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Western History during the Last 60 Years in Korea: Retrospect and Prospect

Byung-Jik AHN

This paper aims to present an outlook on the overall development of the Korean studies of Western History from its beginning to the present. At first, it surveys generations of scholars, academic journals and organizations, research trends etc., by dividing the whole period into three phases: the early formative stage of modern historical studies of Western History from 1945 through to the 1970s, the period of growth in the 1980s and in the early 1990s, and the phase of a great advance from the late 1990s.

This paper examines not only the accomplishments of the Korean scholarship of Western History in the last decades but also the problems and issues which it now confronts: first of all, the decrease of scholarly offspring and the lack of communication and cooperation between three parts of historical scholarship in Korea, that is, studies of Korean, Oriental and Western History. Especially, this paper focuses on the recent trend among Korean scholars to criticize the so-called 'Eurocentrism'. On the one hand, this criticism can be affirmatively evaluated as a self-criticism against the tendency of Korean scholars in the past to regard the modern western civilization as universal standard of historical value judgment, and as an attempt to see Western History not from the viewpoints of the West but from "our own".

On the other hand, the criticism against the Eurocentrism contains some risks to fall in intellectual fallacies, if it is exaggerated and attempts to see Western History just from "our own viewpoints". Insofar as it is not clear what "our own viewpoints" correctly mean, the criticism against the Eurocentrism can easily degenerate into an argument for the sort of Occidentalism which, according to Edward Said, can be no alternative to the "Orientalism", as it, just like the Orientalism, perverts and distorts our perceptions of research objects.

As a way out of this dilemma between the Orientalism and Occidentalism, this paper goes on to argue for one's "second identity": if one wants to know about a foreign culture, nation, ethnicity etc, one should not regard it as 'the Other' which is categorically different from oneself, but identify with and try to sympathetically understand it.

From Henry Parkes to Geoffrey Blainey: A Stronger or Persistent Strain of 'White Australia'

Takao FUJIKAWA

In the mid 1980s Geoffrey Blainey's criticism of Asian immigration touched off a flood of immigration debates. Although his views were repudiated by major parties, revisionist interpretation

of Australian society and history has never died out. The criticism of 'black armband' view of history and 'history wars' followed suit. Hansonism was repudiated, but was finally embraced into mainstream politics as stringent border controls and changed meaning of multiculturalism. It is easy to see a great divide between Keith Windschuttle and 'our' history and attribute resurrected 'racism' to him. Or attribute him to resurrected 'racism'. However, why is 'racism' so persistent?

It may be because racism or so called colour-blind racism, a milder but persistent strain of racism has always been part of modern democratic society. 'The great divide' might be more of ideological rather than of real nature. Blainey quite clearly refutes a type of racism by his definition. By doing so he distances himself from the Social Darwinist tradition of 'White Australia'. Yet was history of 'White Australia' so white and so racist that everyone can distance oneself from it? In this paper I want to trace a persistent strain of 'White Australia' into the nineteenth century by analyzing the statements by Henry Parkes when such phrase hardly existed.

The Prosperity of Agriculture and the Development of Industry in British India during the Inter-War Period : The Views of Indian Tariff Boards of 1926 and 1932

Natsuko KITANI

This paper aims to re-consider the balance or correlation between the prosperity of agriculture and the development of industry in British India during the Inter-War Period. In achieving the above aim, this paper pays attention to the question of Indian raw cotton, and explores the views of Indian Tariff Boards of 1926 and 1932 about what policies of Indian raw cotton should be executed in connection with the protection and development of Indian cotton industry.

The main aim of both Tariff Boards was to examine the conditions of Indian cotton industry and make the necessary recommendations. About the question of Indian raw cotton, both Tariff Boards argued that the export duty should not be imposed on Indian raw cotton, and that the import duty should be imposed on foreign raw cotton. The reasons were two: one was that India did not want to antagonize Japan, in other words, did not want to lose the important export market of Indian raw cotton; the other was that the Tariff Boards intended to protect the interests of Indian cotton cultivators. However, the recommendations of the Boards were not necessarily compatible with the protection of the Indian cotton industrial interests.

Why did the Tariff Boards try to protect the interests of the cotton cultivators? The three reasons can be given. The first reason is that the cotton cultivators were also the consumers of Indian cotton goods. The second one is that, if the Indian government ignored the interests of the mass cultivators, they might complain of the Raj and their complaint might cause social unrest. Then, the third one is British India offset her deficit with Britain through her trade surplus with other countries by the export of primary products such as raw cotton.

During the inter-war period, British India mostly attached the greatest importance to the stabilization of the exchange rate and to the acquirement of trade surplus through the export of

primary goods. In such a structure, British India tried to balance the prosperity of agriculture and the development of industry, although both interests were sometimes incompatible with each other. In that sense, the interests of Indian cotton industrialists were not always the top priority in considering the question of the development of Indian cotton industry.

'Black Power' in Trinidad : A Protest to Contradictions of Post-Colonial Periods

Yasuaki KITAHARA

So-called 'Black Power', originated in the United States, has been the movement by the black minority, aiming to acquire the equal civil rights with the white majority. Unlike the American counterpart, the black power in Trinidad at the early part of 1970s was a campaign by the black majority of the country, requesting the change of policies under Eric William's government.

Williams, the 1st prime minister of independent Trinidad, dreamed to construct a self-supporting country in political and economic terms, free from the bondage of past imperialism. Under weak financial bases, however, the government was inclined to rely on the introduction of foreign capitals and companies, resulting in the economic control of the white minority, and social gaps between rich and poor.

Under such circumstances, students and black poor Trinidadians voiced a protest against the policy in the name of black power, and tried to involve Indians, the second majority of the country, into coordinate activities. Indians, who were prejudiced to 'blacks', rejected the cooperation. The movement collapsed. In spite of the failure at the time, 'the black power' left a deep impact on Trinidadians, paving the way to a new political situation beyond racial barriers in this country.

'Black power' in Trinidad reflected the problems and contradictions which newly independent countries faced in common.

European Integration and Audiovisual Media Services: The Relation between the Cultural Policy of the European Communities and France in 1980-1993

Rika KOBATA

This paper considers the relationship between the EC and France from 1980 to 1993 from the perspective of cultural policy. In the 1980s, the EC became more and more interested in the cultural field, which had been exclusively under the authority of the state in France. Since then, the EC and France have established a partnership in cultural policy. The relationship, however, contained a

number of contradictions and tensions.

In this paper, my attention is focused on the EC policies for the audiovisual media, which constitutes an essential part of cultural policy. Two measures are examined: MEDIA programme and the Television Without Frontiers Directive. These measures reflected both of two different attitudes toward cultural policy, namely protectionism and liberalism. This is because EC member states achieved no general consensus about cultural policy. This means that there could be confrontations between member states, such as the case in the Uruguay round of GATT trade talks. Therefore, French government, being always an enthusiastic proponent of the cultural protectionism, was extremely careful when the EC tried to increase its power in the sphere of culture. Although the EU now promotes cultural policy on the European level, its future is uncertain and there are a lot of problem to be solved.

The Williams Thesis and Studies of Slave Trade

KAZUO KOBAYASHI

The aim of this review article on British slave trade is to reexamine the Williams Thesis in the context of the studies of global history. The Williams Thesis, which originates from Eric Williams's *Capitalism and Slavery* (1944), insists that the profit from the slave trade and slavery financed the Industrial Revolution in England and that after maturing industrial capitalism the slave system came to be destroyed in turn. These arguments had led to enormous literatures and discussions on the profitability of slave trade since the late 1960s. Although many new economic historians have been skeptical about this thesis, by criticizing statistical records and revealing the rate of profit, there has still to be explored the relationship between the slave trade and the Industrial Revolution.

However, recently Kenneth Pomeranz argues that fortunate location of coal and the transatlantic trade broke through the ecological constraint of Western Europe in the late 18th century and it led to the different development path from East Asia. Joseph Inikori also stresses that expanding Atlantic commerce played the critical role in the successful completion of England's industrialization during 1650-1850. As these arguments show, the Williams Thesis has been reassessed positively. Moreover, recent studies on African history demonstrate that Africans were not passive actors but rather active participants in the Atlantic commerce. The demand of the East Indian textile, which was re-exported from Europe, greatly increased by Africans in exchange for African slaves and so forth. This fact would suggest that Asian goods had stimulated the expansion of the transatlantic slave trade, and these trans-regional linkages will give us wider perspective on the "Long Eighteenth Century".

National Parks and National Identity: An Instance of the Birth of Yellowstone National Park

Toshinori TANAKA

Since around 1970, the concept of nature conservation has been changed by the emergence of new ideas such as 'eco-system' and 'biodiversity' and of several global conventions like World Heritage and Ramsar. Since then, the nature conservation governance has been likely to be multi-layered in conjunction with local ordinances, domestic laws, and global pacts. The biggest change here is that, in some countries, National Park system has been less represented by the emergence of new ideas and global pacts. 'Some countries' here means historical countries such as Japan and Europe contrasting 'young countries' like New World countries and developing countries, for example, the United States and Canada. You can see this contrast clearly in World Heritage List. This clear difference seems to be based on the relationship between National Parks and national identity. I propose a thesis that 'younger countries are to reflect national identities to their national parks and historical countries are mostly opposite.'

Consequently, this thesis aims to appeal that National Parks in the United States are strongly tied to national identity, giving an instance of Yellowstone National Park which is the first national parks in the world.

There have been several important discourses that depicted the causes of birth of Yellowstone, however, they are not organized well enough. This thesis picks up Roderick Nash, Alfred Runte and Richard West Sellars and aims to organize their discourses underlining the presence of American Nationalism mentioning American cultural inferiority complex to Europe. Wilderness such as Yellowstone and Yosemite played very important roles to satisfy the demand for their national pride.

Yellowstone, backed by strong current of nationalism, becomes a first National Park in 1872 and is memorized as an 'ideal' national park over a century.