have been two trends. Some argues that the annexation was the result of the victory of the “militarists” against the “civilians”, while the other insist that there were no difference of political aims of annexation but a difference of mere method.

From my point of view, the first argument explains the political history of the colonial rule within an expanded framework of discussion on the general political history of Japan, thus ignoring the “colonial responsibility” of the “civilians” such as ITO. I have to say that this argument focuses only the annexation of Korea done in 1910 and doesn’t pay attention to the various kinds of violence that Japan committed during the rule of Korea under protection; this rule was carried out in the age of

imperialism at the end of the 19th century when powers began to introduce new concept such as “sphere of influence” or “sphere of interest” by which a power was able to rule, occupy and even incorporate other state or semi-state.

The second argument, which was popular in the post-war historiography in Japan and strong in its intention of asking the “colonial responsibility”, was not persuasive enough because it could not make it clear how the difference of the method of incorporation was produced between the “militarists” and the “civilians”.

According to my opinion, there was no opposition among the political leaders in Japan concerning the policy of the annexation of Korea, that is, the incorporation of Korea under the “sphere of influence” of Japan. But what made the difference of the method of the policy toward Korea? In order to understand the problem, we have to reconstruct such alternatives as were not historically realized and to examine the factors that prevented the realization of such alternatives.

(3) Sang Chan LEE (Seoul National University, Korea)

“The Annexation of Korea by Japan from a Korean Point of View”

► C4. 4/28/2012, 1:30 p.m. - 4:00 p.m., B136 (ECC)

The *Kangnido*: *Mapa Mundi* of the Global Exchange Networks

- Organizer/ Chair: Ji-Hyung CHO (Ewha Womans University, Korea)

(1) Yoshihiro OKADA (Ryukoku University, Japan)

“Digital Conservation for the *Kangnido*, an Old World Map”

(2) Chang-Mo CHOI (Konkuk University, Korea)

“Reflection on Africa-Arabia in the *Mappa Mundi* of the Chosŏn Dynasty: A Study Based on the *Honil kangni yŏktae kukto chido* or The Unified Map of Territories and Capitals of the States of 1402”

: It is to explore possibilities of a new interpretation in the *Honil kangni yŏktae kukto chido* (hereafter referred to as the *Kangnido*) by focusing on discourses of map and map contents. For this it will be provided a general historical background knowledge of maps, such as intentions of map-making, the process of map-making, geographical information reflected on map, and map-makers etc, in the context of how political power has shaped those elements of map-makings. And also I attempt to grasp the perception of the ‘external world’, which is in particular Arabia –Africa region by focusing on Arabia-Africa geographical and topographical characters and place-names, identified with about seventy-one names consisted of twenty-four names of places in Arabia and forty-seven names of places in Africa.- A history of map can be interpreted as a historical discourse or a form of representation. Cartography is theoretically related to literary criticism, history of art, the sociology of knowledge. Map is never value-free, rather value-laden. Map knowledge is a social product. Any history of cartography which demeans the politico-social significance of its expression and description in the map would be an ‘ahistorical’ history.

(3) Qianjin WANG (Chinese Academy of Sciences, China)

“A Rediscussion on the Date of *Universal Map of Great Ming*(DA MING HUN YI TU, 大明混一图): New Method of Research on Mapping Time of Old Maps”

: *Universal Map of Great Ming* (大明混一图) is the biggest, the oldest-existing coloured world map drawn by the Chinese. Ever since it was open to the public in 1994, it has attracted considerable attention from the scholars as well as the interest of oversea figures.

Being a very important and huge map, it has been conserved very carefully; so few people could have the chance to make an in-depth research on it. We had been among the very few lucky ones who had the opportunity to see the original map and made some elementary studies. We dated the map to be drawn in 1389, and the conclusion had been accepted by some scholars. But many have been skeptical about this and argued that the map could not be so old. To offer stronger proofs, we have made a second and more detailed study and come up with a conclusion consistent with the one mentioned above.

As there is no information about the author and the date of the map, we could only base our research on the information included in the map, most important among which are the toponyms of administrative divisions. In our second study, we focused on all the Chinese toponyms. The logic behind this decision is:

I. Maps are visual pictures of lands, mountains and rivers of a country. Maps have been taken as an important basis and proof of national territory for long. They are important references for rulers as well. As the Emperors of early Ming Dynasty had just come into power, they would know very well about the significance of maps. They would demand the cartographers to choose the newest data and provide convenience for them to get first hand data. It would be much easier for the cartographers to get first hand newest Chinese data other than foreign data.

II. *Universal Map of Great Ming* (大明混一图) was drawn by Chinese, all the characters on the map are in Chinese; so there would be no mistakes and ambiguities originated by translation. If we chose to study foreign toponyms, to match toponyms in different languages by pronunciation would be an arduous work that might not be helpful.

II. Chinese toponyms on the map are very complete, toponyms belong to different levels of administrative divisions make it much easier for us to date exact periods and years. As domestic toponyms changed a lot, it offers us the opportunity to choose some toponyms as indexes to date the exact year of the map.

Finally, we come to the conclusion that since all the changes of the administrative districts before Sep. 1389 could be found on *Universal Map of Great Ming* (大明混一图), this means that the map should be drawn between June and September, 1389. To put it more specific, the map should be no later than September, 1389.

(4) Ji-Hyung CHO (Ewha Womans University, Korea)

“The *Kangnido* and Fra Mauro’s Map of the World: *Mapae Mundi* in the Fifteenth Century”

: Before the voyage of Bartolomeu Diaz to the Cod of Good Hope, two maps of the world of Afro-Eurasia were made in Joseon (Korea) and in the Republic of Venice. The former is the *Kangnido* (1402) and the latter is Fra Mauro’s map (1459). Although the surviving version of the *Kangnido* was made between early 1481 and early 1486, its first version was completed in 1402 under the supervision of high Korean officials, named Kim Sa-hyeong (金士衡) and Yi Mu (李茂), and Yi Hoe (李薈). Although the extant copy of the Fra Mauro’s map is recognized by Antonio Ratti as a copy dated 1541, the original map was made in 1459 under a commission by King Afonso V of Portugal.

The *Kangnido* was made by combining and editing two earlier Chinese maps, the map of world named *Shengjiao Guangbei Tu* (聲教廣被圖) by Li Zemin (李澤民) and the historical map of China named *Hunyi Jiangli Tu* (混一疆理圖) by Qingjun (清浚), and an unnamed map of Korea and unnamed of Japan. The Korean officials thought that the Chinese maps did not properly depict the region east to the Liao River (southern Manchuria) and Korea as well as Japan, and added the maps of Korea and Japan to complete the world map.

Gavin Menzies, in his controversial work on the world map and the voyages of Admiral Zheng He, argues that Nicolo de Conti, a Venetian merchant, had a great impact on Fra Mauro, a fellow Venetian, in making his map of the world. He argued that Conti met Zheng He's fleet in India and obtained the knowledge of the southern tip of Africa from Zheng He. Based on the Chinese geography, Menzies believes, Fra Mauro displayed the Indian Ocean as an open sea with passage. But many scholars have doubted Menzies' argument on Zheng He's traveling around the southern tip of Africa.

It is to compare between the Kangnido and Fra Mauro's map from a perspective of a connected world. Looking at the world of Afro-Eurasia from a cosmographic perspective, both maps appear to display the southern tip of Africa. Needless to say, both maps were influenced by the Arab sources. It is to study the similarities and differences between these world maps as well as the connected world of the fifteenth century.

► C5. 4/28/2012, 1:30 p.m. - 4:00 p.m., B153 (ECC)

Modern Asian Visual Cultures in the World: Exceptions or New Rules?

- Organizer: Atsuko UKAI (University of Tokyo, Japan)

- Chair: Miki SUGIURA (Tokyo International University, Japan)

(1) Yuki TERADA (University of Tokyo, Japan)

“Reflections on the Museum Buildings in Iran since the 1960s: Behind the History of Visual Culture”

: Study of the history of Art in Iran is prone to various categorizations and it is often labeled as “non-Western”, “Islamic”, and/or “Middle Eastern”. On the contrary, this presentation not only questions these categories as being conceptual rather than geographical, but also examines the way “Iran” as a unified identity was constructed rather than depending on it. It is often explained that the Modern Art movement in Iran started around the 1940s was influenced by the style of Modern Art developed in European countries, but later during the 1960s, elements which are “specific” and “local” became to be emphasized in order to achieve the unique quality which is independent from the influence from outside. Although this explanation partly reflects the historical reality, this presentation argues the necessity to highlight why this type of explanation gained its validity by focusing the roles of museum buildings. Firstly, existing ways of understanding Art in Iran are reviewed and the problems of those explanations are pointed out. Secondly, by illustrating the complementary relation between the making of museum and the construction of historical narrative, the process in which Iranian Art and International Art came to be placed in juxtaposition is introduced. Thirdly, this presentation aims to go further and carefully observe the socio-political circumstances in Iran which operated behind. It then concludes that the recognition of “locality” through diversification is not specific to the case of Iran but also found in global Art scene where different levels of actors interact.

(2) Atsuko UKAI (University of Tokyo, Japan)

“Rethinking ‘Japonisme’: Problematic of Cross-Cultural Study from a Global Historical Point of View”

: My study is based on the collection of a French collector which includes some objet d'art from China, Vietnam and Thailand, one question arose as to why it is called Japonisme and not Asianism? Whereas the Art from the Far East was collected in Europe with enthusiasm, it is interesting to notice how the Meiji Government has made attempts to sell their “Art” as “The Japanese Art” which should represent Asian Art.

This paper focuses on the Japonisme movement in history of art at the end of the 19th century and the study of Japonisme in our days. The Japonisme phenomenon is well known as it's Ukiyoe motifs and Japanese Objects represented in works of “Western” artists. The study of

Japonisme mainly in Japan and France tried to clarify the source of each artist's inspiration on the paintings and also on the industrial arts such as glass work, ceramic wear and clothes. Despite the attempt of analysis on "Japanese aesthetics" applications, the argument of this study ended between two imaginary societies "The Occident versus non Occident" for the last two decades. Thus this study tends to insist "the influence of Japan" on the "Occidental Art."

The framework for my research on the study of Japonisme was forever changed by an exhibition at the Shanghai World Expo. As I relate this personal experience, I shall present the problematic aspects of cross-cultural studies' narrative regarding influence exerted by "the East" on "the West". While reporting on my current work, I also wish to contribute pointing out the direction of future research for exploring the links between art history, politics, and society as illuminated by the creation of "things Japanese".

(3) Olivier KRISCHER (*Art Asia Pacific*, Hong Kong)

“Hayasaki Kokichi: Situating Modern Japan’s Aesthetic Encounter with China in the World”

: It is still typical to consider “cross-cultural” research from the perspective of East and West, such as Asian and European relations, despite the many different cultural experiences within each of these nominal regions.

This paper is more interested in showing the historical negotiation of differences within modern intra-Asian relations, taking art as a facet of modern China-Japan relations. The paper focuses on the little-known Japanese artist and art consultant Hayasaki Kōkichi, who lived and traveled in China many times around the turn of the 20th century. Hayasaki is significant for his behind the scenes role in the acquisition of numerous art objects for private and museum collections of Asian art, at first in Japan, and then in the United States—particularly very old examples of Chinese Buddhist stone sculptures. He worked closely with his mentor, the illustrious art writer and educator Okakura Tenshin. Okakura's appointment as curator at the Boston Museum of Fine Arts led to Hayasaki, and other China-based Japanese colleagues becoming officially employed as go-between buyers for this well-known American repository of East-Asian art treasures.

How do we make sense of positions such as East or West in recounting such interrelated histories? Cross-cultural, or even global approaches to art history often remain structured according to a Western versus non-Western methodology. Experiences that differ to the Euramerican canon tend to be incorporated into the existing narrative to enrich it, the result posing as a more “global” history. This may be a necessary step, but is it enough? This paper deals not only with the acquisition of "Chinese" artworks in Japan, during the first period of real-time contact with its influential, quasi-mythical neighbour, China; by presenting a case study of a complex instance within modern East-Asian cultural relations, it also demonstrates how East-West binary divisions of history are better at serving contemporary political strategies, which do not adequately deal with the actual complexities of historical experience—particularly in instances of modernity.

(4) Seunghye SUN (Sungkyunkwan University, Korea)

“French Gazing in Asia: The Humanism of Paul Jacoulet (1896-1960)’s Prints”

: Artists can be more enriched by encountering people in other cultures if they maintain a positive attitude toward the unfamiliarity of other cultures. The French woodblock-print artist, Paul Jacoulet (1896-1960), represented how he set Asian people as his artistic subject matter by means of fusing his French-oriented taste an Asian imagery in the beginning of twentieth century.

By gazing at the Asian people around him and depicting them in his art, Jacoulet overcame an emotional loss that he did not belong to France or to Asia. He spent most of his life in the Asia-Pacific region including Korea, Japan, and Micronesia. Jacoulet was born in Paris, 1896 and at the age of three moved from France to Japan when his father became a lecturer at the School of Foreign Languages of Tokyo (presently Tokyo University of Foreign Studies) in 1899. He visited Paris for a short time, but didn't stay long. In 1920 when he was 24 years old, he worked at the French Embassy in Japan, took private lessons for painting and began his art. He started full- scale creation from the 1930s, and produced his major works from the 1930s to 1950s.

Jacoulet is especially connected to Korea. His mother, Jeanne Jacoulet lived in Korea. She remarried a medical doctor, Nakamura Hiroshi (1890-1974, also geographer) at the Gyeongseong Imperial University (presently Seoul National University) in 1929 and 1931. In order to see his mother, Paul Jacoulet visited Korea several times in the 1930s. With great affection towards Korea where his mother was living, he made a number of works with Korea as the subject matter. 'Paul Jacoulet's Woodblock Print Exhibition' was actually held in the Mitsukoshi Department Store (presently Shinsegae Department Store) in Seoul in 1934.

Jacoulet's works are based on the form of Japanese multicolored woodblock prints called ukiyo-e. Jacoulet's works portray the people of Korea, Japan, China, and Micronesia through the eyes of a oversee Frenchman in the early 20th century. He carefully depicted the people from his life-world with neat lines and brilliant colors: Japan, his place of permanent residence, Korea, where his mother lived, China, a country of splendor, and lastly, Micronesia where he looked for butterflies. His works transcend nationalities and include a sense of philanthropy, observing people through gentle eyes.

▶ C6. 4/28/2012, 1:30 p.m. - 4:00 p.m., B151(ECC)

Representation of Asia and Contractual Experience: History and Photography

- Chair: Seung Eun OH(Hansung University, Korea)

(1) Xupeng ZHANG (Chinese Academy of Social Sciences, China)

“Postmodernism, Postcolonialism and the Question of Chinese Modernity”

: Postmodernism's critique of modernity raises an alternative perspective to understand the modern times. And it is also helpful to reveal the contradiction and absurdity of modernity. With this critique, one can reflect modernity and release its latent rational energy, as will lead to the reconstruction of modernity.

Although China does not meet a real postmodern situation as the west does, it really encounters many postmodern phenomena in the realm of literature, art, film and even historiography. For some Chinese scholars, modernity is a phenomenon originated from the west. They criticize the westernization nature of Chinese modernity. But the critical theory that they used is not traditionalism but postmodernism, to be accurate, postcolonialism.

This paper analyses the nature and characteristics of the modernity-critics in China, pointing out that they are best called postcolonialists, because the theory they used to critique Chinese modernity is not from Chinese tradition but from west academia. As a consequence, the west, in the deepest part of their minds, is still a model to learn from. Although they cannot find a good way to solve the issue of Chinese modernity, their attitudes to an alternative modernity is really illuminating and constructive.

For breaking away from this dilemma, one should demolish the either/or theoretical frame and realize the tension between universality and particularity in modernity on one hand. And one should use the constructional experience of postmodernism to try to fulfill the liberal function of modernity on the other hand.

(2) Young-Suk LEE (Gwangju University, Korea)

“Arnold Toynbee and China”

: In 1929 Arnold Toynbee travelled around some Asian countries for six months. His itinerary from Turkey to China and Japan was very long. He contributed a series of travel essays to famous magazines such as the Atlantic Monthly, the Contemporary Review and the Economist. After his return to England, Toynbee collected the essays and published a travel book named A Journey to China (1930), which especially focused on Chinese culture and its political situation related with Japan.

Before and after his travel, he was planning A Study of History. In fact, among 10 volumes of his works, the first three volumes was published in 1934, and the next three ones in 1939, and the

rest published in 1954. At first, his books were not well-known to the educated readers and scholars. His view and perspective of history did not attract historians' interests because his method of historical studies was very different from that of other historians at the time. Only after the publication of D. C. Somerville's abridgement of the first six volumes, he became popular among English and American readers. But in the academic world, several specialists criticized Toynbee's views and interpretations. As a result, he did not receive any strong attention from specialists and historians.

But nowadays Toynbee is regarded as a pioneer of the world history study and movement. Many world historians are trying to re-interpret his works on world history. Here, his Asian travel covered broad regions which were deeply related to Asian civilizations that later he analyzed in his works. His travel would help for him to plan and write his works.

The purpose of this paper is to investigate his impressions on Chinese culture and situation in his travel essays, and to compare them with his views on Chinese civilization in *A Study of History*. In doing so, it would be possible to ascertain whether there were some differences between his views and impressions on China in the travel book and his interpretation of Chinese civilization in *A Study of History* or not.

(3) Ataulloh Bogdan KOPANSKI (International Islamic University Malaysia, Malaysia)

“The Asians Hand-Colored and in Sepia: The Pacific Rim and Indian Subcontinent in the Colonial Photography of the 19th Century”

: Walter Lippman wrote in his *Public Opinion* (1922) that ‘one picture is equal of one thousand words.’ Until 1839 CE, i.e., the year which separates the pre-daguerreotype centuries from the Age of Photography, all *imagines mundi et homini* had been manually depicted as supportive illustrations and decorum of stories printed as books. These *picturae* profoundly shaped historical and cultural imagination of many educated and illiterate peoples, especially in the Christian Occident, after Gutenberg's revolution. But with invention of the photography in the West, new more realistic pictures and portraits of men and women became dominant facsimiles of social, religious and economic life. For sure, in the initial stages of the Industrial Revolution, the photographer and the painter, (often the same person) closely cooperated in the craft of depiction of the world. The clash of historicity and subrealism of photographic scenes is fundament of the author's commentary and pondering on reviewed photographs of ‘colonialized’, colonial and colonized Asia. The field and studio images of the “exotic Orient” are not only mirrors of the colonialist zeitgeist but also gruesome documents of human cruelty, atrocities, war crimes and barbaric executions.

► C7. 4/28/2012, 1:30 p.m. - 4:00 p.m., B130 (ECC)

Food Ethics and the Problems of Motivation: A Cultural Dialogue

- Organizer: Raymond ANTHONY (University of Alaska Anchorage, USA)

- Chair: Shin KIM (Hankuk University of Foreign Studies, Korea)

(1) Raymond ANTHONY (University of Alaska Anchorage, USA)

“Wide Reflective Equilibrium and the Ethics of Food Consumption”

: Norman Daniels (1996) suggests a method of deliberation, namely wide reflective equilibrium (WRE), that aims to produce coherence among conflicting sets of beliefs held by a moral agent. The sets include “(a) a set of considered moral judgments, (b) a set of moral principles, and (c) a set of relevant (scientific and philosophical) background theories.” Here, I explore the promise and shortcomings of employing WRE to moderate transference of responsibility issues among consumers that have emerged as a result of the industrial food complex. Food ethics issues are a species of “wicked problems.” They seem intractable by nature and breed error, ignorance, confusion, and learned helplessness. After delineating motivational impediments to public engagement with the food system, I discuss how WRE might be employed to meet the challenges associated with animal

agriculture within the context of deliberative democracy. In particular, I suggest how WRE might be applied to respond to both our evolving relationship with farm animal welfare and social, economic and environmental sustainability concerns. Implications for personal morality and public policy are discussed.

(2) Kwon Jong YOO (Chung-Ang University, Korea)

“On the Historical Background of Korea’s Food Culture and Its Meaning”

: Now many Korean specialists are trying to internationalize Korean traditional foods very eagerly. Korean foods have been developed and elaborated for a long time and hence it is sure that the history of Korean foods culture can show a typical and unique context of its own. ‘Food culture’ means not only the food recipe or cookery alone but also style of eating them, including many kinds of rituals or table manners. The food culture has so wide a range that has to be studied from so many fields of sciences. Cookery includes sources of foods, how to choose them, how to cook them, and so on. The style of eating keeps relationships of a family and social life, which naturally implicate politics and ethics. Therefore, it is natural that a food culture of any nation includes some complex meanings, for example, personal health and harmony of a family, and order of politics or ethics.

From the viewpoint of history, Korean food culture should be a good source of scientific study, because it implicates, in its inside, the complex ways of Korean’s typical life. Especially for the time of Chosun Korea Neo-Confucianism had constructed a Confucian style of food culture and its influence on to the contemporary Korean’s culture must be so absolute. The influence might be on the family relationship and social relationship as well as cookery. This study will focus on analysis of the historical back ground of Korean’s food culture and on evaluation of its meaning and value. The historical background will be limited within the era of Chosun Korea and sources of the study will be taken from many books which recorded foods (recipe) and Confucian manners or rituals. And on the ground of the analyses of foods and manners or rituals, the Korean’s sense or standard of value of foods and the political and ethical implications will be discussed.

(3) Doug RYAN (University of Alaska Anchorage, USA)

“Moral Judgment, Food Ethics and Future Generations”

: Important philosophical questions lie at the intersection of metaethics and environmental issues like sustainable food production. These questions have not received as much sustained discussion they deserve. Two metaethical questions about moral thought that have loomed large in metaethics during the last two decades. First, what function does the practice of moral judgment play? (Blackburn 1998; Campbell 2007; Smith 1994) Second, how are moral judgments related to our reasons for action and our decisions to act on those reasons? (Gibbard 2003; Thomson 2008, pp. 125-164). This paper argues that the most influential answers to these metaethical questions challenge us to rethink the ways in which we describe our obligations to future generations. Our obligations to future people are often discussed in abstraction from the ways we actually think about how to live. An unfortunate consequence of this is that many of us fail to feel their pull. Food ethics and especially sustainable food production gives us a way to tease out the plausibility of some of our metaethical commitments. This paper argues that recent metaethics provides better ways to describe our obligations to future generations, and to rethink the ways in which we should feed the world, ways that harmonize with our ordinary patterns of moral thinking.

► C8. 4/28/2012, 1:30 p.m. - 4:00 p.m., B132 (ECC)

Teaching Asian History in the 19th Century: Practices in High Schools in Japan

- Organizer: Osamu SAWANO (Kanagawa Prefectural Daishi High School, Japan)
- Co-Organizer: Isao ISHIBASHI (Kanagawa Prefectural Fujisawa Sohgo High School, Japan)
- Chair: Kristine DENNEHY (California State University, Fullerton, USA)

(1) Motoshige KANDA (Kamakura Gakuen High School, Japan)

“South Asia in the 19th Century”

: In contemporary Japan, I'm afraid, the perception of South Asia, especially of India, is totally out-of-date. The popular perception seems to be something like the prejudice on Japan that “There are still samurais sticking swords in their belt”. This is the very topic of this presentation.

The conventional teaching in Japan tells much about Mahatma Gandhi. Of course he left many deeds to be praised. Nevertheless, we cannot attribute the independence of India (even when we argue about the republic of India) simply to his achievements, because more various thoughts and actions contributed to the independence. British colonization is usually explained as follows: “India, once a great empire, declined due to its internal weakness. Therefore the expansion of European Powers became inevitable”. Now we know that such an explanation is too simplistic.

In recent years, the presence of South Asia became felt more, mainly thanks to the economic development of India. Then, how should we teach its history so that students themselves can create appropriate images of South Asia? It is the diverse historical experiences that shaped modern India and South Asia. For this reason, my lectures are designed to introduce the historical experiences of 19th century India from various angles. Through the very diversity, students are expected to understand South Asia as a distinctive region.

(2) Yasuto SHIBA (Toin Gakuen High School, Japan)

“West Asia in the 19th Century: An Attempt to Overcome the Orientalism”

: In the classroom of World History in Japanese high schools, how is West Asia (Middle East) in the 19th century treated? Teachers and students still tend to perceive it as a passive and uniformed region, without wiping out the conventional image derived from the “Orientalism”, an ideology of European and American Powers. This presentation aims at introducing an attempt in Japan to free ourselves of the Orientalism by regarding West Asia in the 19th century from the viewpoint of the local people. Through the study of it, high school students are expected to become aware of the multilayered nature of the history.

West Asia in this period did suffer the Great Games between Russia and England, and later the expansionism of German. Yet, many countries maintained independence, therefore could “react” against the “Western Impacts”. From this period on, a number of active reforms for modernization were put in force.

It is also noteworthy that “Turkish”, “Iranian” and “Arabic” ethnic integrations had already been formed respectively by the 19th century. Nationalist movements against imperialism and feudal systems after the 19th century developed in these frameworks. Combining these with the common feature of Islam, they could cope with the “Western Impacts” in flexible and diverse ways.

(3) Hiroshi SASAGAWA (Tennoji Senior High School Attached to Osaka Kyoiku University, Japan)

“Manchester Never Imitated Osaka: Similarities and Differences of Cotton Industry between Japan and England”

: Since long, the Industrial Revolution have been taught in Japanese high schools with the conventional explanation that Europe realized the Industrial Revolution or the Industrialization because it had already advanced, and non-European areas, including Asia, couldn't realize the industrial Revolution due to their backwardness. After the World-System analysis of Immanuel Wallerstein was introduced, however, such a naïve explanation is gradually disappearing. England did not realize the Industrial Revolution totally on its own resources. Rather, it stood on the sacrifice of the colonies and dependent regions which were underdeveloped by Europeans.

Yet, students' preoccupation is deep-rooted in that they believe Europe had already been more advanced than Asia in the early modern era. In order to upset such a preoccupation, I tried to make students compare Europe and East Asia during the 17th to 18th centuries in my classroom. From the viewpoint of Global History, I suggested two points: (1) In the case of cotton industry, for instance, Japan could supply its own need of raw cotton, so Japan could enforce the seclusion policy. On the other hand, England couldn't help but trade with Asia in order to obtain cotton fabrics. In the

process of import substitution, the Industrial Revolution started. Then, is it logical to judge East Asia had already fallen behind? Did East Asia really need industrialization like England? (2) The living standard in the lower Yangtze region in the early modern era was not lower than that in England, while the latter had more favored geographic position to obtain resources indispensable for industrialization (iron and coal). Do these facts lead to a conclusion that Europe was superior and Asia was inferior?

This experiment stimulated further study of students on the Industrial Revolution from global viewpoints rather than conventional Euro-centric viewpoint.

(4) Seiji GOTO (Hiyoshigaoka High School, Japan)

“The Changing International Relationship in 19th Century East Asia: Conflicts between Tradition and Modernity”

: High school textbooks in Japan of World History have been drastically rewritten in recent years. It reflects recent achievements of historical research, and the paradigm shift of contemporary world due to such changes as the end of the Cold War and the rapid globalization. The new historiography in high school textbooks derives from the interests in such things as (1) the connections between various regions in the world, (2) maritime rather than inland history, and (3) global history rather than national histories.

This report shows my intentions and topics in my teaching of the modern history of East Asia in the classroom of World History. The major ones are: (1) To teach it beyond the framework of national histories, (2) To trace the change of international relations from the comparative viewpoint among Japan, Korea, and China, focusing on the conflict between tradition and modernity, and (3) To seek hints for the discussion on future relationship among these three countries from the revision of modernity in East Asia.

I also would like to introduce the outline of my teaching on East Asia in the late 19th century. (1) The China-centric framework of East Asian international relationship became unstable with the expansion of European and American Powers, because the latter caused collisions between the traditional tributary system and European system of treaties among sovereign states. (2) Japan adapted itself to the European standard quickly, while China and Korea were situated in a dual structure between the tributary system and the treaty system. (3) East Asian history in this period was shaped by the multi-lateral interactions among countries and regions against the background of global trends, in which the interests of European Powers entangled.

- Commentator: Minkyu KIM (Northeast Asian History Foundation, Korea)

Afternoon Break 4:00 p.m. - 4:30 p.m.

SESSION D.

4/28/2012, 4:30 p.m. – 7:00 p.m.

► **D1. 4/28/2012, 4:30 p.m. - 7:00 p.m., B161 (ECC)**

Commercial Networks in Premodern Asia and Transformations of Material Culture: Commodities in Everyday Life

- Organizer: Kayoko FUJITA (Ritsumeikan Asia Pacific University, Japan)

- Chair: Anthony REID (Australian National University, Australia)

(1) Shinji YAMAUCHI (Kobe Women's University, Japan)

“Global Distribution of Japanese Sulfur and World History from the 10th to the 16th Centuries”

: The purpose of this paper is to examine an aspect of the linkage between Japanese history and world history by tracing the transition of global distribution of Japanese sulfur from the 10th to the 16th centuries. The export of Japanese sulfur to China has begun through Japan-Song trade from the end of the 10th century. In Song China, sulfur was mainly used as one of the basic ingredients for the manufacture of gunpowder. In addition, Song China extensively imported sulfur through maritime trade from Southeast Asia and West Asia as well as from Japan. The reason why the sulfur distribution network that formed in maritime Asia centered on China is that the Song practically monopolized the technology of gunpowder production. I would like to name this extensive network of routes for the distribution of sulfur the ‘Sulfur Road’. The structure of this “Sulfur Road” trade network gradually changed after 14th century, however. In this paper, I would like to focus attention on the transformation of the ‘Sulfur Road’ during the 14th to the 16th centuries.

(2) Richard von GLAHN (University of California, Los Angeles, USA)

“The Yongle/Eiraku Coin and Changes in Monetary Preferences in East Asia in the 15th-16th Centuries”

: In the twelfth and thirteenth centuries massive quantities of bronze coin issued by the Song dynasty (960-1276) were exported to neighboring countries, and Song coin became the de facto monetary standard in Japan, Vietnam, and Java. During the Ming dynasty (1368-1644) demand for Chinese coin within maritime East Asia remained high, but the Ming abruptly suspended the minting of new bronze coin in the 1430s. Coins issued under the names of the Hongwu 洪武 (r. 1368-98) and Yongle 永樂 (r. 1402-25) emperors were the principal import cargo of official Japanese tribute missions throughout the fifteenth century, and substantial quantities of Chinese coin were also imported surreptitiously into Japan via the Ryūkyū kingdom, the hub of the East Asian maritime trade network at this time. The growing scarcity of standard Ming coin provoked a monetary crisis in Japan, however. By the end of the fifteenth century Japan had become divided into a number of distinct monetary regions, each with its own prevailing monetary preferences. Most strikingly, the daimyō in the peripheral domains of eastern Japan adopted the Yongle (known in Japanese as Eiraku) coin as their monetary standard, while in the more commercially developed regions of western Japan the Eiraku coin was treated as substandard coin (bitasen) and subjected to heavy discounting, if not shunned altogether.

Based on both documentary and archaeological evidence, this paper examines the different demand preferences for the Yongle/Eiraku coin both within Japan and throughout the wider network of monetary circulation in East Asia, including China, Japan, Ryūkyū, and Vietnam. Differences in the valuation of the Yongle/Eiraku coin will be assessed in terms of variations in the physical qualities of coins, the effectiveness of the state's monetary authority, the demand structure for money in local markets, and international trade flows.

(3) Hanna UCHINO and Masashi OKADA (Osaka University, Japan)

“The Trade in Vietnamese Cinnamon and the Circulation of Herbs in Japan during from the 17th to the 19th Centuries”

: The history of cinnamon has run in parallel with that of the herbal medicine. According to notices repeated in herbal medical texts since ancient times, cinnamon is one of the most efficacious herbs for inducing perspiration. In the East Asian traditional medicine field, Vietnamese cinnamon (especially

Tonkin cinnamon) is esteemed as being of the highest grade. Therefore, Vietnamese cinnamon frequently was used as a royal gift.

From the 14th century to the middle of the 17th century, Europeans widely used Asian spices and herbs and imported cinnamon from Southeast Asia. However, after the middle of the 17th century, the volume of cinnamon imports to Europe decreased sharply, and the international market for cinnamon shifted from Europe to East Asia.

Cinnamon was also treasured in Japan. Historical records show that the Tokugawa government continuously imported Vietnamese cinnamon of the highest grade as gifts for the shogun as well as one of the common grade for the growing market of medicinal herbs. Because of the high prices cinnamon commanded among East Asian consumers, the Vietnamese government began to manage production and distribution of cinnamon. This led to the rising quality and reputation of Vietnamese cinnamon.

In this presentation, I will examine how the trade shift from European spice market to East Asian herbal market, especially Japan in great demand for Tonkin cinnamon, had an impact on the local political situation as well as the cultural meaning of the product in Vietnam.

(4) Kayoko FUJITA (Ritsumeikan Asia Pacific University, Japan)

“The Maritime Trade in Daily Foods by Europeans and Chinese Merchants and Its Effects on Consumption: The Case of Japan from the 16th to the 19th Centuries”

: Food remains a relatively untouched research field in the study of maritime Asian history. In the study of Japan’s foreign relations, for example, the export of dried marine food products from Nagasaki to China has received scholarly attention because of its prominence in Japan’s export trade and its economic impact on production areas. We also possess a large number of records of imports/exports of food (e.g., rice, wheat, bread, meat, preserved foods, and alcoholic beverages) on a smaller scale from/to the port city of Nagasaki. But a methodological discussion of the ways in which we can effectively incorporate these accounts of the production, distribution, and consumption of foodstuffs into world/global history studies still needs to be conducted.

The port city of Nagasaki offers a unique vantage point for examining cross-cultural interactions through food. The Tokugawa government strictly regulated contact between foreigners and locals, yet the consumption pattern of the Japanese population in Nagasaki was very different from other parts of the Japanese archipelago. Both documentary and archaeological evidence show that meat eating and the use of western tableware (at least in the household of local officials who had easy access to Chinese and Dutch traders) were common practices in this town. At the same time, the daily meals of the Hollanders of the Dutch East India Company on Deshima were very much affected by local ingredients and cookery.

This paper examines the variations in the demand for foodstuffs among foreign traders (e.g., the Portuguese, the Chinese, and the Dutch), the locals in Nagasaki, and consumers in external export markets, based primarily on the archival records of Dutch and Chinese traders. It also aims to investigate to what extent the consumption of exotic comestibles did or did not contribute to the transformation of their consumption patterns and social life.

- Commentator: Anthony REID (Australian National University, Australia)

► D2. 4/28/2012, 4:30 p.m. - 7:00 p.m., B151 (ECC)

US Constitutionalism in Asia

- Organizer: Songho HA (University of Alaska Anchorage, USA)

- Chair: Jeonguk KIM (Korea University, Korea)

(1) Thomas H. COX (Sam Houston State University, USA)

“The Founding Fathers in the Middle Kingdom: Teaching the U.S. Constitution in Chinese Higher Education”

: Although both the People’s Republic of China and The United States were created in the wake of revolutions, they chose very different constitutional paths in their formative years. The Chinese Constitution of 1949 relied heavily on statements of political philosophy and economic rights whereas the U.S. Constitution of 1787 featured federalism, balancing of governmental powers, and statement of political rights. Both nations’ educational systems have furthermore dedicated significant time and resources inculcating their students as to the constitutional values of their respective country. Significant challenges therefore exist for American professors teaching U.S. constitutional history in Chinese universities. Nevertheless, while serving as a visiting Fulbright scholar at Northeast Normal University in Changchun China during the 2009-2010 academic year I found several strategies which made teaching U.S. constitutional history to Chinese students both effective and meaningful. For instance, mapping out the legal culture of late eighteenth century British North American culture provided my students with an understanding of the complex world the American founding generation functioned in. By likewise comparing and contrasting documents from this period such as the Albany Plan of Union, Declaration of Independence, Articles of Confederation, and Constitution my students came to understand the very real constitutional paths which the young American nation might have taken. Finally, by having students argue the pros and cons of landmark U.S. Supreme Court cases my students gained critical understanding of how courts were used in American history as forums for the resolution of deep seated social issues. By making the past relevant and meaningful to the daily lives of my students I helped them to better understand American attitudes towards constitutionalism, politics, and the rule of law.

(2) Songho HA (University of Alaska Anchorage, USA)

“US Constitution in the Land of the Morning Calm: Teaching the American Constitution in South Korea”

: In this paper, I discuss my experience of teaching the US Constitution to Korean students in South Korea. As a point of reference, I use my experiences of teaching the US Constitution to American students. Following are the conclusions from my teaching experiences in Korea. First, Korean students were more interested in learning specific aspects of the US Constitution, including its underlying principles, than American students were, because Korean students find the topic new, thus more exciting. On the other hand, most American students tended to think of the topic of the US Constitution as too familiar to be attractive. Second, by the same token, Korean students were very unfamiliar with the basic structure of the American Constitution and various principles undergirding the American Constitution. Third, I thus had to immerse Korean students in American history and culture before teaching the US Constitution, and eventually showed how intimately the US Constitution is integrated not just with the American political system, but with the American society, economy, and culture. Fourth, I argue that education about the US Constitution and American history can make Korean people better understand American society and people. Finally, study of the US Constitution is a way for Korean people to better understand themselves as well, because many aspects of Korean politics, economy, and society are influenced by American models that are based on the American Constitution. In this sense, teaching the American Constitution to Korean students is also teaching them about themselves.

(3) Donglai REN (Nanjing University, China)

“The US Constitutionalism in the Chinese Eyes: Taking Three Newly-Published Books As Example”

: In later 1990s, in the context of marketization, rule of law has become a goal of Chinese modernization. This new reality leads the scholars pay more attention on the constitutionalism, naturally, US constitutionalism has been taken as an important reference. The second wave of

Chinese interests in understanding US Constitution arrived at the turning of the century. It could be witnessed in the three newly published books. They are: *Principle and Compromises: the Spirit and Practice of American Constitution* (by Wangxi, 2000 , 2005) , *US Constitution* (by Zhangqianfan, 2000 , 2011) , and *US Constitutional Experience:25 Milestone Cases which Shaped the Modern America* (by Ren Donglai and Chenwei, 2004, 2005)

Three works shared many similarities, they are authored by professors who has been trained in US, comprehensive survey rather than monograph, based on serious research, reviewed by peers very positively, and sold quite well. At least, more than 50 000 copies were sold. Still there is different focus and targeting of three books: As to scholarship, *Principle and Compromises* is best one among three. It targets academicians with excellent research. *US Constitution* is a text book for law student, looks very professional, detailed analysis of constitutional doctrines. *US Constitutional Experience* aims to a broader audience, particularly legal students and professional with format of storytelling, so it is the most popular one among the three.

The authors' purposes are not only satisfied for their intellectual curiosity, but also for two practical purposes: Contributing their knowledge to engage in promotion of constitutionalism and rule of law in China, and promotion of the mutual understanding of our two great nations. Though the topic of three books completely concentrated on the American constitutional issues, the Chinese audience can easily find out the descriptions and analysis often with a strong so-called "Chinese concern". Fortunately or unfortunately, the "Chinese concern" determined the author's choosing cases, analyzing the legislations and court decisions, overall valuation of US Constitutionalism, and even tune of descriptions,. They seem always to sympathize with the weak and individuals when case involves the individual against the government. Furthermore, the role of the judiciary maybe is overestimated and credited more than it should be preserved. "The Chinese concern" also led the authors ignore the important US constitutional issue such as affirmative entitlement in modern welfare state, which are too complicated and strange to be interesting to the Chinese readers.

It is little surprised that all authors are not genuine law professor, i.e. they didn't get their law degree. Prof. Wang and Ren are historians, though Prof. Zhang is a professor at Beijing University Law School, he is a political scientist. So in the legal professional's mind, perhaps these works are not sufficient professional. However, one should be reminded that the field of constitutionalism is a truly multi-discipline where the historian and political scientist can contribute significantly.

►D3. 4/28/2012, 4:30 p.m. - 7:00 p.m., B137 (ECC)

Modernization in Asia and "Political Space"

- Organizer: Atsushi GOTO (Osaka University, Japan)

- Chair: James WARREN (Murdoch University, Australia)

(1) Kiyohiko HASEBE (Japan Society for the Promotion of Science, Japan)

"The Process of Political Decision in the Ottoman Empire during the Tanzimat Period (1839-1876)"

: "Political space" in the Ottoman Empire (ca.1300-1922) had an extreme diversity. Even if we limit to Istanbul, the capital of the Empire from "early modern age" to "modern age", diversities in palaces, Sublime Porte, advisory panels of Sublime Porte, Ministry of Finance, Council of the Military Affair, other ministries and various councils and so on, show diverse color. Moreover, these organizations were not only entrusted with political affairs but also given responsibilities of the administration, legislation, and some times, judiciary administration. Considering the "Modernization" process of all these institutions would be very difficult, hence in this presentation I would rather prefer to discuss the process of political decision in the Tanzimat period (1839-1876) in which many reforms had been carried out, and compare other areas with it to find out some "similarities".

The characteristics of policy making of Tanzimat period lie in the advisory panels of Sublime Porte i.e. Supreme Council of Judicial Ordinances (Meclis-i Vâlâ) and its succession Council

of State (Şûrâ-yı Devlet). Of course, the Grand Vezir used to submit his ideas to the Sultan directly, but in some matters he ordered discussion to such advisory panels. Here, we must pay attention that earlier, only Muslims were eligible for the membership of such councils, but later on non-Muslims were also allowed to join. Such reforms were brought by the Gülhane Decree (1839) and Reform Decree (1856) that provided legal equality between Muslims and non-Muslims. In this paper, I would like to discuss the participation of non-Muslims in the process of political decision.

What kind of influence did this drastic change to ensure the equality of Muslims and non-Muslims, leave on the process of political decision in the Ottoman Empire? Such question would be more fruitful if we carry out a comparative study; comparison with Japan in Meiji period which reorganized feudal order and Qing dynasty that has people of various “nation” like the Ottoman Empire.

(2) Hiroshi KAWAGUCHI (Nagoya University, Japan)

“Politics and the ‘Political Space’ in Siam during the Early *Rattanakosin* Period (1782-1868)”

: This paper attempts to examine the political system as well as the political order in Siam from the late eighteenth to the early nineteenth century, and would also try to find out the changes brought in them during the mid-nineteenth century by the Western treaty system.

During the early Rattanakosin dynasty (1782–1868), the Siamese government distinguished between its relations with the equivalent states of China and Vietnam and with tributary countries, for example, Cambodia, Chiangmai, and Luang Prabang. The Siamese kings considered their relations with China and Vietnam as friendly and exchanged royal letters with their emperors. The royal letters from China and Vietnam were received and translated to Thai by officials of the Phraklang (the Ministry of Port Affairs) and the Alak (the Department of Royal Scribes) and subsequently communicated to the king by reading them out at the palace. At first, Siam had a similar manner of dealing with both treaties with the West and such royal letters.

Meanwhile, Siam’s relation with the tributary countries was an extension of the provincial administration. The ministers of Mahattai and Kalahom, who were in charge of the provincial administration, exchanged official documents with the tributary countries. The documents were handled by the officials of these ministries and communicated to the king as per the necessity.

The Franco-Cambodian Treaty of 1863 changed the existing political order and system. Through the treaty, Cambodia broke away from Siamese suzerainty and became a French protectorate. In an attempt to maintain Cambodia as a tributary country, Caophraya Sisuriyawong, the minister of Kalahom, negotiated with the French to conclude a new treaty and dealt with Cambodian affairs. Although King Mongkut (r. 1851–1868) intended to involve politics directly, in reality, Caophraya Sisuriyawong came to play a very significant role in both internal and external policies, which had hitherto been divided among ministers.

(3) Atsushi GOTO (Osaka University, Japan)

“The Tokugawa Shogunate Policy and ‘Political Space’”

: It was since the latter half of the 18th century that the Tokugawa Shogunate had been asked for commercial relation by western countries. This paper focuses on the foreign policy making system of the Tokugawa Shogunate from late 18th century, and tries to find out that how it changed due to the “Western Impact”.

In those days, the foreign policy was fundamentally decided as, (1)Ro-ju, the top Shogunete’s officials, had consultation with San-Bugyo, that comprised of principal officials, (2)after getting reports from San-Bugyo, members of Ro-ju discussed and prepared a policy, and sent it for approval, (3) then finally Shogun approved it, although it was a formal approval. After the Opium War (1840-42), San-Bugyo was replaced by Kaibou-kakari, which comprised of specialists on the coastal defense.

In 1853, the East Indian squadron came to Edo bay, which caused a drastic change of “Political Space” of (in) the Tokugawa Shogunate. Ro-ju did not know how to deal with such an unprecedented crisis as large men-of-war had reached to the vicinity of Edo castle. They called for a

meeting of all Daimyos or feudal lords from all over Japan, which was also an unprecedented example.

After this consultation, the influence of Daimyo increased and many of them started asking openly to the Shogunate for political reforms. Therefore, the Tokugawa Shogunate had had to face such difficult challenges from both Western Powers and Daimyos. Failing to meet up with their demands the authority of Shogunate started collapsing, suddenly. As the power of Tokugawa Shogunate started to weaken, from 1850s to 1860s, many Japanese people including those who had been of the lower class for a long time, worked to make a new political system which would suit to their ideal mode of “modernization”.

(4) Yoshiyuki OTSUBO (Mie University, Japan)

“The Policy Making and ‘Political Space’ in the Late Qing Dynasty”

: The purpose of this presentation is to explore “Policy Space” in the late Qing Dynasty. The focus would be on the foreign policy making process, particularly, its planning, place of discussion and the participants.

After the Opium War II, Qing Dynasty established Zongli Yamen which was the competent authority of foreign policy towards the western countries. This organization has largely been considered to be the first ministry of foreign affairs in modern China. However, Zongli Yamen was different from the modern days Ministry of Foreign Affairs. The structure was same as the Grand Council, the Ministers were basically selected from six Shousho the high authority ministers and Jiro the higher officials, consequently they were not full-time.

We can find a lot of cases that had three stages of policy making, first scheme by prince who played a leading role, Grand Councilors and ministers of Zongli Yamen. The next, an oral report was made to the throne, debated in a meeting during His presence, and then through careful discussions the policy was decided. Consequently, Zongli Yamen expresses a distinct feature of Qing Dynasty, by working as a council system of higher ranked ministers and politics of the throne.

Accordingly, one can find that important consultations were carried out with Emperor (in this case Empress) in the process of deciding foreign policies. In this presentation I will try to explore the process of policy making and also consider their political activity. This presentation is expected to offer key to understand the distinct features and the changes that took place in the process of foreign policy making during Qing Dynasty that was having confrontation with “Western Modern”.

- Commentator: Sunwoo LEE (Osaka University, Japan)

►D4. 4/28/2012, 4:30 p.m. - 7:00 p.m., B159 (ECC)

Central Government and Local Rule in Medieval East Asian “Charter Polities”

- Organizer: Shiro MOMOKI (Osaka University, Japan)

- Chair: Insun YU (Seoul National University, Korea)

(1) Le Huy PHAM (Vietnam National University, Hanoi, Vietnam)

“On Some *Jimi* Provinces from the Tang Dynasty to the Ly Dynasty during the 9th-11th Century”

: In the winter of 2002, the basal architecture of a complex of palaces and terraces, accompanied with various relics and artifacts, was revealed by excavation in the center of Hanoi City, at the 18 Hoang Dieu site. Vietnamese archaeologists and historians confirmed that this site was the central sector of the Imperial Citadel of Thang Long, belonging to the Ly, Tran, Early Le, Mac, and Restored Le Dynasties from the 11th–18th centuries, and also the central sector of the Citadel of Hanoi belonging to the Nguyen Dynasty in the 19th century. This site was also proved to be a part of the Citadel of

Annan Protectorate (the Citadel of Dai La), which was mostly constructed by the Protector General Gao Pian (高駢、821-887) in the second half of the 9th century.

Beside architectural vestiges, many bricks with Han characters were found among the relics, most of which record the names of army units or provinces that participated in the construction of the Citadel of Dai La or the Imperial Citadel of Thang Long. However, some of them had not been deciphered. From 2011, we had a chance to do research on some of these bricks, and we found one with the name of To Mau province. To Mau (蘇茂) is a province that was established as a jimi province (羈縻州) under the Tang Dynasty, and later became a province of the Ly Dynasty during the 10th–11th century. Focusing on this brick, this paper will use historical documents, especially a document written by a Korean Confucian official, Choe Chiwon (崔致遠, 857-?), to study when and how To Mau was established, and how the Ly Dynasty succeeded to the jimi provinces of the Tang Dynasty and controlled them in the relationship with the Song Dynasty.

(2) Yuki SATO (University of Tokyo, Japan)

“Territorial Rule and the Rule of *Kenmon* in Early Medieval Japan”

: The influence of the Tang-Song transition in the ninth and tenth centuries on ancient Japan has been discussed with regard to the disintegration of the Tang (China) model’s centralized administrative system. However, the territorial rule by the local secretary (zuryō 受領) delegated by the center strengthened from the ninth century. Although Japan systematically introduced the Tang model in the eighth century, this caused a division between the idea of the concentration of power and bureaucratic rule (kuni-gun 國郡 system; administrative districts system) and the reality of the established authority of local officials (gunji 郡司).

In the Tang model introduced in the eighth century, aspects not suitable for the actual situation in Japan declined when foreign pressure decreased. The patron-client relation, which had been restricted by Tang-based centralization, resurfaced since the ninth century. However, a particular aspect of the Tang system was localized and substantialized: the territorial rule by zuryō. Subsequently, local people connected the relation between the Kenmon (權門) (major aristocratic, major temples, etc.) at the capital and the patronage had advanced in rivalry with the strengthening of the territorial rule by zuryō.

This paper discusses the above topic from the legal viewpoint. The political-social change in the ninth and tenth centuries led to the establishment of the principle of jurisdiction based on the patron relation and the principle of jurisdiction based on the territorial rule. Medieval Japanese society was characterized by both decentralization and the concentration of power owing to both the influence of the Tang model and the decline of the Tang Dynasty.

(3) Kang Hahn LEE (Academy of Korean Studies, Korea)

“Changes in the Sub-provincial ‘Mok[牧]’ Units of the Goryeo Local Administrative System: Examination of the Reigns of Kings Chung’seon-wang and Chung’suk-wang in the 14th Century”

: In the 13th and 14th centuries, major changes took place in the lifestyles and thought patterns of the Korean people. The war with the Mongols that continued for almost four decades in the early 13th century left the Korean peninsula in a poor shape. Most of the lands were destroyed, and people were forced out of their home towns. The basic infrastructure for the country’s economic functions was destroyed. Facing such grim reality in the aftermath of the war, the Goryeo government had to devise drastic ways to rebuild the economy, while also rebuilding the government under the constant monitoring of the Yuan imperial officials.

In this situation, events started to unfold in a rather unexpected direction, as the Goryeo kings, who came to harbor not only Korean blood but also Mongol blood, started to find ways of ‘merging’ the Goryeo traditions, Chinese conventions, and also Mongol

customs. They designed some rather unique dynastic institutions, and shaped up their own policies in the areas of politics, economy and culture.

One such effort was the attempt to redesign the local administrative system. It appears that King Chung'seon-wang (1298, 1307-1313) intended to realign major local areas in a new fashion, quite different from the inner workings of the previous local network. Yet it is unclear exactly what kind of function the king intended for this newly aligned local system. It could have easily been for either military defense or political control or efficient taxation.

The primary target of Chung'seon-wang's attempt was the sub-provincial "Mok" units. From the early days of the Goryeo dynasty, there had already been several Mok units, yet some of the Chung'seon-wang's Mok units were new ones, and the Mok-related administrative revisions continued until the end of the Goryeo dynasty. In this article, I intend to find out what motivated King Chung'seon-wang to engage such a reform attempt, what were the supposed functions of the realigned Mok units, and what were the repercussions of such drastic overhaul of the Goryeo local administrative system.

(4) Shiro MOMOKI (Osaka University, Japan)

“Changing Local Administrative Units in Đại Việt under the Trần Dynasty (1226-1400): A Process of Localization of the Tang-Song Modeled Administrative System in an East Asian ‘Charter Polity’”

: This paper attempts to trace the major changes which took place in the system of local administrative units in Đại Việt under the Trần Dynasty, especially in the 14th century. The author is interested in the parallel development of East Asian “Charter polities” (Lieberman 2003, 2009), including Đại Việt, Goryeo and Japan, and how they localized the system of Tang-Song China. Concerning sources, the author tries to exploit inscriptions, many of which became available only recently.

During the Lý Period (1009-1226), the formal centralized administrative system following the Tang (and partly Song) model was in fact maintained with loose personal ties among the kings and local leaders. While a local chief was often appointed as governor of his own locality (the rank of the appointed administrative unit was determined by the appointee's power or prestige), a king's frequent visits to the countryside, a princess's marriage with a local chief (note that, under the bilateral family/kinship system, princesses maintained considerable autonomous power even after marriage) and other factors played crucial roles to create centripetal force. With the threat of the Mongol Empire and the large-scale agricultural reclamation in the lower deltaic regions, however, the Trần Dynasty strengthened its control of local societies through two channels. First, the bureaucratic control of lộ (circuits) on the upper level and xã (communes) on the village level advanced clearly with an expansion of the literati class. Second, Trần princes and princesses (who often enforced endogamy among themselves) often left the capital to management their residences and estates in the countryside, where they sought to establish patron-client relationships with local wealthy families. At the same time, the politico-religious advance of the independent farmer (peasant) class, who would lead the early modern social evolution after the 15th century, was realized through both channels.

►D5. 4/28/2012, 4:30 p.m. - 7:00 p.m., B155 (ECC)

The Evolution of Big History

- Organizer/Chair: David CHRISTIAN (Macquarie University, Australia and Ewha Womans University, Korea)

- (1) David CHRISTIAN (Macquarie University, Australia and Ewha Womans University, Korea)

“Big History in High Schools: The Big History Project”

: Big History surveys the past at all possible scales, from the 13.7 billion year scale of cosmology, to the 4.5 billion year scale of planetary history, to the 100,000 year scale of human history and down to the rapid changes of modern society today. By doing so, it links many different disciplines into a coherent and universal account of the past that can help students find their place in space and time. In 2008, Bill Gates learned about Big History and offered to support the creation of a free online course for High School students. That project is now underway and is called the "Big History Project" [bighistoryproject.com]. This talk will describe the syllabus we are constructing, the projected timeline for testing and revising the syllabus, our hopes for the future of Big History teaching in High Schools.

- (2) Rane JOHNSON (Microsoft Research Connections, USA)

“Chronozoom: A Timeline for Big History”

- (3) Seohyung KIM (Ewha Womans University, Korea)

“Teaching Big History in Korea”

: Big History is historical research on the largest possible scales in both time and space. It expands the beginning of history to the Big Bang, the birth of the Universe, 13.7 billion years ago, and tries to reveal the origin of everything by describing interactions between human beings and the environment, the Earth, and the Universe. Also, big history seeks universality in the Universe beyond human history. It is essential to understand the history of human beings as a whole in order to overcome global problems, such as global warming, nuclear war, and absolute poverty in the global era. Big history emphasizes the large patterns revealed by the fact that human history is only a part of history of the Earth and the Earth's history is also a part of the history of the Universe.

Big History is an approach to history that tries to understand different layers of interactions and the nature of birth of the Universe, the creation of the Earth, the emergence of life and evolution, the appearance of the first human beings and their global migrations, and many other historical events. Also, big history emphasizes convergence between different disciplines, by looking for similarities and commonalities between the histories of human beings, the Earth and the Universe. In this sense, big history is the essence of interdisciplinary research, linking the natural sciences and humanities within a single universal perspective.

In this paper, I will describe big history education in Korea, which is the first country outside the United States and Australia to have participated in the Big History Project. It is very important to understand the importance or necessity of big history education in the situation of education in Korea, and I will investigate the prospect and future of big history in Korean society.

- (4) Yue SUN (Capital Normal University, China)

“Why Is Big History Neglected in China?”

: The Chinese translation of David Christian's Map of Time: An Introduction to Big History came out in 2007. Yet surprisingly, four years later up until now, Big History has been coldly received in China, with one single paper having been published as sort of introduction and response. This stands in sharp contrast to Ray Huang's China: A Macro History, which is also termed Da Lishi, literally “Big History”, eliciting many critical comments. Why is this? This paper proposes several reasons for its cold reception. First, Big History does not solve the problem of uniting historical scholarship, in other words, it still leaves natural history and human history in separate apartments. Second, the natural history part has traditionally been undertaken by (natural) scientists, with many Big History notions elaborated as popular science. Thirdly, history, especially world history, in China occupied itself with significant and practical instead of cosmic concerns. Fourthly, perhaps many historians have not had time to actually read Big History yet. The time lag shows that historical scholarship in China is still safely sealed off from international scholarship. Many simply do not take to heart Big History's

philosophically integrative effort to unite human knowledge and to construct a modern creation myth in a fragmented postmodernist age.

(5) Craig BENJAMIN (Grand Valley State University, USA)

“The Historiography of Big History”

: Big History did not spring from out of some historical vacuum. It is a continuation of the great historiographical tradition of universal history, which in its written form dates back to Classical Greece and Han China, and in its oral form to the earliest human communities. The defining elements of universal history – the oral creation myth, attempts to write a ‘single reckoning of past events’ (as Diodorus Siculus put it), the identification of key themes that run through the confusing morass of world history, and the historicization of science – are at the intellectual heart of Big History today. Like its predecessors, big history uses intensive interdisciplinary research and the most advanced historical and scientific knowledge to unfold the story of the evolution of the cosmos, and of the place of humans within. Because of the extraordinary scientific breakthroughs that have occurred since the 1960s, particularly the discovery of evidence for the Big Bang theory, the solar nebula theory of the formation of stars and solar systems, the principles of plate tectonics, genetic evidence for evolution, and the techniques of radiometric dating, big historians are now equipped with the knowledge and tools to write the most accurate creation story ever devised.

► D6. 4/28/2012, 4:30 p.m. - 7:00 p.m., B136 (ECC)

Transmission of Scientific Knowledge through Asia: Alternative Concepts and Methods

- Organizer: Yoichi ISAHAYA (University of Tokyo, Japan)

- Chair: Ryuto SHIMADA (University of Tokyo, Japan)

(1) Meng JI (Waseda University, Japan)

“Scientific Translation and Lexical Evolution in Early Modern China”

: This paper will offer an empirical investigation of the translation of evolution into early modern Chinese in the nineteenth and early twentieth century. Through the exploration of the wide range of historical materials collected in the database, I intend to identify various competing traditions of translation and the socio-cultural variables that have shaped the assimilation and variation of western evolutionary thoughts within the native Chinese and Japanese knowledge body in the nineteenth century (Wright, 1998; Lackner, 2001). A distinctive feature of this study is the comparative perspectives it develops for the circulation of evolutionary ideas and concepts among different linguistic and cultural systems in China and Japan in the nineteenth century. This involves the comparative study of various important lexicographical works emerged in the intensified crosscultural scientific contacts between China, Japan and the West, such as bilingual and multilingual dictionaries in historical and early modern Chinese, Dutch, English, French, German, Japanese. The comparative study notices that instead of creating new terms and expressions in the Chinese translations of western works, many of these hugely influential early translations involved the deployment of native Chinese lexical elements to facilitate the introduction of evolutionary thoughts and concepts into the Chinese native knowledge body. The cross-cultural scientific exchange in China, as illustrated by the case of the translation of evolution, was therefore an extremely complex historical process which entailed the struggles and conflicts, negotiation and reconciliation among various modes and traditions of thoughts and cultural systems (Wang, 2002). A number of prominent historians (Haneda, 2009; Jameson and Miyoshi, 1998) have noticed the limitations of the diffusionist model of the transmission of modern ideas and concepts from the western centre to the nonwestern peripheries. In this study, I will therefore attempt to challenge the diffusionist model and argue for a progressive and interactive model for the modernization of national cultural identity by focusing on the case of the nineteenth century China.

(2) Osamu OTSUKA (University of Tokyo, Japan)

“Transmission of Geographical Knowledge in Early Islamic Iran”

: In this paper, I focus on transmission of geographical knowledge into “Islamic World”. Though it is considered Islamic geographical knowledge in the pre-modern era has been based on Greek geographer Ptolemy’s work, actually their geographical recognition was different somewhat from Ptolemy’s one. Before their translating and interpreting Ptolemy’s geography, there existed some kinds of geographical recognitions such as Biblical one, Zoroastrian one, Sasanian one, and so on. These elements may also influence on Islamic geography. Through analyzing geographical works & maps written in Arabic & Persian, I intend to bring out how Muslim intellectuals combined their “old” pre-Islamic knowledge with Ptolemy’s “new” knowledge and how they created new “Islamic” knowledge.

In fact for considering world history, “Europe” and “Islamic World” are somewhat problematic terms. However being recognized as a problem, there still existed Europe—non-Europe binary model, especially Europe—Islam binary model for writing world history. With respect to geographical knowledge, we cannot say “European” knowledge was transmitted to “Islamic World” directly. From my study, it becomes clear both “European” knowledge and “Islamic” knowledge contain many elements that cannot be described as “European” and Islamic”. History cannot be written, based on a simple model. I therefore reconsider Europe—Islam binary model through a true picture of transmission of geographical knowledge into West Asia: What was “Europe” and what was “Islamic World” for Muslim geographers? In this way, I try a new type of historical writing that will contribute to develop writing world history in such a way as to historiography.

(3) Yoich ISAHAYA (University of Tokyo, Japan)

“Negotiating with Modernity: Transmission of ‘the History of Science’ into Nineteenth Century Iran”

: In this study, we focus on the transmission of the history of science - in particular that of astronomy - into nineteenth century Iran. It is possible to identify the notion of “western/modern science” in the works of a number of philosophers and historians in eighteenth century North-Western Europe. “The history of science” was also created around this time on the basis of this notion. In this history, “the origin of modern science” was ascribed into Europe - not geographical, but notional “Europe” (Haneda 2007). This kind of discourse has been continually reproduced even until our time (Huff [1993] 2003). On the other hand, quite a few scholars - particularly the specialists of astronomy in Arabic - have unearthed the lost history, and as a result, we have recently come to understand how far Copernicus (1473-1543) relied on the achievements of Arabic-writing predecessors to construct his heliocentric celestial model, which marked a watershed in giving birth to modern science in the aforementioned discourse (Saliba 2007). However, whereas great contributions of Arabic-writing intellectuals to the so-called modern science have been revealed and trials to reconsider the periodization between modern and pre-modern on the basis of these results have taken place, we have surprisingly left out the viewpoints of the people of the regions, in which Arabic-writing science had previously flourished. They are in contemporary with European thinkers who generated “the history of science,” in which the achievements of Arabic-writing science were discarded. This time, we take the case of Iran, which was a center of Arabic-writing astronomy, into consideration. Through astronomical works, they captured “the history of science” from the beginning of the nineteenth century. How did they settle the discrepancy between this history and their heritage, along with accepting modern scientific knowledge? Clarifying a way of negotiating with modernity in Iran would lead to shedding light on alternative modernities in Asia.

(4) Victoria LEE (Princeton University, USA)

“Pure Culture: Brewing and the Institutionalization of Microbiology in Japan”

: This paper traces the relations between tanekoji(koji starter)makers and agricultural chemists in building culture collections and microbial classification in the early twentieth century. After the introduction of microbiology to Japan in the 1870s, scientists at Tokyo Imperial University’s

Department of Agricultural Chemistry collected strains from tanekoji makers across the country who produced koji starter for the traditional brewing industry, since koji (*Aspergillus oryzae*, the rice mold necessary for making sake, soy sauce and miso) had been domesticated in breweries for centuries and did not exist in the wild. Their studies attempted to understand which microbe types were 'useful' and 'harmful' for the brewing process, as well as to classify them in accordance with international systems of taxonomy. At the same time, tanekoji makers had held long-established practices of culturing, selecting and preserving 'good' mold types as purely as possible. As these practices were upgraded by research on microbes and Pasteurian practices of pure culture, the ability to produce and sell pure-cultured microbial strains under scientific brand names altered the tanekoji industry. By tracing these transformations in the decades after 1900, the paper examines how the emergence of microbiology within the discipline of agricultural chemistry both incorporated knowledge from and affected the indigenous brewing industries. This created a tradition of research that would later contribute to the substantial microbial resource from which the modern Japanese fermentation industries would draw.

The paper makes an original contribution by considering the impact of indigenous industry on the formation of modern scientific disciplines in a non-Western country. It also aims to invert the privileging of science over technology by historians of science, and to challenge the common separation of science as 'global' and technology as 'local' by examining their close interaction in Japan, where the distinctively local scientific tradition contributed prominently to that country's global technological edge.

► D7. 4/28/2012, 4:30 p.m. - 7:00 p.m., B130 (ECC)

Comparative Examinations of Approaches for Teaching Maritime Asian History: Focusing on Maritime Regions

- Organizer: Hiromichi OKAMOTO (Osaka University, Japan)

- Chair: Kenneth R. ROBINSON (Northeast Asian History Foundation, Korea)

(1) Kazuyuki NAKAMURA (Hakodate National College of Technology, Japan)

“Ainu in the Mongol Period and the Sea”

: The indigenous people called Ainu lived in northern Japan, Sakhalin island, and Kuril islands. In Japan, the history and the culture of Ainu are usually taught from the viewpoint of ecology. Thus in Japanese schools Ainu have been described as “people who live in harmony with nature.”

I study the history of both the Ainu and Northeast Asia. Ainu appeared as traders in Chinese historical sources of the Mongol (Yuan) period. Ainu and Udehe who lived in the lower Amur River region conducted silent trade in ermine fur on Sakhalin island. Snow-white ermine fur was highly prized at the Mongol court. Ainu performed this role in the fur trade network in the Mongol Empire in the fourteenth century. This fact urges reconsideration of Ainu history.

The routes of Ainu fur trade extended from Hokkaido island to the lower Amur River region through Sakhalin. In Japan, some scholars are now treating the Ainu as “traders in the northern seas.” And the history of the Ainu is now being described from maritime perspectives and being embedded in regional histories. From these points, I will introduce a new view for Ainu in history education.

(2) Nobuyuki ONISHI (Chuo University Suginami High School, Japan)

“‘East Asia’ and the ‘Investiture System’ in Japanese History Teaching”

: Japanese history teaching at the high school level frequently refers to the sphere where the foreign relations of Japan occurred in the pre-modern period as "East Asia." And teachers call the logic that governed foreign relations the "investiture system," following the practice of historians. The word "investiture" means that a Chinese emperor bestowed the throne on the ruler of a neighboring state in response to the presentation of tribute.

However, the concept "East Asia" depends upon the single standard of Chinese characters, and the "investiture system" is modeled upon a particular period or region. Research has shown that the term "investiture system" does not have universal application in all periods of history. Therefore, it was found as a consequence of progress in research that these two terms do not have universal applicability. Nevertheless, in Japanese history teaching in high school, these terms continue to be treated as essential concepts for understanding foreign relations.

I have been teaching Japanese history for more than ten years at the high school level. Based on this experience, I will discuss how the historical foreign relations of Japan are described in Japanese history textbooks, how that history should be corrected, and how to explain the foreign relations of Japan in the pre-modern period.

(3) Hiromichi OKAMOTO (Osaka University, Japan)

“The Ryukyu Islands in the Protohistoric Era and the Teaching of Maritime Asian History”

: The Ryukyu islands, today's Okinawa Prefecture and south of Kagoshima Prefecture, in Japan, are located in the center of the East China Sea and distant from the Japanese archipelago, the Korean peninsula, and mainland China. State formation in the Ryukyu islands occurred as late as the thirteenth or fourteenth centuries. In earlier periods, the Ryukyu islands were described as an uncivilized area or as a periphery area which remained not well known in places where state formation had already been realized. However, the image of Ryukyu in this period may now be rewritten because of the progress of archeology, anthropology, linguistics, and other fields, in addition to historical research.

In this presentation, I will offer an attempt to teach a history of Maritime Asian interaction with the Ryukyu islands in the protohistoric era, especially from the seventh century to the eleventh century, when not only China and Korea but also Japan progressed in state formation. In the historiography, the Ryukyuan people of these centuries were described as "barbarous" or "warlike." However in the archaeological data, we now find that they were involved in broader trade networks of shells such as heavy frog conch, cone shell, turban shell, and cowrie. Furthermore, in these new findings from prehistoric anthropology we can see their food-gathering system and how they adapted to the island ecosystem.

Through these multifaceted aspects of the protohistoric Ryukyu islands, I also will consider how to teach a maritime Asian history that spreads beyond a national history, and how to provide a comparative perspective on land-oriented history.

(4) Jinhong ZHANG (Fujian Normal University, China)

“Fukien and the Maritime Asian History: An Approach of Missology”

: The province of Fujian(formerly Fukien) is located in the Southeast of China, separated by mountains from the inland in the Northwest, and facing the sea in the Southeast. Because of the huge population and lack of land suitable for agriculture, the Fukienese have a tradition of earning their livings overseas, therefore Fujian have communicated with the maritime Asian countries for many centuries, and is considered as an area with conspicuous marks of ocean culture. Up to now, the research and teaching of Fujian history mainly focus on the internal historical experience of this province. Of course ,this is what the scholars should devote to; however, as the comprehensive history of Fujian concerned, it should be explored with multifaceted consideration from the outside world too.

Since the Age of Exploration, Catholic orders, such as the Society of Jesuit, Dominican, Franciscan, Paris Foreign Missions Society etc. ,and the Protestant missions, such as C.M.S. and M.E.M. etc., came to the maritime countries in Asia, such as Korea, Japan, India, Philippine, China etc., to spread the Christianity. The Orders and the sects had formed different kinds of multinational mission networks in these countries. By means of the spreading of Christianity, there had been formed a multinational Christendom in Asia. Fujian was part of it comparatively earlier for its maritime location. This report intends to introduce my consideration of how to view and teach the history of Fujian, especially the Christian history of Fujian in a maritime Asian history context by an approach of missiology

►D8. 4/28/2012, 4:30 p.m. - 7:00 p.m., B132 (ECC)

Impact of/on Asian and Africa: A Comparative Perspective

- Organizer/Chair: Peter F. ADEBAYO (University of Ilorin, Nigeria)

(1) Masami KITA (Soka University, Japan)

“The Impact of Western (British) Powers on Asia in the Late 19th Century and the Response of China, Korea and Japan”

: It is well known that there were two stages of Western approach to Asia in 16th century of Great Navigation Era and in the late 19th century of formation of steamers networks to Asia in 19th century. When facing Western powers, there were different way of response to them among China, Korea and Japan.

Firstly, I wonder why and how Japanese could cope to industrialize and modernize the nation in this serious international environment and secondly, why were not happened with Korea and China at that time. Then, I would like to approach this matter in term of technological transfer from Western world to Japan.

At the same time, even among Westerners to Asia, there were characteristic of dynamic movement of British(Scottish) diplomat, missionary, engineer and teacher to Asia. Behind Scottish Diaspora to Asia and the World,

Scotland was traditionally poor and was obliged to accept the Union in 1707 when Scottish parliament was abolished and offered the exchange rate of pounds one twelve to that of England. But there were four university of St. Andrews, Glasgow, Aberdeen and Edinburgh in the medieval period when only two universities of Oxford and Cambridge in England. The characteristic of Scottish university education was practical work to get jobs. This education became fruitful when the time of the Industrial revolution.

In the middle of 19th century, Western Scotland became the mecca of heavy industries of the world. Glasgow was called the Capital of railway, shipbuilding and mechanic industries. At the same time, the first institute of banking was established in Glasgow to promote exchanges among nations.

Then, I would like to deal with the different response among China, Korea and Japan and British(Scottish) Influence to Asia.

(2) Arshad ISLAM (International Islamic University Malaysia, Malaysia)

“Shah Wali Allah Dehlavi (1703-1762): Philosophical, Meta-pragmatism”

: Shah Wali Allah Dehlavi was a distinguished scholar of Islamic Civilization in South Asia. He was an Islamic reformer, a philosopher, a Sufi, a theologian and above all a political pragmatic. Unlike the other Sufis, he did not withdraw himself to his hujrah (cell). Things were demanding to be said, and he felt that he was the person to say them. Sufism and practical needs, he tried to reconcile them. He was a product of his time and was also ahead of his time who wrote not for eternity but for his own time. The eighteenth century was one of the most difficult periods in the history of Muslims in the Indian subcontinent, during which they lost much of their political influence there. Shah Wali Allah sensed the danger ahead and tried to instill an intellectual awakening among Muslims not only in their socio-religious and economic fields but also inculcated Islamic ethos in their daily life; with power slipping from them to the Sikhs in the north-west and to the Marathas in the south-west, the Shah tried to awaken the Muslims from their political torpor. He was an intellectual and sensible reformer who had his unique ideas on the transformation of Muslim society. His philosophical thoughts are found in his magnum opus Hujjatullah al Baligha in various chapters particularly in Shariah, Adalah (justice), Irtifaqat (social evolution), khilafah, ijtihad and jihad. Largely based on Shah Wali Allah's Arabic and Persian writings, including secondary works in Urdu and English, this paper examines his philosophical thoughts.

(3) Peter F. ADEBAYO and Ismaila Oteikwu Onche AMALI (University of Ilorin, Nigeria)

“The Role of Indian Teachers in the Educational Development of Nigeria”

: The realization of the paucity of science based teachers in post –primary institutions in Nigeria that will be needed to lay the foundation for the promotion of scientific and technological development of education as is done in Asian countries., made the Nigerian Government shortly after the attainment of Independence in 1960 to recruit large number of Indian expatriate teachers to teach in post-primary institutions in both the northern and southern part of the country respectively. The Indian teachers recruited complimented the few indigenous science based teachers in various secondary schools in the country from the 1963-1988s. The performance of the products of the Indian teachers in various secondary schools in the country were reflected in the improvement in of grades of the west African School Certificate Examinations in the aforementioned years of 1963-1988. This paper discusses the role of the Indian teachers in the teaching and learning of science education in post primary institutions in Nigeria. It is contended here that in comparison to the current years when the declining rate of interest of students in science subjects have lead to a slow development of the country in its quest for scientific and technological development. This perspective is anchored on the slow in-depth knowledge of the tools and language of science subjects in post-primary institutions in the country.

Based on oral interviews and ethnographic survey conducted in some schools in both the north and southern part of the country as well as a copious review of relevant literature, the study concludes that the usage of the Indian teachers has not only promoted educational cultural exchange program between Nigeria and India but more importantly laid the foundation of fostering the development of scientific and technological development which is highly desirable in Nigeria. It is hoped that the study will contribute to Asian diaspora and global studies.

(4) Bashir Olaitan IBRAHIM (University of Ilorin, Nigeria)

“Asians and Industrial Development in Nigeria: A Case Study of Kwara State, 1967-1999”

: This paper discusses the impact of Asians in the industrial development of Nigeria especially Kwara State in north central part of Nigeria. Indeed, Asians participation in industrial development of Kwara State predated the creation of the state in 1976 as will demonstrated in this paper. It focuses on the role played by Asians in the industrialization of the state through the creation of many industries. The methodology adopted for this paper included the use of primary and secondary sources. The primary sources covers the wide variety of oral interviews conducted in Asian companies throughout the state coupled with a scrupulous review of existing literature on industrial and economic activities in Nigeria especially Kwara State.

(5) Mary Alaba Yetunde LEWU (University of Ilorin, Nigeria)

“United Nations High Commission for Refugee (UNHCR) Funding: A Comparative Study of African and Asian Refugees 1960-2010”

: It is an open secret that the United Nations High Commission for Refugees (UNHCR) is at the vanguard of bringing succor to refugees globally. Many studies have been carried out on UNHCR funding on refugees but not much comparative work has been done on UNHCR funding in Asia and Africa, hence the need for this study. This paper contends that UNHCR funding of refugees in Asia surpasses that of Africa despite the fact that the needs of African refugees are equally high. Indeed, in June, 2008, it was observed that UNHCR funding was about 70% in Asia while that of Africa was 20%. Could this disparity be due to the politics of funding, or are there other determinant factors? These and many other questions will be addressed in this paper. The study adopts the use of primary and secondary sources. Primary sources are obtained from extensive oral interviews of UNHCR officials in Lagos and Abuja including some African refugees in Nigeria, while secondary sources are obtained from the critical appraisal of UNHCR documents as well as relevant literature on funding in Africa and Asia. This study will add to existing literature on refugee studies as well as serve as a reference to subsequent research on this topic.