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Series Forum: Across the Boundaries: Historical Studies in the Globalizing World

Introduction by Hiroshi TSUDA

In this series forum we introduce discussions over the future of historical studies by historians belonging to Japanese or foreign research institutions who specialize in various fields related to history.

In Japan historical studies on Western history are facing a sea change. Many scholars recognize that studying Western history is increasingly meaningless in terms of seeking a model for Japanese modernization. Meanwhile the ongoing progress of globalization helps Japanese scholars communicate with academic circles overseas and present their study in international venues. In this transnational situation many historians reconsider what history they should narrate, or to whom their history should be narrated.

This forum aims to explore those questions through the diverse viewpoints of our contributors. In this issue we present two articles by Professor Minoru Kawakita, one of the pioneer Japanese historians who established social history studies in Japan, and Dr Keiko Tamura, practicing a transnational history through the Australia-Japan Research Project at the Australian War Memorial.

The Indian's Consensus with the Creoles in Trinidad

Yasuaki KITAHARA

The Caribbean countries are multi-racial, composed mainly of European-descendants and the off-springs of African slaves (so called 'Creoles'). Their culture is popularly called as Creole-culture, distinguished from European culture.

Among the Caribbeans, Trinidad is unique in that the country is inhabited by the descendants of Indian indentured laborers in the sugar-cane plantations as many as Creoles. Since the independence in 1962 the country has harmoniously developed without any serious racial disputes. This is worthy of note in the present world where ethnic troubles are omni-present.

How could the two major ethnic groups comfortably have lived each other in such a small island country? Where could they find their consensus? Are the Indians, as the late comers to the island, assimilated into Creoles or not?

With these questions in mind the present author has explored the historical background and vicissitude, the basic conditions underpinning the society, and the Indian's consensus with the Creoles in Trinidad.

Unlike African descendants who had been almost one-sidedly acculturated into the European Creoles, the Indians have exchanged the cultural influences with the Creoles, while maintaining the large portion of their own religions, cultures and traditions. In the meantime the Indians have committed themselves to the political and economic systems, educational instruments, and English language. In short, from the utilitarian points of view for the ascendance of their social and economic positions the Indians have found and given their consent to 'the value in the structures' which Trinidad has inherited from the British colonial control.

Bourgeois Women in Belle Epoque France: Marriage and Divorce

Yuko MATSUDA

In Belle Epoque France, the era from around 1890 to the eve of WWI, the indexes of social distinction between the bourgeoisie and the working class were their class consciousness, life style, taste, and especially distinctive roles of sex. In this paper, I try to reveal part of the life style and the consciousness of bourgeois women, focusing on their marriage. I use *Femina* and *L'Illustration*, periodicals for the upper middle class, as sources.

In general, there was almost no other ways of living for bourgeois ladies than marriage in 19th century France. It was very hard to live as a single woman. Since the most important factor of marriage was the financial benefit for the family, love and happiness were often sacrificed.

But the legislation for divorce in 1884 changed the meaning of marriage. Republicans came to consider that marriage had to be a union of two individual people by love. Some male republicans argued for “Union-Libre” or “Polygamy”, but women did not give up the marriage system, because they did not want a collapse of the bourgeois society. Bourgeois women, who had already been well educated, sought to live as individuals within the marriage system. In other words, they chose “The happy compromise between tradition and emancipation, individualism and subjection” as Helene Miropolsky, a young woman lawyer, said.

Another Aspect of an Early Gold Coast Nationalist: S. R. B. Attoh Ahuma's Missionary Work before the End of the Nineteenth Century

Yasuo MIZOBE

In 1895, S. R. B. Attoh Ahuma, an early nationalist of the British Gold Coast, devoted himself to clerical work in his capacity as the superintendent of the Axim district of the Wesleyan Methodist Church, British Gold Coast. At the time, the church had become aware of a ‘traditional custom’ of killing the Badu, or the tenth child, prevalent in a place called Appolonia in this district. Attoh Ahuma himself, as a Methodist minister, went there to ‘rescue’ the mothers and babies in danger, while urging the local chiefs to eliminate this traditional custom as well as appealing to the colonial government to take legal measures to abolish this practice. His criticism of the traditional custom and appeal for governmental interference apparently make a sharp contrast with his ‘fervent nationalism’ after the turn of the twentieth century, on which existing studies have focused. This paper offers a case study of the formation of the early West African nationalists, describing Attoh Ahuma's life and missionary work before the end of the nineteenth century. In addition, it explores how his missionary activities, directly or indirectly, influenced the unification of the south-western region of the Gold Coast.

Ethnic Minorities in Britain: The Educational Performance of Pakistani Muslims

Manami HAMASHITA

The origins on the multi-racial and multi-cultural society that we see existing in Britain today can

be traced back to the period of British Imperialism. In the postwar period migrants from countries in the New Commonwealth were able to migrate to Britain without any restrictions in accordance with the British Nationality Act of 1948. The influx of migrants from these countries including the West Indies, India, Pakistan bringing with them their culture and customs had a profound effect, and British society was forced to change rapidly as a result.

In general, ethnic minority issues are often considered as a matter of 'assimilation' into the host society or with the concept of 'multiculturalism'. In either case education for ethnic minorities plays an important role. For this reason I would like to focus on the educational performance of ethnic minorities, in particular the performance of those of Pakistani origin. It was in schools in the 1970s that the dispute started over the lower educational achievement of ethnic minorities, especially Pakistani and Bangladesh, compared to that of White students. Indeed there seems to be a general assumption that Pakistani and Bangladeshi ethnic groups are comparatively less qualified. If this is the case what are the possible causes for this situation? The purpose of this paper is to consider why Pakistani Muslims are assumed to be comparatively less qualified than other ethnic groups and then explore the actual educational achievements of Pakistani Muslims.

Market-Police and City: The Origin of the Police-legislation in late-medieval Bavaria Satoshi SHIGAKI

Police ordinances in Bavaria originated in the middle of the fifteenth century. In the first step comes the regulation of the market and trade, especially the ban of the *Fürkauf* (buy in advance). Since the 1460s the ordinances were expanded in quite different areas, namely on the terms of employment of the ducal offices, security of the land, expenditure control, moral regulation etc. These orders have prepared the land ordinance of 1516.

One knows that the police in cities have offered the model of the police of territorial states. Moreover, cities played a not to underestimate role, with the development of such state police, particularly with the formation of the Market-police. Market-police aimed at the price stabilization and supply with foods and forbade in addition the *Fürkauf*. It was a heavy problem for cities and already since the fourteenth century the Munich council prohibited the *Fürkauf* to the citizens. But the council could not supervise the *Fürkauf* on the land and prevent that of foreign traders. Therefore, cities required the ducal control outside the city. They directed their trouble on the state parliaments to the duke. Complaints of the estates made the administration's situation clear and gave occasion to a new ordinance. Most complaints were submitted by the whole estates, however also complaints of individual cities or the city estate are left in the state parliament protocols. These are marked by the interest in problems of trade, above all, of the *Fürkauf*, against it complaints of the nobility estate demanded the free trade that exported many grain and could lead the rise of the grain price. This points out that cities took the initiative in the legislation of the Market-police.

This eldest police legislation created the prerequisites for the following police ordinances. Firstly, it determined the process of the legislation and secondly, provided for the duke the authentication for the patriarchal reign. It was formulated in the form of the "common use". Cities exerted a large influence on it and promoted the early-modern state building.