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## *Journal of History for the Public* (2011) 8 Abstracts

### **Perspectives beyond Nation-based Historiography:**

#### **A Note for the Studies of Global History and Modern History**

Ryuto SHIMADA

This article argues great possibilities of further development of historical studies in Japan, focusing on transnational and global history. Many Japanese historians have recognized the weakness of nation-based historical research, and they are overcoming this weakness by making several types of new attempts. Based on this stance on the situation of Japanese academia, the article provides three new perspectives to accomplish further development of transnational and global historiography.

The first perspective concerns world history in the early modern period. The article places a stress of the significance of further research on early modern history of the world, especially Asian history. The period between the sixteenth and eighteenth centuries is highly important, as several key factors to the modern society were created during this period. The second one is on the usefulness of the records of the Dutch East India Company (VOC). The VOC records scattered in the world are extremely helpful sources for maritime Asian history and for the research of the Euro-Asian history in the early modern period. The third perspective is related to global history writing through survey of particular goods. The article shows immense possibilities of history of materials for the research of global history. As shown by the seminal work by Sidney W. Mintz on sugar, historical writings on particular goods highly contribute to the development of global history. The article, however, argues that not only world commodity but also other materials are able to be excellent objectives for the research of transnational and global history.

### **Who Wears Jeans?:**

#### **Acceptance of Jeans in the Showa Era of Japan Viewed from Generations and Genders**

Yuko KOYAMA

This paper explores various aspects of jeans in the Showa era of Japan. Studies on the modern western fashion have showed that jeans are one of the most popular western clothes in the world. However, it has been overlooked that wearing jeans in the Showa era has caused conflicts of fashion/social rules. This paper examines the images of jeans and their experiences of wearing jeans, especially from the 1950s to 1970s, by focusing on three phases: young men, women and kids.

Jeans were first brought from the USA as relief supplies after the Great Kanto earthquake in 1923. Japanese people started wearing them after WWII, when they were brought in Japan as GHQ's supplies. Jeans, which were often worn by American and Japanese movie stars in the 1950s, gradually accepted by young men and students as cool and casual clothes. People had a positive impression of jeans worn by men, while women wearing jeans were considered to be destroyers of Japanese femininity until the 1970s. Also kids (especially boys) wearing jeans were considered to be Americanized and juvenile delinquents. This paper shows that there were impressions of jeans in terms of the different generations and genders in the Showa era of Japan.

## Nazi Leadership and the Thule Society

Frank JACOB

The intention of the essay is to outline the connections of leading Nazis with the Thule Society. This *völkisch* organization was a secret society, which was an offshoot of the *Germanenorder* and secretly fought against the government of the Munich Soviet republic in the days after World War I.

The leader of this society, Rudolf von Sebottendorff, tried to underline its important role for the genesis of National Socialism, because Thule members were the first ones, who supported Hitler on his way to power. His book was banned by the Nazi leadership right after its publication. So there might be some truth in the writings of Sebottendorff.

To make a proof of this claim, there will be biographical analysis of Gottfried Feder (1883-1941), Alfred Rosenberg (1893-1946), Dietrich Eckart (1868-1923), Hans Frank (1900-1946), and Rudolf Hess (1894-1987). All of them had contacts to the Thule Society. The first three persons were just guests, but Frank and Hess were members of the secret society. The central point of the present essay is whether the leading Nazis of the 1920s had close connections with the Thule Society, and if there was an influence of the Thule Society on Hitler and the German National Socialistic Workers' Party.

## A Performer vs. an Observer: A Landscape of London depicted by Samuel Selvon

Yasuaki KITAHARA

Samuel Selvon (1923-94), born at a creolized Indian family in Trinidad, is one of the representative novelists in the former British West Indies. Selvon wrote ten novels, three of which, *Lonely Londoners* (1956), *Moses Ascending* (1975) and *Moses Migrating* (1992), deal with immigrant people from the West Indies to London over three decades of the post-war period.

During these decades British immigration policies have undergone a sea change. The immigration promotion of the later 1940s came to an end in 1962 when the number and qualification of immigrants were limited under the new immigration Act. It was followed by the further strict 1971 Act implemented under Enoch Powell's advocacy.

Moses, the main character through the above three novels, represents the immigrants who try to commit themselves to the British community, while suffering from the vicissitude of the times and the change of governmental policies. Via Moses's experiences, Selvon depicts the gulf between dream and reality, daily hardship, racial prejudices and identity crisis of the immigrants. In the landscape of London the features of the West Indians and deep-rooted white/black prejudices appear to come up more vividly. Controlling excessive politicization, Selvon covers the serious and tragic themes with humor, irony and pathos. This essay is a trial to look into a small West Indian community in London, penned by a masterly hand of Samuel Selvon.

## The Historiography of John Collier and Current Native American Studies

Yuki NAKAMURA

The aim of this essay is to reexamine the studies on John Collier by taking the fruit of current Native

American Studies into consideration. This new trend does not describe American Indians as victims in American History any more, but focuses on their independent self-activity, which means it describes how American Indians have been conducting themselves in the context of American History. Eventually, new works tend to concentrate on each tribe and its history.

However, these tendencies might cause the removal of each tribe history from the official history of America. So, to resolve this problem, this article suggests a new view point by focusing on John Collier. Collier, who was one of the most famous reformers for American Indians in 1920s, became Commissioner of Indian Affairs in 1933. The studies on John Collier have had two trends. One is concerned about contacts between whites and American Indians, focusing on how individual tribe of American Indians reacted to Indian New Deal introduced by Collier. The other treats John Collier's thoughts, analyzing it in terms of cultural pluralism and communitarianism. These two trends have developed in the different fields. This essay argues it is the field of American Indian education that can connect the former and the latter.

As for the studies about the policies of Indian education, scholars research individual school due to the rise of Native American Studies. However, the problem here is that the Educational History is written only through the viewpoints of "American Indian History". So, this essay insists on paying attention to the community day school movement, which was one of the educational programs in Indian New Deal, because this field of analysis has possibility to connect Collier's thoughts with American Indian independent self-activity.