Sunday, April 29th

SESSION E.

4/29/2012, 9:30 a.m. – 12:00 a.m.

▶**E1.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B161 (ECC)**

[Roundtable] Creating a Global Historical Data Resource

: The Collaborative on World-Historical Information & Analysis (COWHIA) was formalized in 2011, having existed informally since 2010. It links ten affiliated research groups working together to create an archive, comprehensive dataset, and system of visualization for consistent data on social science and related natural science phenomena up to the global level and for the past four centuries. Patrick Manning, director of the collaborative, presents a 20-minute PowerPoint on the structure and plan of action for the project, which is intended to gather affiliates throughout the world. Three commentators, each deeply involved in global historical data, will comment on the feasibility of the project and on the benefits and complications of including Asian data in the dataset. They will comment on a) a critique of the overall project (its strengths and weaknesses and possible obstacles), b) their own data and analysis, and how they might contribute to or benefit from the project, and c) potential results arising from the project.

- 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"

: 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.

- 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.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B151 (ECC)

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) Eunkyoung LEE (Chungbuk 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 term 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.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B137 (ECC)**

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 flouring of overseas trade, the Mazu worship spread even further to southeast Asia (Vietnam, the Philippines, Indonesia, Malaya, etc.) and northeast Aisa (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 shade 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.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B159 (ECC)

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 Northern Vietnam during the Fifteenth through Seventeenth Centuries"

: 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.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B153 (ECC)**

Transactions and Cross-Cultural Understanding

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

- Chair: Hyong-In KIM (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-‡-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.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B136 (ECC)

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." Subsquent 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. 4/29/2012, 9:30 a.m. - 12:00 a.m., B130 (ECC)**

Frontier, Ports and the Space of Interaction

- Chair: Rila MUKHERJEE (University of Hyderabad, India)

(1) 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.

(2) 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.

(3) 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.

(4) Bébio 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. 4/29/2012, 9:30 a.m. - 12:00 a.m., B132 (ECC)

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"

: This paper investigates the change of Sino-Korean relationship in terms of trade and immigration during 1920s-1930s. The prevailing protectionism in trade was a characteristics of this period globally. After the end of The First World War, expanding Japanese capital faced urgent need to get the new overseas market and the increasing competition with the returned western capital in China, the second largest market in Japanese foreign trade. Japan tried to tide over her economic difficulties both by raising tariff barrier to protect Japanese and Korean market and by launching political and military intrusion to China, which led to the outburst of Sino-Japanese war in 1937. The most controversial issues in this age was to raise taxes on luxury imports 100% in 1924 and this policy resulted not only in decreasing the import from China to Korea but also in shrinking the overseas Chinese capital in Korea. In Shanghai, merchant societies led Anti-Japanese boycott campaign against luxury tariff and showed a strong sympathy for the overseas Chinese hardship in Korea. In their eyes, overseas Chinese merchants represented economic nationalism to export the Chinese commodities to Korea.

Through Japanese protective tariff policy, commodities flowed into Korean market was interrupted, but the influx of labor from China to Korea increased. Instead merchant capital, bankrupted peasants and laborers crowded into Korea. This was the first general contact with China and Chinese for Korean people. Increasing conflicts between Korean laborers and Chinese laborers in domestic labor market deteriorated long-standing friendship between China and Korea. Growing discord caused violent disturbances in 1927 and 1931. The oppression upon Korean in Manchuria proved the incentive to both riots. However, in terms of scale and the subsequent effect on Sino-Korean relationship, there existed quite large differences in both riots. the riots in 1931 following Wanbao mountain incident(萬寶山事件), resulted in unprecedented destruction and massacre against overseas Chinese and increased anti-Korean sentiment in China unlike the sympathy for Korean suppressed by Japanese occupation before. The riots was centered on Pyeongyang, the biggest industrial city in northern Korea and therefore embracing high rate of laborer immigrants from China.

▶**E9.   4/29/2012,   9:30 a.m. - 12:00 a.m.,   B155 (ECC)**

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 World History Teaching in Asian Countries."

(2) Shigeki YOSHIMINE (Hokkaido YUHO High School, Sapporo, Japan)

"History Teaching in Japanese Secondary Education: New Challenges from Regions"

: After WWⅡ, we had a new subject „World History" side by side with "Japanese History" in high schools. Before the end of the war, we had "Occidental History" and "Oriental History" in secondary education. "World History" introduced after the war has played more important role than a mere integration of these two subjects. Actually, we teachers in high schools and professors in universities have been obliged to discuss how "World History" should be constructed in order to write world history textbooks to be used in the "World History" classes.

We have tried again and again to write such world histories as are not European-centered or Sino-centered world history. As a result, we can easily find descriptions on histories of Eastern Asia,

Central Asia, South-Eastern Asia, Southern Asia, Western Asia, Europe, Africa and Americas in recent "World History" textbooks.

But we have not succeeded in integrating the World History with the Japanese History. There is a consistent systematized history of Japan, which rejects the de-construction of Japanese history. And the textbook policy of Japan is also an obstacle to advancing toward the World history.

The educational system in Japan is centralized. So in senior high schools, we have common subjects for history such as "Japanese History" or "World History" everywhere in Japan. And these subjects are taught using almost unified textbooks supervised by the Ministry of Science and Education.

Unlike in USA or Canada, we cannot have our own teaching subjects within history teaching depending on regions. But as an exceptional case, we have some kinds of sub-textbooks concerning regional history for senior high school.

I should like to examine how we can use the regional histories, like the history of Hokkaido or that of Okinawa/Ryukyu, to overcome the national history of Japan to open a perspective of the world history.

(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 tributers 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 Break	12:00 p.m. - 1:00 p.m.
Free admission for *all registered* conference attendees	

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