

The 2nd AAWH Congress Tentative Program

Current as of 4 April 2012

Hosted by the Institute of World and Global History, Ewha Womans University

Schedule

Friday, April 27th

09:00-10:30	Registration
10:30-11:00	Opening Ceremony
11:00-12:00	Keynote Address I (Professor Tae-jin YI)
12:00-13:30	Lunch
13:30-16:00	Session A Panels
16:00-16:30	Afternoon Break
16:30-17:30	Keynote Address II (Professor Dennis FLYNN)
18:00-19:00	Keynote Address III (Professor Arif DIRLIK)
19:00-21:00	Opening Reception (free admission for <i>all registered</i> attendees)

Saturday, April 28th

09:30-12:00	Session B Panels
12:00-13:30	Lunch
13:30-16:00	Session C Panels
16:00-16:30	Afternoon Break
16:30-19:00	Session D Panels
19:00-21:30	Board of Directors Meeting

Sunday, April 29th

09:30-12:00	Session E Panels
12:00-13:00	Lunch Buffet (free admission for <i>all registered</i> attendees)
13:00-14:00	General Assembly

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Friday, April 27th

Conference Registration
09:00 a.m. - 10:30 a.m.
LG Convention Hall

Opening Ceremony
10:30 a.m. - 11:00 a.m.
LG Convention Hall

Keynote Address I 11:00 a.m. - 12:00 p.m. <i>Tae-jin Yi</i> , National Institute of Korean History, Korea “Neo-Catastrophism and a Global Interpretation of History”
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Lunch 12:00 p.m. - 1:30 p.m.

SESSION A.

4/27/2012, 1:30 p.m. – 4:00 p.m.

► A1. Thinking for the 21st Century: Big History As a First Year Experience

- Organizer/ Chair: Mojgan BEHMAND (Dominican University of California, USA)

(1) Mojgan BEHMAND (Dominican University of California, USA)

“Envisioning and Creating an Inclusive Big History-Based First Year Experience”

: Dominican University of California is a secular private institution of Catholic heritage dedicated to delivering a liberal education to its approximately 2200 undergraduate and graduate students. The general Education revision process which was begun in 2008 was noteworthy for its inclusivity and the large number of faculty who ultimately supported this pioneering curricular revision. First, this presentation will share insight into that process and modes of engaging faculty across disciplines and campus in that process.

Second, this presentation addresses the question “Is Big History intended to replace World History?” Big Historians Christian, Brown, and Benjamin define Big History as “a modern, scientific creation story...based on the best findings of modern science...a history that includes all human societies, and places their histories within the larger histories of the earth and the Universe as a whole”¹ As evident from the name and language here, Big History courses have traditionally been housed in History departments and that has led to the fear that the adoption of Big History would result in the elimination of World History or another history. Or even the Arts and Humanities. Dominican faculty made the argument that this universal narrative is transdisciplinary and should not be owned or housed by one department alone; rather all are welcome to teach it. Also, the Big History courses make up the First Year Experience, a program that traditionally is not “owned” by a single department.

¹ Their forthcoming textbook *Big History: Between Nothing and Everything*.

Third, this presentation provides an overview of the one-year course sequence, its wide array of courses and extracurricular activities. Within that, it discusses essential tools for faculty engagement, including intensive faculty development, faculty participation in the creation of courses and their learning outcomes, and assessment.

(2) Cynthia BROWN (Dominican University of California, USA)

“Constructing the Core Big History Course”

: This presentation describes the first-semester core course in Big History that the faculty engaged in the development of First Year Experience “Big History” at Dominican University of California has devised. It discusses the main challenges involved in constructing such a course. These challenges seem to be: Who should teach it? How can the instructors and students avoid being overwhelmed by the material to be covered? How should student outcomes be stated? How can “death by Power Point” be avoided? Possible solutions to each of these challenges will be proposed, with an emphasis on using the idea of “thresholds” as a framework for creating and teaching the course.

(3) Thomas BURKE (Dominican University of California, USA)

“Big History: A Tool for Critical and Creative Engagement in Pedagogy”

: Dominican University of California is engaged in its second year of using Big History as the academic content of its two semester First Year Experience course sequence. Dominican’s approach has been described as trans-disciplinary. Faculty members from such diverse disciplines as Biology and Art History have been educated in content as well as approaches to teaching First Year students. Two years into this project the diverse faculty has gelled into a community adept at and comfortable with a process of continuous improvement. This process is rooted in that community’s ongoing assessment of and creative engagement in its own teaching.

This presentation will describe the two year experience of critical and creative engagement by the faculty teaching these courses. Processes for critical analysis of pedagogy include weekly meetings of the Big History faculty, almost daily electronic sharing of ever more current resources and honest assessment of what works and what does not work. Through this critical engagement a lively and creative response to teaching continues to evolve. The presentation will include some examples of some of the creative approaches that have emerged from the process. More importantly it will present a process that allows for critique, collaboration, serious engagement and real growth among faculty colleagues.

(4) Lynn SONDAG and Judy HALEBSKY (Dominican University of California, USA)

“Visualizing and Writing Big History: Teaching Creative Disciplines through Big History”

: Creative thinking and innovation, as fostered by pursuits in the arts, enables students to freely question and explore ideas, as well as integrate divergent perspectives and create new knowledge. These primary methods and approaches to creativity present a sophisticated and engaging framework within which to teach the rich content, key concepts, and learning experiences of Big History. In this First Year Experience, Big History does not lead to the elimination of the creative arts but rather provides a platform for creative and imaginative engagement with learned content. The panelists will present on how they’ve applied foundations of a creative practice in visual art and creative writing to teaching the wealth of narratives and theories unfolding from the eight thresholds in Big History.

Sharing examples of student work, assignments and syllabi, the presenters will illustrate how students form personal connections within the Big History curriculum, and as a result, learn how to incorporate personal expression and form meaning in their creative work. They will also demonstrate how students cultivate their craft and apply the tools of artistic genres, methods, and concepts through assignments that encompass myth, scientific data, monuments, and artifacts.

Examples will include journal writing, poetry, generative writing exercises, book making, earth art, and multimedia art.

The presentation will conclude with a conversation on the course student learning outcomes and methods used to assess them such as the summative portfolio review, generative and major writing assignments, and a final research paper that argues a thesis, and is accompanied by an annotated bibliography.

► A2. Colonial Education, Colonial Management and Modernities

- Chair: Chad DENTON (Yonsei University, Korea)

(1) Ichiro SUGIMOTO (Soka University, Japan)

“Colonial Budget Management and Portfolio Investment in British Malaya prior to World War II”

: In the process of expansion of British colonial power, the political boundary of British Malaya was complete by the year 1914. This territory, however, was administered as three different units: Straits Settlements, Federated Malay States and Unfederated Malay States. Co-existence of the three different administrative units remained unchanged until World War II. This paper examines from the viewpoint of colonial government financial management that the co-existence of three different administrative systems within the territory of British Malaya was favorable and constituted an efficient system to implement colonial policy in British Malaya. British colonial authority did carefully exercise revenue collection and budget allocation based on economic potentials of state. No financial adjustment policy was applied to reduce the existing gap among the different administrations. This study will establish that the central concern of British colonial administration was the creation of a most efficient system to maximize the accumulation of budget surpluses and their allocation to the financial portfolio of the Britain and British Empire. This implied that British colonial budget management in British Malaya was invisible but crucial for the management of British Empire. Just before the Japanese military presence in British Malaya, these accumulated state assets were sent to Britain via Crown Agents. The significance of this study is that it provides an alternative view to the existing conventional colonial narratives on economic development of pre-war British Malaya.

(2) YiRang LIM (Ewha Womans University, Korea)

“A Study on the Functions of Educational Affairs Bureau under Japanese Government General of Joseon during Japanese Rule”

: Educational Affairs Bureau was a department of Japanese Government General of Joseon in charge of colonial Joseon's educational administration during Japanese rule, going through changes in its functions and roles according to the directions of colonial ruling set by Japanese Government General of Joseon.

In the 1910s, the Bureau put an emphasis on industrial, technical and vocational education for Joseon's children and youth under the cause that such education would be fit for "the state of city affairs" and "the living standards of people." After the March 1 Movement that triggered the spread of socialist ideology, however, the Bureau expanded the scope of its affairs to religion and ideology in the 1920s. Its roles gained more and more importance while Japan extended its invasion into and war against the continent since the 1930s. After the outbreak of the Chinese-Japanese War, the Bureau was committed to the Comparative Examinations of implementation of "nationalization and colonization education(皇國臣民化教育)" based on the "One Korea-Japan(內鮮一體)" policy in order to mobilize Joseon people in the war. Entering the 1940s, the Bureau lost its educational roles after the outbreak of the Pacific War and degraded to an agency responsible for training and sending out wartime manpower.

Under the supervision of Japanese Government General of Joseon, Educational Affairs Bureau fully devoted its functionalities and capabilities to the colonial rule of Japanese Government General of Joseon. However, its specific affairs and roles were far from fixed and instead varied in many different ways according to an array of factors including the policy changes by Japanese

Government General of Joseon, relationships between Joseon and Japan, and the tendencies of the educational affairs officials.

(3) Thi Van Chi DANG (Vietnam National University, Vietnam)

“Education Policy of France and the Changes of Women in Vietnam before 1945”

: Before the French arrival, Vietnamese women were appreciated for their great contribution building and defending the nation in history, but they had never been to school learning and had no opportunity to participate in apparatus of power at any certain level.

The end of the 19th century, especially in the early 20th century, was the first time when woman in Vietnam was able to study like men. Their studies had brought access to the ideas of democracy, feminism and their own press on many topics related to women, like ‘What do women learn?’, ‘What do women study for?’ Women went to school participated in journalism, wrote books and newspapers to express their aspirations, travelled and gave lecture to spread new ideas about their role and status in the society.

(4) Wan Suhana WAN SULONG (International Islamic University Malaysia, Malaysia)

“Women’s Issues in Malay Society, 1906-1941”

: This paper attempts to examine women’s issues in the Malay society in the early twentieth century up to the Second World War. This period also corresponds to the date of publication of the four journals/newspapers closely associated with Islamic reformism in Malaya i.e. *al-Imam* (1906-1908), *Neracha* (1911-1915), *al-Ikhwan* (1926-1931) and *Saudara* (1928-1941). Thus, this paper aims at analyzing the reformists’ ideas and thoughts on various issues concerning women in the Malay society during the period concerned. The paper will show that throughout this period, women’s issues are among the central themes which dominated Islamic reformist journals/newspapers. Within the published pages, readers could find information, views and debates on issues concerning Malay women such as education; the meaning of progress; Islam versus modernity; style of dressing; women’s role at home and within the community; religious issues; the status of women in other developed countries, etc. This paper will, in other words, illustrate the status and role of women in the Malay society at that time and how it is comparable to women in other races in Malaya and other societies around the world. Moreover, it will shed some light on the extent of reformist influence on the status and role of women in the Malay society. Apart from that, the paper will assess the impact of events in Malaya and the world in general on issues concerning Malay women. Finally, a study on women’s issues raised in these journals/newspapers, ranging from what were considered important to more trivial ones, will enable us to determine to what extent the Malay women have undergone the process of transition and change in their lives.

► A3. Teaching World History in Asian Countries

- Organizer/Chair: Sunjoo KANG (Gyeongin National University of Education, Korea)

(1) Eunsook KIM (Korean National University of Education, Korea)

“The Perceptions of Modernities in Korean History Education”

(2) Masanobu UMENO (Joetsu University of Education, Japan)

“Education of Japan-Korean Modern History: The Exhibition of the Historical Museum and the Description of the History Textbook ”

: Since the 1980s, the problems of Japanese history textbooks have surfaced on numerous occasions between Japan and Korea. The problems of history between Japan and Korea and the problems of Japanese history textbooks are approximately the same.

I would like to summarize my study on how to utilize the materials relating to these

controversial themes.

When we are studying the third approach, it is important that we respect the public description and authoritative description of each country, and we also need to approve each country's description.

This not only applies to Japan-Korea relational history, but also to many authoritative descriptions in modern history and contemporary history.

I would like to discuss the topic of utilizing the descriptions of the historical exhibition on a national level. These descriptions have received the agreement of each nation, and they are the first descriptions that are shared by both Japanese and Korean citizens.

I will take up the "history of Okinawa or the history of Ryukyu, the battle of Okinawa", and the "annexation of Korea and the colonial period", which are the confrontational themes on the contemporary history of Japan and Korea. These two themes should take an active role in the discussion.

Secondly, I will take up the "annexation of Korea and the colonial period" from National Museum of Japanese History and Saga Prefectural Nagoya Castle Museum.

And finally, I will talk about the reproduced scene and its description of Japan-Korea Treaty of 1905 and Japanese military prostitution.

(3) Hye-Sim NA (Sungkyunkwan University, Korea)

"Coping with Eurocentrism by the Korean World History Textbook: An Analysis from a Perspective outside Europe"

: These days, world history requires a variety of changes in its education as well as its research. The main problem in world history is that it is too Eurocentric. As a matter of fact, it's not so simple to cope with this problem in that the very basic paradigm of world history research is centered on Europe.

World history has been taught in Korea for ages and Korea is not exempted from such worldwide concerns. Furthermore, in Korea, Korean history based on nationalism is taught independently of world history, which makes the matter even complicated. Meanwhile, reinforcing the education of Korean history tends to alienate itself from world history.

Another problem in world history education of Korea is that it is quite Eurocentric. This problem has been discussed since 1970's and a variety of efforts have been made to solve it but only to fail.

Under such a unique circumstance of Korea, it is interesting to review the textbooks with an anti-Eurocentric perspective, or to see how an author with much interest in reviewing the past from a global perspective plots and describes world history. Especially, it will be quite meaningful to study what features of those textbooks can be seen to non-European researchers and what they may imply to the efforts of world history education in non-European regions. Thus, this study will analyze Traditions and Encounters written by Jerry Bentley and consider how this textbook can help to solve the problem of Eurocentrism, and especially the problem afflicting Korea.

The criteria of analysis will especially focus on the argument on Eurocentrism from a Korean perspective. As his Eurocentrism begins from the criticism(on the Eurocentrism) prevalent in overall historical studies, it is expected not to differ a lot from that of Korea. It can be understood in the context of ongoing questions and discussion on world history education in U.S.A. However, as long as he belongs to Western cultural sphere, it is quite probable that the questions in his mind may be quite different from the perspectives of those outside the European culture. Thus, this study will review how the world history textbook based on his global perspective out of European cultural sphere can solve our concerns about world history education.

► A4. Long-Term Commercial Patterns, Environment and Population in the Indian Ocean Zone

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

- Chair: Geoff WADE (Institute of Southeast Asian Studies, Singapore)

(1) James WARREN (Murdoch University, Australia)

“Typhoons, Climate and Population in the Philippines”

(2) Tana LI (Australian National University, Australia)

“Epidemics, Climate and Commerce in Early 19th Century Vietnam”

(3) Anthony REID (Australian National University, Australia)

“The Relation of Tsunamis and Human Settlement in Sumatra and Java”

- Commentator: Alfons van der KRAAN (Murdoch University and University of New England, Australia)

► A5. The Silk Roads, the Mongols, and Cultural Connections

- Chair: Shigeru AKITA (Osaka University, Japan)

(1) Paul D. BUELL (Charité Medical University, Germany)

“The Mongols and the International Trade in Medicinals: Dawn of a New Era?”

: The Mongols in East Asia and their allies in Iran were well positioned to secure whatever medicals they desired or, for that matter, the best and most competent physicians, and ones working in a variety of medical systems, particularly Arabic medicine. This was the preferred medicine of the Mongol elite both in China and Iran. In the present paper I will examine in detail the trade in medicinals of the era as seen in a variety of sources, principally the surviving 450 manuscript pages of the *Hui hui yao fang* 回回藥方, “Muslim Medicinal Recipes,” with its many recipes and other references to medicinals, the imperial dietary *Yin shan zheng yao* 飲膳正要, “Proper and Essential Things for the Emperor’s Food and Drink,” of 1330, and many other texts dealing with trade in particular, some, for comparative purposes, dating back to Song times. The material from the Chinese side will be contrasted with what is to be found in Iranian sources as much as possible. The tentative conclusion from a preliminary examination of these materials is that the Mongol eras in China and Iran constituted a new age of international exchange and that medicinals formed a significant part of it leading to some changes in the quality of Arabic medicine, for example, due to the ready availability of once rare medicinals.

(2) Weiwei ZHANG (Nankai University, China)

“The Silk-road and the Columbian Exchange: Global Exchange Networks of Asia in a Noncentric and Holistic Perspective”

: The author argues that, to some extent, the Columbian Exchange is but an expansion of the Silk-road (a beautiful but misleading name) in global exchange networks. Global exchange networks have been multi-functioned far beyond economy in global history. However, it has been accepted that the Columbian Exchange is just between the West/Europe/core and its colonies/peripheries in the New World in the so-called capital/modern world system from the Eurocentric “core/center-periphery structure” approach. It must now be concluded, however, that this interpretation/approach was developed all too Eurocentric by western scholars so that erroneous ideas about its global implications have now become rather firmly enshrined in the literature and scholarship, and are consequently difficult to eradicate. The author suggests that the Silk-road and Columbian Exchange are not separate developments but a historical development of a single global exchange network. However, in most cases, Islam/Arab, India, China and other Eastern elements have been marginalized and even out of the picture of the European Exploration and the Columbian Exchange even though they did function essentially in all those global events. This paper focuses on the background of the Exploration and the Columbian Exchange in terms of motives and contingency in global

disequilibrium from a noncentric and holistic approach to prove that the East/Asia did play vital roles in all these “European events”. From a noncentric and holistic perspective, those global changes are all contingent results of global disequilibrium as solutions to the imbalance between the East and the West in Afro-Eurasia. So, the global implications of Columbian Exchange need to be further explored from a noncentric and holistic perspective.

(3) Soo Youn KIM (Ewha Womans University, Korea)

“Comparison of Abhiṣecani Ritual [灌頂道場] between Goryeo Dynasty and China”

: Abhiṣecana[灌頂] means to pour the water on the crown of the head. Originally, Abhiṣecana Ritual[灌頂道場] was held in India when the king ascended to the throne or crown prince was proclaimed. Abhiṣecana had the meaning of verification that the ninth-grade-Bodhisattva successfully elevated to the grade ten on Mahayana Buddhism. In the Buddhist tantrism, the only one who gets Abhiṣecana can be the inheritor. In brief, Abhiṣecana has the meaning of the qualitative change of someone.

Abhiṣecana Ritual is a widespread ritual in East Asia. Abhiṣecana Ritual had held as the royal ritual at Korea, China, and Japan. In Tang China, systematized Buddhist tantrism introduced to China from India. At the same time, ‘ācārya’, who is the master and inheritor in Buddhist tantrism having qualification through the Abhiṣecana Ritual, was introduced. After then, Abhiṣecana Ritual was also spreaded with the spread of Buddhist tantrism. But all kinds of Abhiṣecana Ritual held in East Asia did not have the same characteristics.

In China, Abhiṣecana Ritual was used to be held for spread of Buddhist tantrism. Sometimes, it was also held to strengthen the royal authority. Meanwhile, this ritual was held for the purpose of reinforcement of the royal authority, and demining the crisis of dynasty in Goryeo Dynasty. Although the rituals had the same name, the background of thought and purpose were different.

One of the basic nature of the ritual is a definite form. Why did not Abhiṣecana Ritual apply to the nature? I will explore the cause through the comparison of Abhiṣecana Ritual between Goryeo Dynasty and China. It can be a chance to consider the acculturation of the Buddhist ritual.

(4) Roxann PRAZNIAK (University of Oregon, USA)

“Tabriz on the Silk Roads: Fourteenth-Century Eurasian Cultural Connections”

: This paper examines commercial and artistic exchange across Eurasia during the era of Mongol rule in Iran. It argues that a new period of creativity and innovation took root in the late 13th and early 14th centuries that would shape the emergence of early-modern societies in the post-Mongol era. While the Yuan Dynasty in east Asia was the political center of the Mongol empire, it was the Ilkhanate in Iranian territories that produced the first truly universal history, the *Jami' al-Tavarikh* [The Compendium of World History] compiled by Rashid al-Din in Tabriz between 1304 and 1314. This illustrated manuscript demonstrates not only the synthesis of artistic styles that circulated across Eurasia during this period, but also a new historical consciousness.

► A6. [Roundtable] Meet the Author: Dominic Sachsenmaier, *Global Perspectives on Global History*

: The book “Global Perspectives on Global History. Theory and Approaches in a Connected World” was published by Cambridge University Press in the summer of 2011. A Korean translation is likely to be published by Humanist Publishers by April 2012, which may make the book more accessible to Korean conference participants. The book offers a new account of the recent rise of global and transnational historical scholarship in different parts of the world. Thus far, the debates surrounding this new border-crossing movement have remained somewhat limited in scope as theoretical exchanges on the tasks, responsibilities and potentials of global history have been largely confined to national or regional academic communities. However, as Dominic Sachsenmaier argues, the global trend in historiography needs to be supported by an increase in transnational dialogues and academic cooperation. He approaches this imbalance by offering a series of perspectives on the global and local

flows, sociologies of knowledge and hierarchies that are an intrinsic, albeit often neglected part of academic historiography. Investigating the United States, Germany and China as his main case studies, he also reflects upon the character of locally specific approaches to global history as well as their surrounding social, political and cultural contexts. The overall scope of the book would be very much compatible with the themes discussed during the AAWH conference.

Our round table does not aim at discussing the whole contents of the book or attempt at a chapter-by-chapter analysis of the book. Instead, four discussants will take these encompassing subject matters of the book as an inroad for discussion and address some of the questions the author raises in his book such as, for instance, the imbalance and discrepancy between the global claims of global history and the actual locality of global historical practice from the context of their own research interests. This way, our session will not only be able to review the author's book but also to bring each participant's research agenda to the round table. In the course of the discussion, the participants will elaborate on research agendas or perspectives, which are relevant for the imbalances in global historical scholarship pointed out in Sachsenmaier's book. Prof. Patrick Manning, a key representative of US global historians will review Sachsenmaier's book in general context of global history scholarship and its various problems. Starting with a French and European historical viewpoint, Mr. Oh will discuss European understandings of global history and "provincializing Europe", and in this context he will also address issues of Eurocentrism. Prof. Cheehyung Kim will discuss global aspects of everyday life, focusing on the transnational historicity of everyday life and nation building. At last, Prof. Hyejeong Park will review the Chinese global historiography in the context of Sino-centrism and East Asian history and contemplate on how to write a non-Sino-centric history of East Asia. In a commentary, which will then be followed by an open discussion, Prof. Dominic Sachsenmaier will address some of the issues raised by the main presenters.

- Organizer/ Chair: Hye Jeong PARK (Kyonggi University, Korea)

Dominic SACHSENMAIER (Jacobs University Bremen, Germany)

Patrick MANNING (University of Pittsburgh, USA)

Cheehyung KIM (Hanyang University, Korea)

Kyunghwan OH (Sungshin Women's University, Korea)

Hye Jeong PARK (Kyonggi University, Korea)

Afternoon Break	4:00 p.m. - 4:30 p.m.
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Keynote Address II	4:30 p.m. - 5:30 p.m.
<i>Dennis FLYNN</i> , University of the Pacific, USA	
"Korea and East Asian Trade Before/After the 1590s: Modeling from a Global Point of View"	

Keynote Address III	6:00 p.m. - 7:00 p.m.
<i>Arif DIRLIK</i> , Retired Scholar, Eugene, Oregon, USA	
"Thinking Modernity Historically: Is "Alternative Modernity" the Answer?"	

Opening Reception	7:00 p.m. - 9:00 p.m.
Free admission for <i>all registered</i> conference attendees	

Saturday, April 28th

SESSION B.

4/28/2012, 9:30 a.m. – 12:00 p.m.

► B1. 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. Modernities, Alternative or Western?

- Chair: TBA

(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) 红十字 would 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. 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. 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. Migration and Diaspora

- Chair: TBA

(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. 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”

: Tokai Sanshi's *Kajin no Kiguu* (Fancy Meetings of Three Beauties), a political novel, shows us a unique perspective on world history by exploring the situations of small nations all over the world and showing the possibilities of alliance for liberation among these nations. How should we evaluate this perspective of the world history that dealt with only small nations (Ireland, Spain, Hungary, Poland, Haiti, Mexico, China, Korea, Japan etc.) from today's point of view?

(2) Naoki SAKIYAMA (Chiba University, Japan)

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

: In the 1880s when Sanshi's novel appeared in Japan, the Euro-centric world history was introduced and broadly accepted. So the *Kajin no Kiguu* presented a critical stand point against the Euro-centric world history with civilized big nations in its center.

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

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

: How was *Kajin no Kiguu* accepted in Korea and China? What was the characteristic of *Kajin no Kiguu* in comparison to the world history that was generally accepted in Korea and China at that time?

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

“Sanshi's Ambiguous Attitude toward Korea”

: We have to examine the contradictions between the political activities of Sanshi (the author) and the historical visions of *Kajin no Kiguu*, since we know his involvement in the assassination of Empress Myeongseong in 1895.

- Commentator: Yudai ANEGAWA (Chiba University, Japan)

► **B7. From Uni-Modernity to Multi-Modernity in Asia**

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

- Chair: Woonok YEOM (Korea University, Korea)

(1) Taekhyeon KIM (Seong Kyun Kwan 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. 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 Zuo zhuan (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. 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. [Roundtable] Crime and Punishment: How Early Modern Harbours Dealt with Justice in a Multinational Environment

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

Yoko MATSUI (Tokyo University, Japan)

Birgit M. TREMML (Vienna University, Austria)

Ryuto SHIMADA (University of Tokyo, Japan)

► C2. 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) Yasuhiro 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. 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, Andrassy, 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)

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

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

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

► C4. 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 Science, China)

“The *Kangnido* and the *Da Ming Hun Yi Tu*: A Comparison”

(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 (李薺). 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 (清濬), 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. 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 and 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. Representation of Asia and Contractual Experience: History and Photography

- Chair: TBA

(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) Ataulh 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. Food Ethics and the Problems of Motivation: A Cultural Dialogue**

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

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

(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. 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. 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. US Constitutionalism in Asia

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

- Chair: TBA

(1) 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 judicial 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.

(2) 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.

(3) 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.

►D3. 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. 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 Annam 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 国郡 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 (権門) (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. 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. 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. 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. The Reform of Tradition and the Long Term Trend of Urbanization

- Chair: TBA

(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 Chia ,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, missioner, 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. A 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, ijihad 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) Reiko HAYASHI (National Institute of Population and Social Security Research, Japan)

“Long Term Population Trend and Urban Structure in East Asia”

: The world historical population has been estimated by various authors but most of the estimations are based on scanty evidences. The only exception is that of China where the institution of household registry and its compilation is well documented in the official historical documents continuously from 2 AD.

In any part of the world, city population figures are much more abundant and based on more or less objective and numerical data. Also, different researchers found out that there is a regularity of urban population structure, which can be explained by such as rank-size rule or central place theory. According to the UN data, the urban population of the world increased sharply from 29% in 1950 to 47% in 2000 against the total population, but when we define urban population as top 10 city population, the rate is stable (2.7%) during the same period. Applying this relationship to Chinese historical population, it is found that the sum of top 10 city population is stable around 2% of the total population for the period of 2 A.D. to 1900 A.D.

The data of Korea and Japan is less complete but it can be observed that the Korea's urban

structure is stable before the early 20th century and Japan has a significant change at the year 1600. The region of East Asia as a whole shows a stable urban structure which can imply the integrity of the region for a long period of time, but the change of urban structure within the region can be explained by the shift of city distribution.

► D9. Impact of Asian Knowledge and Ideas on African Societies

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

(1) 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.

(2) Raimi Adebayo OLAOYE (University of Ilorin, Nigeria)

“Technology across Borders: Lessons from Asians”

: The world today is a global village. As a global village, border barriers are collapsing by the day. Accordingly, countries are becoming more connected on issues of common interest. One phenomenon that is of interest among the nations of the world today is technology. Since technology is the yardstick by which a nation’s development is judged, most societies world-wide, are embracing programmes that ensure the attainment of technology development. Nigeria and some Asian countries have enjoyed good bi-lateral relations over-time. It was Nigeria at independence in 1960, for instance, that gave palm-nut fruits to Malaysia for its agricultural project. But while Nigeria remains agriculturally backward, interestingly enough, Malaysia today is the largest palm-oil producing country in the world. It is, therefore, worthwhile for Nigeria to study the technology adopted by Malaysia to achieve the lofty goal. Indeed, the bulk of Nigerian imports today come from Asian countries of South Korea (rice, automobile etc); Japan (electronics, automobiles etc); China (computers, cell phones etc). These countries have become producer nations due to their level of technological development. The thrust of this paper, therefore, is to explore how Nigeria can seize the advantage of globalisation for a border crossing to understudy the Asian countries for the purpose of developing sustainable technology.

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

“Asians and Industrial Development in Nigeria: A Case 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.

(4) Lemuel E. ODEH (University of Ilorin, Nigeria)

“Cultural Similarity between Asia and Africa: A Study of the Chinese Influence on the Nigerian Society”

: There is ample evidence of early Asian Contact with African Continent is the medieval period. Some of these contacts were recorded by the great Moroccan Scholar Ibn Batuta. Most of these contacts, however were mainly trade related, but they however, formed the basis for some socio-cultural influence on the African Society. The Chinese courteous method of greetings seems to have greatly influence also the African society particularly the Yorubas of Western Region in Nigeria, whose respect for the elderly is legendary like the Chinese. These papers seeks to explore some of these similarities and other influences and how it has shaped the African society over the years.

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

“United Nations High Commission for Refugee (UNCHR) 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.

Board of Directors Meeting 7:00 p.m. - 9:30 p.m.
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SESSION E.

4/29/2012, 9:30 a.m. – 12:00 a.m.

► **E1. [Roundtable] Creating a Global Historical Data Resource**

: The problems in global society—in governance, socio-economic change, health, and human interaction with the environment—stretch across regions and disciplines. The social sciences, though sophisticated in analysis of contemporary societies, continue to work within regional and disciplinary boundaries. Advances in social theory and information technology bring a substantial opportunity to develop data and theory at global scale and in the substantially long run, over several centuries. The interdisciplinary Collaborative for World-Historical Information & Analysis (COWHIA) works to combine untapped social-science resources with historical data to create new knowledge and global scientific institutions. The Collaborative is working to create a resource that will generate systematic and continuously growing historical documentation of human society and engender analysis up to the global level; it will apply the power of emerging information and spatial-temporal-analytical tools to grand challenges in the understanding of global social dynamics.

The Collaborative's objectives are i) to link social sciences to each other and to the principal problems in human society, at scales from the local to the global over the past four centuries and into the future; ii) to encourage a culture of data sharing among social scientists; and iii) to develop a global, integrative repository and analytical framework supporting specific research projects on four domains of social life: human-natural interaction, development, governance, and social structure. Collaborative research will narrow the gap in global historical knowledge among these domains by linking four main categories of activity: i) the acquisition of data through solicitation, digitization, and documentation of existing collections; ii) the organization and integration of data in a distributed archive; iii) analysis via computation, modeling, and data mining; and iv) visualization of the temporal and spatial dynamics of analytic results.

In practice the Collaborative, made up of institutional affiliates, is led by an Executive Committee and a Director. Individually and in association with each other, the affiliates work to pursue the objectives of the Collaborative. Charter affiliates are those affiliated as of June 2011; other affiliates are welcomed as they meet the criteria for affiliation. Current work includes six overlapping projects: solicitation of additional affiliates and collection of major datasets along with the affiliations; creation of a research collaboration network to sustain connections among affiliated; the creation of a “demo” version of the archive through collaboration of the University of Pittsburgh and the Dataverse Network at Harvard University; a project linking health, environmental and demographic data for the United States from 1892 to 2000; ongoing discussion at the University of Pittsburgh on unification of social-science theory; and development of an academic journal focused on the project of creating world-historical information.

- Organizer: Patrick MANNING (University of Pittsburgh, USA)

- Chair: Bin YANG (National University of Singapore, Singapore)

Patrick MANNING (University of Pittsburgh, USA)

“The Collaborative on World-Historical Information & Analysis: A Plan of Action”

- Commentators: Bin YANG (National University of Singapore, Singapore)

Shigeru AKITA (Osaka University, Japan)

Sang-Hyun KIM (Hanyang University, Korea)

Anthony REID (Australian National University, Australia)

► E2. The Divergent Paths of Modern Engineers

- Organizer/Chair: Deok-Ho KIM (Korea University of Technology and Education, Korea)

(1) Deok-Ho KIM (Korea University of Technology and Education, Korea)

“A Search for the Identity of the American Engineer: Between Professionalism and Business”

: The 1850 Census in the United States recorded that the number of civil engineers was roughly 2,000. After the Civil War however, America witnessed the so-called Second Industrial Revolution and an enormous increase in engineers. While there were only 21 technical and engineering schools in 1870, the number had risen to 110 in 1896. And the number of engineers had multiplied more than 19 times between 1880 and 1920. In a sense, this quantitative increase contrasted sharply with the relative scarcity of engineers in Great Britain and France. This case of an excess of engineers, I think, becomes a pivotal factor which could disclose the distinctiveness of the American engineer.

The second factor in considering the character of American engineers could be their relationship to big business or, to corporate capitalism in America. The relationship between the American engineers and corporate business was a big problem for the engineers. They had always conflicted with big business in how to get along until the end of the 19th century. As Daniel Calhoun insisted, in the last sentence of the book <The American Civil Engineer>, “a corporate America supported the engineer, sustained the engineer, and quite early defined his character.”

However, some elite engineers were against this way of thinking. While Maurice L. Cooke(1872-1960) was a mechanical engineer, a Taylorite, and had worked for the secretary of the ASME for a long time, he played an important role in “the revolt of the engineers.” Although he accepted elitism among engineers, he asserted that the division between engineer and business should be respected. He also maintained that engineers must be independent from the interests of big business. He believed that engineers should not be dependent on business, that they be professional in terms of being autonomous, democratic, and ethics-minded. Even though he suggested his ideas to these ‘founder’ societies, his action was in vain. He finally became actively involved in the American Association of Engineers(AAE) which was founded in 1915. Most members of the AAE came from rank-and-file engineers. With Frederick H. Newell (1862-1932) he helped to strengthen the AAE’s activities.

The pivotal point is the balance between business and professionalism. If the engineer is a real professional he/she must be in a position which allows him/her to decide things independently. Unlike lawyers or doctors, the majority of the engineers in America were the employees of big business. In other words, they were industrial engineers. Because of the diverse strata of the engineering groups, the more they wanted to disclose their identities the more the conflict among them grew. Thus, American engineers had maintained their status of a “fragmented profession” as Monte Calvert asserted.

(2) Eunyoung LEE (Chunbuk National University, Korea)

“Imperial Telegraph, Domestic Electricity: the Growth of Electrical Engineers in Britain and the Government”

: This paper aims to argue that different governmental approaches to telegraph industry and electrical industry in Britain in the 19th century resulted in the retarded emergence of electrical engineers in Britain. Britain is said to lag behind other countries in electrical industry. The Electricity Act in 1882, which placed restrictions in electrical power industry at its early stage, was often mentioned as a reason for it. This paper agrees that the 1882 Act had an effect to discourage the electrical power industry during the 1880s and consequently the emergence of electrical engineers. But it also argues that the successful submarine cable enterprise had its impact on the retardation of electrical industry.

First, telegraph engineers in Britain dominated the profession dealing with electricity much longer than in other countries due to the successful submarine cables. With strong support from the government which needed efficient communication with the colonies, British companies led the world submarine cable market until, at least, 1914, absorbing a lot of human and financial resources. British telegraph engineers established the Society of Telegraph Engineers in 1871. Reflecting the

interest in science of electricity among its members, they changed the title into the Society of Telegraph Engineers and Electricians in 1880. However, except a few scientists, most of STEE members were telegraph engineers trained through the pupilage or apprenticeship.

Second, the 1882 Act did not allow monopoly or oligopoly in electrical power supply because electrical power was regarded as a public utility like gas. As a result, British companies in electrical industry were small and less lucrative than submarine cable industry before the Act was amended in 1888. Engineers working in electrical industry recognized themselves as professional but different from telegraph engineers. But it was difficult for them to make themselves fully represented in the society even after the title was changed into the Institute of Electrical Engineers in 1887; they were relatively young and a small group compared with many established telegraph engineers who dominated the IEE; only a few universities began to provide electrical engineering education during the 1880s.

It was only after 1896 when electrical engineers could participate in the Council that IEE became a professional organization for electrical engineers. It was due to the rapid growth of electrical industry and accordingly electrical engineers since the revision of the Act in 1888. Increasing higher education in electrical engineering also contributed the formation of electrical engineering as a profession. As a result, 80% of IEE members were working in electrical industry like power and electrical traction in 1911; contrastingly, in 1890, 80% of IEE members were from telegraph and telephone.

(3) Kwan Soo LEE (Dongguk University, Korea)

“Changing Meanings of “Science”: Chemical Engineering in America”

: Some recent literature shed some new lights on the history of engineering and technology., hence science technology relationship. David Edgerton emphasized that engineering is primarily not about innovation but about maintenance, repair and improvement. Leo Marx related that “technology” came to have current meaning only at the late half of 19th century.

These enable critical assessment on many American technologists’ aspiration for “science” from the early 19th century. Roughly speaking, “science” of the Ante Bellum era seems to denote some knowledge of nature which is advanced, organized (systematical compiled) and *useful*. Justifications of R.P.I., Franklin Institute and even the vision of Henry Morton (founding president of Stevens Institute) exemplified this tendency. In this meaning, “science” does not prefer “shop culture” or “school culture”. Elite mechanics, many of whom were shop owners, were indeed “philosophical” as Bruce Sinclair once called.

Robert Thurston’s drive to thermodynamics and many speeches denoted new turn toward “school culture” and new interpretation of “science”. Compared to the interpretation of his father’s generation, the later meant more mathematical, abstract and given from without (away from shops, from *Europe* and from science labs.).

However, famous American contributions of the early 20th century seem rather different from Thurston’s drive. Taylor’s Scientific Management and *American* discipline of chemical engineering. Frederick Taylor was the protégé of Sellers family and the prince of shop culture old boy network. His Scientific Management was resulted from systematic analysis of shop practice. In the same light, A. D. Little and W. Walker’s unit operations and new chemical engineering education system was based on systematic analysis of many (not just chemical) industrial practice rather than the advancement of chemistry.

If these observations stand, we should pay more detailed attention to the subtle differences of the meanings of “science” and “technology” in comparative histories.

(4) Jin Hee PARK (Dongguk University, Korea)

“The high industrialization and the status of electrical engineers in Germany 1880-1920”

: With the development of electrical industries during high industrialization, the whole number of electrical engineers grew rapidly and a differentiation of social status of engineers was observed. More and more electrical engineers were employed by electrical utility and electro-mechanical companies. While most of civil engineers served in the states before the 1880s, the major group of electrical engineers found their jobs in industries. The share of engineers who were employed in public offices of states had been decreasing during this period. As a result, it was not unnatural that

the electrical engineers identified themselves with an industrial engineer and an employee.

The analysis of obituaries in the journal of Elektrotechnische Verein showed that 199 electrical engineers worked in private industries from 1880 to 1914, while only 47 engineers were recruited as a public official. According to one survey, 41.4% of 1668 engineers employed in electrical industries of Great Berlin took theoretical courses of electricity in Technische Hochschule(TH) or graduated THs. During this period, ca. 2500 engineers who were trained in TH occupied the position of industrial engineer in electrical companies. The share of electrical engineers who graduated universities among the whole electrical engineers was low. With increasing number of electrical engineers, the academic title of Doctor or Diplom made the social status of engineers different. The electrical engineers with the title of Diplomingenieur could be paid more than those without the title.

The education of engineers in TH had put more attention on practices than on theory, which could be attributed to rapid development of electrical industries in Germany. The important duty of professors in TH was put on transferring new knowledge and practical experiences in electrical industries to students. To prepare the Diplom-examination, students in TH were obligated to take one year practice in factory. Since the 1890s professors with industrial careers were more preferred in TH, because their experiences could help students to be more adaptable in the fields of electrical industries. For the purpose of industrial engineer training, THs should be equipped with electrical laboratories where students could get field experiences. In this way, THs could provide industries with reliable engineer powers.

What made the German engineer school system different from that of other countries was the dual education system. With the response of criticism to higher theorization of TH, the states founded Technische Mittelschule which were intended to train students as field engineers. The courses of TMs were structured more practically in comparison to THs. The advancement of electrical industries in Germany was attributed to this dual education system.

(5) Nae Joo Lee (Korea Military Academy, Korea)

“The Growth of Modern Engineer in Britain, 1870s-1920s: Focusing on the Field of Chemical Engineering”

: The purpose of the paper is to survey the early history of chemical engineering in Britain in terms of how and why chemical engineering emerged as an independent modern profession and how chemical engineering settled in the higher education level as an independent discipline from the late nineteenth and the early twentieth centuries (up to about 1922). It also deals with its relation with chemistry and the influence on its growth of industrial demand. For the fulfillment of the purpose the position of chemical engineering in public discourse at Imperial College is discussed, together with the process of the creation of the Institution of Chemical Engineers in 1922.

The paper particularly draws on findings from the response and role of some key actors such as George E. Davis (1850-1907) and J. W. Hinchley (1871-1931) within the interest groups - chemical industry, university and government - in relation with the development of chemical engineering. In short, it is an introductory work to investigate the early historical process of professionalization and academization in the field of chemical engineering in Britain. It will be shown in the conclusion that the developmental dimension of chemical engineering in Britain is different from those of other industrial countries such as Germany and the United States.

In the field America and in particular Germany achieved rapid development. For America chemical engineering relatively easily became the formal education curriculum of university level and began to produce professional manpower for the industry, mainly through the active support of industrial community. For Germany the federal state made a key role to develop the field of chemical engineering since the late 19th century. With the state's support the chemical industry could be kept a close inter-relationship with the academic field.

Why was Britain so slow in professionalizing and academizing the field of chemical engineering even though she was the first starter? For Britain there were little co-relationship among the related interest groups and above all the lack of the governmental support exclusive of the war-time period. As a result, in Britain the field of chemical engineering had been developed through the devotional efforts of small number of individuals such as Davis and Hinchley. In some sense it might reflect the traditional character of the British society which emphasized the importance of

individualism rather than collectivism.

► **E3. The Roles of Trading Diasporas Combined with World Religions in the Proto-global Exchange Network of Pre-modern Eurasia**

- Organizer/Chair: Eivind Heldaas SELAND (University of Bergen, Norway)

(1) Eivind Heldaas SELAND (University of Bergen, Norway)

“Christianity and Diaspora Trade on the Indian Ocean before Islam”

: The role of religion as an identity marker and a cohesive element in the formation of trading diasporas along the maritime and overland trade routes connecting Asia, Africa and Europe has been demonstrated with regard to Islam, Buddhism and Judaism. In this paper I will argue that Christianity played a comparable role in the western Indian Ocean and in western Asia before the rise of Islam in these regions. The pattern of Christian communities around the Red Sea and Indian Ocean in this period closely resembles the pattern of known trading connections based on the monsoon winds. Missionaries, religious officials and Christian laymen figure as travel companions of long distance traders, and early Christian literature sheds light on otherwise poorly documented trade in late antiquity. That faith followed trade is hardly surprising in itself, but the material also points toward merchants being part of Christian communities at a time when Christians probably still constituted a minority in the Mediterranean. Here I suggest that the establishment of Christian (and other) trading diasporas on the Red Sea and Indian Ocean the pre-Islamic period, can be interpreted as organisational solutions to the challenges of safety, information and credit connected to long distance maritime trade.

(2) Mie NAKATA (Kansai University, Japan)

“The Creation of New Buddhism Principle in Tang China and the Diaspora of Central Asians during the Latter Half of the Eighth Century”

: Central Asians from areas such as Sogdiana, Tokharistan, and Kapisi began moving East due to oppression by Islamic power, which had gradually approached Eastern countries, and they finally arrived in Tang China in the middle of the 8th century. Eunuchs who grasped political initiatives in the Tang empire merged these immigrants from Central Asia as well as non-Han people from Hebei, Hexi, and Shuofang into the Imperial Guards that they controlled in order to strengthen their military influence. In addition, there were non-Han people who merged into the Buddhist circle in Chang’an, which had connected with the eunuchs and Imperial Guards. Under these circumstances, the eunuchs, Imperial Guards, and Buddhist circle were receivers of the non-Han people in Chang’an city after the An Shi Rebellion. This group of people operated the translation of the fan-ben liu boluomiduo jing sutra. In order to compete with Tibet, the Buddhist circle endeavored to outfit itself with the newest Buddhist principles with support from the eunuchs and Imperial Guards. By doing so, it attempted to offer protection to the nation through the magical power of Buddhism, in addition to that of the army through physical military force. Moreover, the group of eunuchs and the Imperial Guards had won many Nestorians over to their side since the An Shi Rebellion. The translation of the hu-ben liu boluomiduo jing sutra that had operated before that of the fan-ben reflected such religious situations within the groups of the eunuchs and Imperial Guards.

(3) Bo JIANG (Chinese Academy of Social Sciences, China)

“Mazu: The Goddess of Maritime Trade in Eastern Asia”

: Mazu (March 23, 960- Sept 9, 987) was born at Meizhou Island located in southeast China. After she was died in the age of 28, she was worshiped as the guardian angel of the fisherman in Fujian area and maritime trade ships departed from Fujian ports.

With the blooming of maritime trade and the development of powerful Fujian trader group, Mazu had been giving the honor titles conferred by the emperors since 12TH century. In 1156 A.D,

Mazu was firstly given the title as “Deity Lady” (fu-ren) by Gaozong Emperor of Southern Song Dynasty. Then, she was successively awarded the titles like “the Concubine of the Sky” (tian-fei), “the Empress of the Sky”, and finally, “the Sacred Goddess of the Sky” (tian-shang sheng-mu), by the follow-up dynasties of Yuan, Ming and Qing empires. The worship of Mazu gradually developed from provincial ritual practice into state-level ceremony. With the movement of Fujian trader groups, this worship gradually spread from the original Fujian port cities and islands to the whole coastline of China mainland, firstly reached the port cities of southeast China, then up north to port cities like Dengzhou. Particularly, with the flourishing of overseas trade, the Mazu worship spread even further to southeast Asia (Vietnam, the Philippines, Indonesia, Malaya, etc.) and northeast Asia (Japan). At the same time, there existed a ceremony called fen-ling (means “separating temples”), which was held by the overseas traders at their hometown Mazu Temples aiming to invite Mazu from the hometown temple to the new ones established at the colonial port cities.

Based on the archaeological investigation of Mazu temple sites in Meizhou, Quanzhou, Macao, Penglai, etc. we can trace back into the history of Mazu worship and the movement of the Fujian trader groups. This study will shed new lights on the research of maritime trade activities.

(4) Masaki MUKAI (Osaka University, Japan)

“Supra-regional Contacts and the Diaspora of Hybrid Muslims in the South China Sea during the 10th-15th Century”

: In this paper, I will discuss the role of “widely dispersed but mutually interconnected communities” of hybrid Muslims using the concept of “trade diaspora” (or “diaspora”). This concept can enable us to understand the communities of hybrid Muslims that include Arab and Persian descendants who were partly mixed with Han Chinese and other indigenous populations, and historically originated from the region surrounding the South China Sea through commercial migration and voluntary conversion. In contrast to the popular usage of “diaspora,” I do not emphasize their negative motive of persecution or desire to return to their homeland, but the continuity or successiveness of their widespread cultural tradition. During the early period, Arab and Persian traders were active and subsequently, Chinese traders became prominent. However, it is too simple to view these shifts as a result of the scrambles for a hegemonic position among rigidly distinct groups. Rather, it seems more like a gradual transition among mutually overlapping groups. During the Song period, Arab and Persian sea traders were active. Their offspring, Pu Shougeng, expanded their influence from the late Song to early Yuan dynasty. At the same time, the Western and Central Asians entered the coastal region and both of these groups mixed with the Chinese and generated “hybrid Chinese Muslims” whose knowledge and skill was used by Zheng He in the early Ming period. It can be said that this trans-periodic succession of the trans-regional groups during the long period from the 10th to 15th century was a continuous process of extending the maritime trade network and it paved the way for establishing the Asian trade system of the early modern period.

- Commentator: Wu GUO (Chinese Academy of Social Sciences, China)

► E4. The Diversity of Interregional Exchanges in Southeast and East Asia during the Age of Commerce

- Organizer: Kenji IGAWA (University of London, UK)
- Chair: Birgit M. TREMML (University of Vienna, Austria)

(1) Kazuki YOSHIKAWA (Osaka University, Japan)

“Foreign Trade of Vietnam during the 15th -17th Century”

: Most scholars studying Dai Viet (modern Northern Vietnam) from the fifteenth century to the seventeenth century, have underestimated the importance of its foreign trade, and consequently regarded Dai Viet as a unique exception among the commercial oriented polities of Southeast Asia in

the Age of Commerce. The purpose of this presentation is to challenge this conventional view, by re-examining the influence of foreign trade of Dai Viet during this period.

The foreign trade of Dai Viet is divided into two elements: a) maritime trade with South China, Japan and Southeast Asian archipelago b) overland trade with Southwest China and mainland Southeast Asia.

Vietnamese handicrafts such as silks and ceramics were exported via the maritime route to Japan and Southeast Asian archipelago during this period. Vietnamese high-quality ceramics such as blue and white were exported as far away as Egypt and Turk in the west. In the seventeenth century, because the Japanese and the Europeans came to present-day Vietnam to trade so frequently, Vietnamese foreign trade became dramatically active. For example, Vietnamese silk was in large quantities exchanged for silver from Japan. A constant inflow of Japanese silver contributed the development of Vietnamese commercial networks.

Through overland trade during this period, Dai Viet has constantly imported copper from Yunnan. Copper was crucial for Dai Viet to make guns and cannon, which enabled successful military campaign to Champa in the south (1471), and to Lan Sang in the west (1479). Additionally, during this period Dai Viet experienced the shortage of copper cash. In order to mint copper cash, copper from Yunnan was necessary for Dai Viet.

Thus, from the fifteenth to the seventeenth century foreign trade of Dai Viet was so active and its influence cannot be ignored on commerce, territorial expansion and monetary system of Dai Viet.

(2) Kenji IGAWA (University of London, UK)

/Proxy Reader: Csaba OLAH (University of Tokyo, Japan)

“The Conditions of Regional Exchanges between Southeast and East Asia in the 16th -17th Century”

: In the 17th century, we can image extensive trade exchanges from East Asia to Southeast Asia easily. Japanese Shuinsen, trade ships sent from Japan, had been to Southeast Asian towns to trade, bringing the permission of Tokugawa Shogunate. Wokou, pirate groups consisted of several ethnicities, was still active in circum China sea region, and the Society of Jesus had kept their network centering Macau even after the Edict against Christianity in Japan. The Spanish governor in Manila had sometimes planned to trade with Japan or others in this region.

On the other hand, in this period, the Chinese maritime bans system had been in force. In the first half of 16th century, Portuguese ambassador was rejected to begin public commercial relations with the Chinese court. Japanese tributary envoys had sometimes been unable to get access to the imperial capital because of their regulation for the tributaries. Ryukyu had driven wokou from their territory, and the Jesuit Luis Frois wrote that people in Korean peninsula had killed the crew of a Portuguese ship. Although Frois concluded that it was because they were barbarous, it does not express the essence of this incident. Obviously for some reasons, it happened because of the maritime bans system of this period.

Then, how was this contradiction, between the exchanges and maritime bans, solved? Strictly speaking, the regional exchanges themselves were not axiomatic in this period. The answer to this quite complicated contradiction will be given by focusing on Japan in the middle of 16th century.

(3) Birgit M. TREMML (University of Vienna, Austria)

“Spanish Manila in Interregional Relations in Southeast Asia in the 17th Century: Multi-linguistic Challenges and Responses”

: It is a commonplace that pre-modern interregional traders adapted quickly to the challenges of communication by developing working languages. However we have no reliable knowledge on how communication challenges were met in other areas, for example in the administration of a multi-linguistic trading environment.

Manila, as one of the major port cities in seventeenth-century Southeast Asia, became such a multi-linguistic environment after 1571 – thanks to flourishing trans-Pacific and South China Sea

trade. Therefore it serves as the perfect spot for studying intercultural communication patterns in which global players had to find ways to negotiate beyond familiar cultures and languages.

Our task here is to reach an understanding of the various levels of language use and communication problems in light of complementary and competitive interests for hegemony and trade monopolies in the South China Sea. In doing so we also have to take into account that we are dealing with a period when language came to play a crucial role in the imperial design of the Castilians and the East Asians likewise. Hence, this topic allows us to re-visit the role of the Spanish, Chinese and Japanese on the Manila market during the first half of the seventeenth century. To extensively sketch the impact of language on their connected histories we have to read relevant primary sources of early modern foreign relations against the grain. Rather than simply contrast the competing narratives of misunderstanding versus cultural empathy and appropriation, this presentation seeks to re-evaluate early modern reality.

(4) Susumu AKUNE (Kyoto University, Japan)

“The Society of Jesus and the Kingdom of Laos: A New Propagation Field in 17th Century Southeast Asia”

: In 1614 the Tokugawa government began a nationwide persecution against Christians and expelled European missionaries to Macao and Manila, aiming at establishing a non-Christianity nation. In this situation, from 1615 until 1646 the Japan Province of the Society of Jesus undertook a new enterprise in the following seven Southeast Asian regions, in chronological order: Cochinchina, Cambodia, Siam, Tonkin, Hainan, Laos and Makassar.

This presentation aims to solve how various people in Laos of the Theravada Buddhism kingdom reacted against Christianity, a new European religion, and what kind of strategy the Jesuits exercised in its propagative activities.

Taking a brief look at the preceding studies, we notice that the Jesuits’ unpublished, Portuguese written reports which treat their propagation in 17th century Southeast Asia have not been utilized fully despite their substantiality. In this presentation I intend to solve the problem by utilizing this sort of documents. I also try to depict the propagation, mentioning political and religious situations, and foreign policies both in Laos and in the adjacent kingdoms.

Through negotiations between the Jesuits in Tonkin and the King of Laos in the 1630s, the propagation opened in 1642 and continued until 1648. During this term, despite accommodative strategies, such as editing Catechism in Laotian language, the Jesuits achieved little success, encountering denouncements by the Buddhist priests who regarded the Image and Catechism harmful to their Kingdom. In the early 1650s several Jesuits desired to resume the activities under the politically and commercially good relationship between Tonkin and Laos, however, this desire could not be practiced because of an announcement by the new King which forbade the infiltration of Christianity into Laos.

What I will show in this presentation will contribute to the comparative study on the Jesuits’ activities in 17th century Southeast Asia.

► E5. Transactions and Cross-Cultural Understanding

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

(1) Hyong-In KIM (Hankuk University of Foreign Studies, Korea)

“Differences and Similarities in Cultural Patterns of Korea and U.S.”

: This paper intends to search whether there are any similarities and differences in cultural patterns of the U.S. and Korea. My previous research aimed to find more of differences in the characteristics of the two countries' culture. In the process of research I have done, I found that there are some commonalities that we easily bypass in the fabrics of the two culture. This paper tries to analyze what they are and why that happens looking various historical events that pertain such qualities.

(2) Ji Young KIM (Sogang University, Korea)

“The Activity and Situation of the Ethnic Germans in Hungary during the First Half of the Twentieth Century”

: The topic of this paper is the activities and situations of Germans in Hungary during the first half of the twenty century.

The settlement of Germans in Hungary consists of three phase. First, during the era of King Arpad, Germans or so-called 'Saxons' coming from various parts of Germany to the foothills of the Southern Carpathian Mountains, in the area known as Barcasag. The second phase of settlement is the one that was initiated by the Viennese Government after the cessation of Turkish occupation; the Turkish era of devastation which left vast territories uninhabited and uncultivated in southern Hungary, in Transdanubia, and in the area surrounding the capital city. In these uninhabited areas the Austrian Government settled several hundred thousand Germans from the Schwarzwald (the Black Forest), from the Rhine bank, and from Alsace. The third phase is that German settlers slowly drifted into Hungary from the neighboring Tyrolean, Carinthian, and Styrian regions of Austria. They were usually called "Schwabians" (or as the Hungarians spell it "Svab") but they also had their own local names which varied with the area. According to the 1920 census data, there were 551,600 ethnic Germans living within the Hungarian limits as set by the Treaty of Trianon. Under the leadership of Transylvanian Saxon Dr. Gustav Gratz, the 'Ungarlandisch-Deutcher Volksbildungsverein (German-Hungarian People's Educational Association:U.D.V.)' was formed in 1924. This organization first worked in the interest of developing a German-Hungarian understanding and also promoted culture and professional knowledge. It insisted upon the revisions of the peace treaty until it fell into the clutches of the Third Reich in the early 1930's. The German press at that time wrote about the oppression that the ethnic Germans were subjected to in Hungary.

I will discuss about the third phase of German migration into Hungary in this paper.

(3) Ji-Bae PARK (Hankuk University of Foreign Studies, Korea)

“Russian Exports and Imports, 1800-1825”

: Many scholars thought that Russian entry into European-World Economy occurred only after Peter the Great's ruling. It is true, in the early eighteenth century when Peter governed, Russia enlarged its volume of exchange in goods with Europe enormously and systemized its government structure following European style. Nevertheless, certain amount of its exchange with Europe had existed before the Peter's Age. This paper examines physical and cultural exchange between Russia and Europe during the period from the late 16th to the early 18th century and, thus, tries to demonstrate how much Russia had entered into the system of Western Europe-World economy before the age of Westernization appeared under Peter in the 18th century.

Firstly, I would trace back historical events that Russia had contact with Europe. Although Russia was occupied by Mongols, its connection with Hanseatic Alliance centered around Novgorod had continued. As Hanseatic Alliance began to be weakened and Northern European nations gained power, Russia came to contact Western Europe through such Swedish ports like Riga and Narva. Russia also pursued trade with England and Holland directly through Arkhangelsk, the port opened in the area of the White sea.

Secondly, I would examine which items Russia traded with Western Europe in the 16th and 17th century. Russia mainly imported such European things as wine, wool, and books and in the early period it exported mainly fur but gradually hemp and wood for ship stores. By examining such activities closely, I could hopefully find what kind of material exchange was done between Russia and Western Europe.

Lastly, I would examine what kind of culture and things Russia accepted from Western Europe. Russia had traditionally a strong interest in military matters. It acquired new military techniques in the process of fighting against with the nomads. Besides, it accepted various kinds of court culture as the nation progressed. Way before the Peter, Russian court was exposed to Western style banquet. I would also examine to a certain degree how Western food and American crops harvested landed to Russia. Especially the introduction of potato into Russia contributed greatly to the increase of its population.

(4) Klaus DITTRICH (Korea University, Korea)

“Europeans and Americans in Korea, 1882-1910: A Contribution to a Social History of Globalisation”

: With the conclusion of diplomatic and economic treaties between Korea and European and American states, nationals of these countries started to settle down in the capital and the newly created treaty ports from the early 1880s onwards. They came as diplomats, experts, merchants and missionaries. Doing so, they profited from new transport infrastructures, such as steamships, and were integrated in imperial power hierarchies in East Asia. This contribution addresses these individuals in the light of a social history of globalization. Based on English language periodicals such as *The Independent*, *The Korean Repository* and *The Korea Review* as well as various monographs, three crucial characteristics of the European and American community in Korea will be highlighted. Firstly, these individuals made up a truly transnational community. They came to Korea from far. Additionally, most of them had already spent some time in China or Japan and thus had experience in large parts of the East Asian region. They also came from diverse European and American backgrounds but had to live together in the foreign settlements in Korea. Secondly, Europeans and Americans in Korea formed a bourgeois community. As representatives of rather privileged social groups they showed off their status through specific forms of everyday practices and social intercourse. Thirdly, the migrants’ perspective to Korea and the Koreans will be discussed. Whereas a certain feeling of superiority vis-à-vis their surrounding was omnipresent, many of them also developed forms of allegiance with the Korean state.

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

“Exchanges and Cooperations between West Germany and South Korea on Unification Policy: Centered on the Cultural Differences and Understandings”

: There is documental evidence that the Embassy of the Federal Republic of Germany (FRG: West Germany) collected, inspected, and reviewed information regarding Korean South-North relations with diligence and caution. The embassy reported this information very promptly to the FRG Foreign Ministry in Bonn, where it was given immediate attention by the headquarters of the foreign services. They described the cultural differences between Germany and Korea. The Korean visitors to West Germany left the documents and writings about the cultural differences in relation to the unification task.

On the basis of these sources I will conduct the research of this title.

► E6. Practicing Colonialism

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

(1) Michael KIM (Yonsei University, Korea)

“The Census Registration of Koreans in Manchuria: The Politics of Porous Borders and Overlapping Sovereignties”

: Most Koreans who migrated to Manchuria during Korea’s colonial period (1910-1945) were never officially registered in an official census anywhere. Therefore, they were not legally recognized entities in any nation-state, because they had migrated away from Korea before the creation of a modern state with the capacity to conduct a comprehensive census. Most Koreans in Manchuria had either declined or were denied registration with Qing China and the Northeast

Chinese government, but the situation changed rapidly after the establishment of Manzhuguo in 1932. Koreans had maintained their extraterritoriality status in Manchuria until 1936, when all Japanese and Koreans residents were required to naturalize. However, when forced to nationalize, Koreans had to prove that they had registration in colonial Korea otherwise they could not register with the Manzhuguo government and be eligible to own property and work legally. The

registration of Koreans brought up numerous political tensions and problems in both Korean and Manchuria, which ultimately required the Japanese colonial government in Korea to undertake a complex overhaul of the colonial legal system and nationality laws. Through an examination of the legal status of Koreans in Manchuria, a fascinating window into colonial governance in Korea can be opened to reveal many of the essential practices of colonial rule that had to be modified to accommodate the overlapping sovereignties and jurisdictional authorities that emerged along with the rapid expansion of the Japanese empire in the 1930s and 1940s.

(2) Paul TONKS (Yonsei University, Korea)

“Colonial Knowledge and the Writing of World History: Patrick Colquhoun’s *Treatise on the Wealth, Power and Resources of the British Empire*”

: This paper examines the shaping of global modernity through the lens of British colonial state formation and governmentality. It focuses on the later eighteenth and early nineteenth centuries, which saw the shift, in E.P. Thompson’s famous phrasing, from a ‘traditional’ framework of ‘moral economy’ to the world of ‘political economy’ and the ‘modern’ relations of market capitalism. Specifically, it examines the writing of world history by the Scottish statistician and political economist Patrick Colquhoun. The paper seeks to evaluate how colonial discourses and forms of knowledge, particularly those centred on Asia, shaped British metropolitan understandings and experiences of global modernity.

The paper argues that studying the historiographically neglected commentator Patrick Colquhoun illuminates contested notions of progress in this revolutionary era for the emergence of the ‘modern’ world system constructed around ‘free’ markets and globalisation. Colquhoun achieved considerable prominence and renown in his homeland of Scotland. His subsequent career as a magistrate, campaigner and prolific writer based in London’s commercial heartland of the East End, where a new urban working class shaped by the industrial economy and colonial trade presented huge challenges, spurred him to make a significant contribution to the theory and practice of policing the problems of poverty during the early historical development of ‘modern’ market capitalism. His ideas of progress and historical understanding of the world order contributed to crucial debates about both domestic and imperial policy in the late eighteenth and early nineteenth centuries.

(3) Chad DENTON (Yonsei University, Korea)

“Japanese Colonization *à la française*: Building a ‘Model Village’ in New Caledonia, 1892-1941”

: In 1913, a Franco-Japanese professor-turned-businessman by the name of Robert Charles Fouqué authored a guidebook for prospective Japanese emigrants to the French island colony of New Caledonia. Written in Japanese, the compact book argued that New Caledonia’s climate, economy, and history made it an ideal location for Japanese settlement. Indeed, 3000 Japanese migrant laborers already lived there. Fouqué provided a detailed strategy based on the lessons of French imperialism for how the Japanese could establish a more permanent foothold on the colony: by encouraging trade, by sending Japanese women, and—most surprisingly—by sending Japanese missionaries. In so doing, Fouqué hoped that if “a Japanese model village [were] built in New Caledonia, the Australians and New Zealanders, who have been thinking that the Japanese are barbarous and warlike people, and have therefore excluded Japanese migration, might accept the real value of Japanese people and welcome them.” Subsequent Japanese consular officials continued to report on the fortunes of this community throughout the 1930s.

This paper examines the origins, development, and ultimate failure of the Japanese government’s attempt to build a “Japanese model village” in New Caledonia from 1892 to 1941. A bibliographic survey of the French-language literature on colonialism available in Japan at the turn of the century shows the source material available for men like Fouqué. A close reading of his guidebook, as well as others like it, show how these models were put into practice. Finally, the consular reports in the interwar period reveal the mixed results of this policy.

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

► E7. Frontier, Ports and the Space of Interaction

- Chair: Rila MUKHERJEE (Institut de Chandernagor, India)

(1) Emmanuel Olaniyi IBILOYE (Osun State University, Nigeria)

“The Dynamism of African/Asian Interactions on the East Coast of Africa in Historical Perspectives”

: Scientific as well as historic explanations to the origin of man agreed that Africa is the cradle and possibly the source of dispersal of all mankind. Since the gradual dispersal of the original specie to other parts of the globe, economic imperative have made human interaction inevitable. Consequently, African and Asian have been interacting at economic and social level from ancient time resulting in mutual benefits to all and great advance in knowledge and ideas to less developed African society on the east coast of the continent. Arab, Indian, and Chinese merchants have being visiting the east African coast since the 13th century BCE bringing their wares to exchange for African products. At the peak of the trade, cultural exchanges in form of knowledge and ideas could not but be mutually bought and sold resulting into what later became the glorious Swahili civilization along the East African Coast of the Indian Ocean. The civilization has endured the passage of time and residual knowledge and ideas borrowed from Asian remain a permanent feature of cultural norms on the east Coast of Africa. The paper is of the view that the benefits have surely been overwhelming and a matter of give and take.

(2) Jianxiong MA (Hong Kong University of Science and Technology, Hong Kong)

“Rising of Gentry Power on the China-Burma Frontier since the 1870s: The Case of the Peng Family in Mianning, Southwest Yunnan”

: From the 1870s to the 1930s, a social movement among the newly settled immigrants on the frontier between China’s Yunnan province and Burma had become significant, through which the construction of Han identity had also successfully been extended toward inland Burma along transportation routes. Based on a historical framework, this movement was rooted in the organization of lineages among resettled migrants from Chinese inland provinces like Jiangxi, Hunan and Sichuan or other places in Yunnan. The construction of lineages also followed the political reforms carried out by the Qing government, from the 1720 to the 1750s, to integrate the Dai chieftains into an official county system. Since the colonization of north Burma in 1885, new economic opportunities attracted more Chinese businessmen to build their networks along the transportation routes between north Burmese cities and commercial centers in southwest Yunnan, which also changed the social landscape of this frontier. The construction of lineages as a Han system not only overlapped with trade networks, but also provided enough economic and political resources to build a Han identity, in competition with other types of identity-polity systems, such as the Dai, the Luohei (Lahu) and the Wa between the Mekong River and the Salween River. As a social consequence of the lineage construction movement, the Han gentries not only performed the role of representatives for their lineage’s interests, but also worked as social actors and state agents in the process of setting the border between China and Burma.

(3) Syed MINHAJ-UL-HASSAN (Hong Kong Baptist University, Hong Kong)

“Holy or Unholy Trinity: Pakistan-China-India Relations”

: Though generally Pakistan-India and Pakistan-China relations are in the spotlight, the relations of China and India are equally important for the understanding of Pakistan- India and Pakistan-China relationship. Its study is important because beside other factors China-India animosity and their competition with each other also help Pakistan-China relations to grow stronger and friendlier.

Initially China and India were friendlier but the territorial dispute between China and India brought Pakistan and China closer. During the 1965 Pak-India War China proved more trustful than Pakistan's Western Allies and that brought the two countries even further closer.

Mutual interests also keep both Pakistan and China tied to each other. Both share anti-Indian hegemonic policies in South Asia and Indian Ocean. In order to contain China, India launched in 1995 "Look East" Policy. This policy was initially started for the development of economic relations but in 1998 it was transformed into strategic venture. India also started developing close strategic partnership with USA for the same objective.

Pakistan's interests are also associated with China. Since Pakistan needs political, economic and military assistance, China is the country that can easily fulfill these needs and is helping Pakistan in different sectors.

Though the future relations cannot be predicted with hundred per cent accuracy, it can be safely stated that Pakistan-China relations have proved itself as all-weather and time- tested relations. However, it would also be in the interest of all three countries if they are able to develop future relations on the basis of mutual respect and mutual interests.

(4) Dan DU (University of Georgia, USA)

"The 'Flowing Poison': Sino-American Opium Trade in Qing Dynasty"

: This paper seeks to investigate Sino-American opium trade in Qing dynasty, a topic which received much less attention compared with Sino-British opium trade. Employing world system theory as the analytical framework, this paper examines Sino-American opium trade through the lens of the clashes between China's tributary system and a budding capitalist world, thus placing this trade in a broader theme. When the United States started China trade, American merchants entered the tributary system, which was based on the superiority of Chinese culture. Without admitting foreign merchants as equal commercial partners, emperors of the Middle Kingdom appointed hang merchants to monopolize its foreign trade, so for Americans, China trade had not only commercial but also political and cultural implications. In such a case, American merchants had to cope with Qing officials, cooperate with hang merchants, and simultaneously learn ritual rules to facilitate their drug traffic. In addition, by means of technological, commercial, and financial innovations, American merchants also had to compete with their British counterparts, who had monopolized opium trade before them. The rampant opium trade conducted by British and American merchants eventually aroused the anti-opium campaign, thus triggering the first Opium War. With a series of treaties signed with Western nations after the Opium Wars, the superiority of China's tributary system was gradually encroached upon by a newly-rising capitalist world. China was involved more and more into the world market, so did Western nations' competition in China. The first International Opium Conference, though fruitless it was, was a sign of this emerging capitalist world system and the increasing competition among capitalist nations.

(5) B bio Vieira AMARO (University of Tokyo, Japan)

"The Contribution of Japanese and Westerners to the Urban Genesis of Nagasaki"

: The aim of this presentation is to depict the origin of the port of Nagasaki and its early years, from the point of view of History of Urbanism and Architecture. By analyzing several historical materials from Western and Japanese accounts, and comparing them against data collected from archeological excavations, old maps and satellite remote sensing, an estimation of the original topography of Nagasaki was achieved, as well as the approximate locations of the first Jesuit buildings and common resident streets. The main objectives of this presentation are: to summarize the cooperation and exchange of ideas between Japanese and Westerners that led to the creation of the port city; to ascertain whether Westerners had any influence in the urban planning of the city; and if any foreign urban or architectural concepts were introduced by them. This study will encompass the evolution of Nagasaki between the years 1566 to 1584, focusing on land usage and urban expansion, depicting how its downtown area was undergoing a slow and timid militarization process until Toyotomi Hideyoshi seized control of it in 1587.

► E8. The Chinese Overseas Communities in East Asia and Japanese Modernity, 1895-1945

- Organizer: Leo DOUW (University of Amsterdam, Netherlands)
- Chair: Caroline Hui-yu TS'AI (Institute for Taiwanese History, Taiwan)

(1) Junling HUANG (Xiamen University, China)

“An Analysis of Fujian Province’s Immigrants to Taiwan during the Period of Japanese Imperialism”

: During the period of Taiwan’s occupation by Japanese imperialism (1895-1945), small part people of Fujian province broke through the heavily barriers and immigrated to Taiwan. There are so many researches on immigration of Taiwanese to mainland china during the period of Japanese colonialism, but few researches on immigrants from mainland china to Taiwan. It is important to discuss this topic. So this article is to reveal the situation of these immigrants from Fujian to Taiwan on a lot of actual cases found in files of the Fujian province archives and Chongan county archives.

The article will discuss five respects on the immigrants form Fujian to Taiwan. The first respect talks about the reason why the small part people of Fujian province immigrated to Taiwan. Secondly, the article discusses the nationality of these immigrants. The third respect is the discussion on the number of the immigrants from Fujian to Taiwan during this period. The next respect is related to the living standard of these immigrants in Taiwan. The last respect is to touch on the social status of these immigrants from Fujian.

From this article, we know the fact that most of the immigrants immigrated to Taiwan just for survival, and a small part of the immigrants who wanted to get an opportunity to develop or improve themselves. During this period, these immigrants were called “overseas Chinese in Taiwan”, if they couldn’t get the Japan nationality. These overseas Chinese from Fujian province were humiliated by the Japanese. Their social position and living standards were very low. When the anti-Japanese war broke out, most immigrants returned Fujian province.

(2) Leo DOUW (University of Amsterdam, Netherlands)

“The Soft Power of Japanese Colonial Power across the Strait of Taiwan (1895-1945)”

: The colonial relationship between China and Japan is usually considered from the point of view of “hard” power: the superiority of the Japanese economy and military, and the contemporary logic of imperialism made Japan into the regional hegemon and competitor with Western imperialism. In the present paper will be looked how the “soft” power (Nye) of Japanese imperialism served the aims of the Japanese colonial state-builders. Charitable works, media manipulation and education were all part of the larger packet of what was designated at the time as “hidden power”, and being implemented in tandem with “hard power” served to win over the souls of the Chinese colonized population. In this policy, the Taiwanese population in South China (mainly Xiamen, Fuzhou and Shantou) served as a focal community for these policies. The paper contrasts these policies with the discriminating policies towards the South Chinese migrant workers in Taiwan, who were of the same ethnic stock as the native Taiwanese and the Taiwanese expatriates in South China. It will be argued that the attraction of Japanese modernity for the cross-Strait Chinese transnational communities should be understood from the contemporary local situation and colonial logic.

(3) Jin A KANG (Kyungpook National University, Korea)

“Sino-Japanese Trade Conflict and the Effect on Sino-Korean Relationship, 1920s-1930s”

► E9. Comparative Research on the World History Teaching in Asian Countries

- Organizer/ Chair: Shingo MINAMIZUKA (Hosei University, Japan)

(1) Shingo MINAMIZUKA (Hosei University, Japan)

“General Survey of the Comparative Research of the World History Teaching in Asian Countries”

: This is to introduce the result of the questionnaires on the world history teaching in Asian countries which the AAWH sent since last fall and to summarize the results in a general perspective.

(2) Shigeki YOSHIMINE (Yuho High School, Sapporo, Japan)

“World History Teaching in Japan”

(3) Sunjoo KANG (Gyeongin National University of Education, Korea)

“Teaching World History in Korea: Problems and Issues”

: The purpose of this paper is to explore problems and issues of world history curriculum in Korea.

Prior to the 2007 curriculum, middle school world history had been taught together with geography and civics in a required course in ‘the Social Studies’ while Korean history was taught as a separate course called ‘National History.’ In the 2007 curriculum revision, implemented in 2011, world history combined with Korean history in a course called History. In the high school, world history has been offered as an independent elective course.

Therefore, problems and issues of middle school world history curriculum are somewhat different from and at the same time similar to those of high school world curriculum. This paper largely focuses on common problems and issues in teaching school world history.

Firstly, this paper explores problems of Eurocentrism and Sino-centrism in school world history and Korean educators’ efforts to make world history relevant to Korean peoples’ experiences transcending Eurocentrism.

Secondly, this paper presents current issues around teaching world history. Educators seek alternative organizing approach and structure of world history to make it more relevant to global changes as well as national issues. Historians and educators try to re-imagine modernity provincializing Europe and reconstruct alternative history of humankind to transcend Eurocentric discourse of modernity and humanity as post-colonialist attacks on Eurocentrism intensify.

Constructing a new approach to narrate the history of humankind without marginalizing any group of people, while seeking alternative modernity to appreciate multiple and overlapping processes of history emerged as a crucial research agenda in Korea. At the same time, embracing national issues is also significant in developing a new approach to a history course. Therefore a multi-layered narrative of humankind’s history addressing global, regional, national and provincial issues became a substantial task in Korean history education.

(4) Weiwei ZHANG (Nankai University, China)

“World History Teaching in China: Past, Present and Future”

: In China, “world history” as a notion or a concept was introduced from the West in the course of cultural exchange between China and the outside world in modern times because China has had a long tradition of Sino-centric historiography ever since Sima Qian, in which the rest of the world near and far had been treated either as barbarians or tributaries to the Middle Kingdom or the Central Empire. So, “world history” has actually been “foreign history/ies” in most cases in China and “world history” as a whole has been West/Eurocentric from the very beginning in China simply because it was created in and introduced from West/Europe. This paper will deal with how world history had been, was and is taught in China before 1949, after 1949 and before the Great Cultural Revolution, during the Great Cultural Revolution, and after the Cultural Revolution. The author also suggests how the world history teaching in China should be changed or reformed according to his over 30 years experience of teaching world history at Nankai University, Tianjin, in terms of a noncentric and holistic approach to global history.

(5) Satyanarayana ADAPA (Osmania University, India)

“World History Teaching in India”

: The teaching of world history in Indian schools and colleges has been a recent phenomenon. The post-colonial educational planning and curriculum design was based on notions of national reconstruction and self-reliant indigenous development. Hence, the entire syllabi in the discipline of History were nation-centric. In the process of de-colonization, the policy makers in the field of education emphasized inculcation of national spirit and cultural heritage among the people through the study of national history and culture. However, given the dominance of colonial paradigm in the framing of national history curriculum Eurocentric orientation was visible. The process and the emergence European nation-states and the Western modernity became the guiding principles in the reconstruction of post-colonial Indian State. Thus Indian history was taught alongside the British/European history in the schools and colleges. In this way teaching and study of World history in India was Euro-centric. In recent years, especially since 1980's revision of history curriculum was undertaken with a view to deconstruct the Euro-centric bias and encourage comparative history. History teaching is now based on a three-tier model: regional, national and world history. In the junior and senior high schools across the country courses on India and the Contemporary World are introduced. In the colleges and universities separate/special courses on non-European and world history are being introduced: though none of the Indian Universities has an exclusive center for world history. At the national level, the Central Board of Secondary Education has taken some innovations in framing new syllabus, yet it was western-centric. For instance, the rise of nationalism in Europe was given more prominence than the afro-Asian experiences. Although there are courses on Nationalist movements in Indo-China, the non-western world history finds inadequate space in the syllabi. In my presentation, I wish to focus on the evolution of world history courses in the Indian institutions of higher learning.

Lunch Buffet	12:00 p.m. - 1:00 p.m.
Free admission for <i>all registered</i> conference attendees	

General Assembly	1:00 p.m. - 2:00 p.m.
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