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Regional History Museums beyond the History Wars in Australia: An Analysis of Nine History Museums in Queensland

Takao FUJIKAWA

In so called 'History Wars' in Australia, former liberal PM, John Howard and his favorite historian, Geoffrey Blainey denounced former labour MP, Paul Keating and the 'black armband history'. Battles were fought over the interpretation of the Aboriginal history and the exhibition at the National Museum of Australia. However, passion has dissipated in time. People have lost interest in the History Wars.

In spite of such an apparent armistice, the cause that brought about the History Wars, that is, a structural change of history in the wider sense and reinvigorated nationalism, remains to be fully analysed. This article attempts to shed light upon the structural change behind the History Wars.

Australia has entered the era of emerging nationalism and growing historical consciousness since the 1980s in parallel with the rapidly developing globalization. It seems that the former cannot be easily reconciled to the latter. In Australia, the author maintains that historization of society is taking place in Australia. This does not suggest that simple symbiosis of a nineteenth century type of national history and a nation-state is emerging in the twenty first century. This means that Australian state and society, facing and living with the multicultural situation and globalization, have to develop a new type of nationalism, with which history penetrates wider segments of Australian life.

By analyzing regional history museums in Queensland, the author aims to examine part of the penetration of history into wider areas of society and to reveal how various factors constitute this phenomena and make it possible the simultaneous developments of the globalization and a new type of nationalism.

Foreigners, Internal Disturbance, and Reconciliation in Athenian Society at the End of the Fifth Century BC

Michinori SHINOHARA

This paper will reconsider the relationship between citizens and foreigners after the internal disturbance in Athens at the end of the fifth century BC.

Athens fell into disorder at the end of the Peloponnesian War. "The Thirty," an oligarchy, overthrew the democracy in 404 BC. Democrats resisted this new government because of the wanton behavior of its members. They gaining predominance, reconciliation was organized the next year. This reconciliation has been regarded as an ongoing process in which members of the polis attempted to create a common memory of the past and a new membership to restore order. However, many scholars have ignored foreigners in this process, as if they had considered citizens the only members of the polis. The concept of citizenship was important in Athenian society and limited to Athenians men;

however, foreigners, particularly foreign residents (metics), were also an indispensable part of the polis and contributed to the end of the disorders, and involved in the reconciliation.

First, a common memory was also shared by foreigners. Lysias often used the concept "the majority" (*plēthos*) to mean the subjects of the polis in orations after the reconciliation. It became one way to clear the nature of persons in lawsuits, whether they were close to the plēthos or to "the Thirty" then. Speeches using this discourse allowed the past to be shared by all residents. Using this concept transformed the Thirty into scapegoats and erased past discord between members of the polis. Lysias, a metic himself, presented foreigners as close to plēthos in Lys 2, 12, fr. 70, because of their contributions to the end of the disorders. This recognition was probably acceptable to Athenian citizens.

Second, membership in the polis was also accessible to foreigners. "To be orderly contributing to the polis" and "to do whatever one wants" became standards by which to measure membership. Lysias regarded metics as meeting these standards in Lys.12, 22. Eleusis, one distinct (deme), similarly honored Damasias, metic, as "being orderly."

These two examples prove that foreigners were involved in the reconciliation after the end of the Internal Disturbance. While Athenian citizens maintained their unity, they did attempt to incorporate foreigners into the community. This flexibility was one aspect of Athenian society.

Special Issue: Conflicts in the Historical Context

Mai ISHIDA

Conflicts among individuals or groups occur when demanding new orders or defending old regimes. Such conflicts themselves often become part of the reconstitution of social order. In history, conflicts and their resolutions sometimes appear to bring about little change, but they may eventually lead to structural change in society.

This special issue consists of four papers dealing with ancient Egypt, early modern France, seventeenth-century Russia, and twentieth-century America. These case studies reveal the historical process of conflict and settlement which was bound by legal and social norms and influenced by human relations in their own societies.

The following topics will be discussed:

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3. Mihoko CHIBA, The Lutheran Church in the Novaia Nemetskaia Sloboda: Conflict and Arbitration in Seventeenth Century Russia
4. Michiko YASUI, Affirmative Action during the Nixon Administration: Case Study of 1969 Philadelphia Plan