

**Reference Standard
for
History Teaching/Learning in University**



9 September 2014

**Reference Standard Sub-Committee, History Committee,
Science Council of Japan**

Contents

Preface (ii)

1 Introduction (1)

1-1 Weakening Historical Awareness among Japanese Young People (1)

1-2 Difference of Historical Views between Japan and China/Korea (1)

1-3 Importance of Global View of World History (2)

2 Definition of History (2)

3 Characteristics of Historical Thinking (3)

3-1 Historical Thinking as One's Own Independent Understanding (3)

3-2 Historical Thinking as Scientific Understanding (3)

4 Historical Thinking requisite for All University Students (4)

4-1 Historical Approach to Present State of Things (4)

4-2 Multiplicity of Historical Views (4)

5 Methods of History Teaching/Learning and Assessment of Learning Outcomes (5)

5-1 Methods of History Teaching/Learning (5)

(1) Japanese History (5)

(2) Foreign History (6)

(3) Archaeology (7)

(4) History of Art (8)

(5) History of Science (10)

(6) History of Technology (11)

(7) Legal History (including Gender History) (13)

(8) Economic History (15)

(9) Political History and History of International Relations (16)

5-2 Assessment of Learning Outcomes (18)

6 Development of Citizenship Awareness through History Learning (18)

Reference Standard Sub-Committee Members (20)

Preface

In May 2008, the Science Council of Japan was requested by the Higher Education Bureau of the Ministry of Education, Culture, Sports, Science and Technology to deliberate on the method to assure the quality of university education in each specific subject field. After due deliberation, in July 2010, the Science Council of Japan submitted the general report to the Ministry.

After the submission of the general report, the Science Council of Japan proceeded to preparing the reference standard of each subject field. As one of them, *Reference Standard for History Teaching/Learning in University* (in Japanese) was prepared by the Reference Standard Sub-Committee, History Committee, Science Council of Japan, and it was publicized on 9 September 2014.

This is the English translation of *Reference Standard for History Teaching/Learning in University* (in Japanese) rendered by the Reference Standard Sub-Committee, History Committee, Science Council of Japan, in cooperation with the National Institute for Educational Policy Research.

1 Introduction

1-1 Weakening Historical Awareness among Japanese Young People

Historical awareness, that is to say, the awareness of continuity and change in terms of history, seems to be weakening among Japanese young people such as university students. This may be attributable, in large part, to such circumstances as follows: (a) the obscurity of future prospects that has become noticeable in the latter part of the 20th century as a result of diversification of value; (b) the strengthened trend of neo-liberalism accompanied by the principles of market fundamentalism and self (individual)-responsibility. Weakening of historical awareness among Japanese young people makes prevalent the so-called neo-realism among them, by which they are interested only in matters directly concerned with them such as the personal incidents in their daily life. Neo-realism, thus, tends to weaken the interest of Japanese young people in things remote from them in terms of space and time, leading, as an inevitable result, to a sort of apathy to the history of foreign countries.

On the other hand, however, an increased number of young people have participated in volunteer activities in the areas struck by the Great East Japan Earthquake of 11 March 2011, as well as in anti-nuclear power movements stimulated by the breakdown of the Fukushima Nuclear Power Station. Though it is hoped that through these activities the human basis, on which the renewed historical awareness can be fostered, may be constructed, it is still a current limited to rather small part of Japanese young people.

Taking these circumstances into consideration, the most urgent problem for university teachers is to develop a method of history teaching/learning that encourages students to reflect on matters in historical context based on their actual experience or interest relative to, for example, such social problems as earthquake disaster and nuclear pollution.

1-2 Difference of Historical Views between Japan and China/Korea

One factor that causes the Japanese young people's seeming apathy to foreign history is the difference or opposition of historical view between the Japanese government and China/Korea, the focal point of which is the modern history of East Asia culminating in the Japanese colonial invasion of China and Korea. Out of such political-cum-ideological confrontation between the Japanese government and China/Korea often arises a feeling of rejection against China/Korea in the mind of part of Japanese young people who are inexperienced or immature in the international exchange of opinion.

On the other hand, however, it is an undeniable fact that the majority of the foreign students and foreign post-graduate students in Japanese universities are from China and South Korea. Taking this into consideration, it is incumbent for university teachers to

develop a method of history teaching/learning aimed at fostering the faculty of university students to understand the history and culture of foreign countries, and, more specifically, the faculty to discuss scientifically, not emotionally, the controversial points in modern East Asian history with foreign students from China, South Korea &c.

1-3 Importance of Global View of World History

A rather long time has passed since the necessity to overcome the nation-state-oriented history (national history) began to be advocated. In contradiction to this, nation-state-oriented history seems to gain more and more prevalence in many countries in recent years. It is, however, the lesson of modern world history that self-complacent national history cannot contribute to the solution of difficult international problems confronting us at present.

To seek a solution to the opposition of historical views between the Japanese government and other Asian states, it is indispensable to seek the historical view on the Asian scale, overcoming the national history and, further, the global view of world history.

Thus university teachers are expected to provide university students with a method of history learning that enables them to analyze the present international problems involving Japan and other Asian states from the global view of history, not as matters remote from them but as problems familiar to them in the same manner as the rehabilitation from earthquake disaster and the cleaning of nuclear pollution.

2 Definition of History

Mankind has reached the present situation with the accumulation of a huge number of past events, through hundreds of thousands years since its birth. History is the study to elucidate meaning of the past, choosing facts from among past events.

The events chosen here are called historical facts, and historical facts can be found in all realms of human activity. Therefore, all genres of history are to be included in the concept of 'history', not only general history and archaeology, but the history of art, history of science, history of technology, legal history, gender history, history of economy, history of politics, history of international relations, history of literature, history of philosophy, history of education, history of medical science, history of disease, environmental history, history of disasters, and so on. Thus, 'history' embraces quite extensive fields.

This report takes all of those extensive fields as objects, and does not deal with history as the major of the history department in universities.

3 Characteristics of Historical Thinking

3-1 Historical Thinking as One's Own Independent Understanding

In elucidating the meaning of historical facts, we face the following two problems: (a) How to select a fact as the object to be elucidated from among innumerable facts in the past; (b) What criteria are to be used for understanding the fact.

Those who are concerned with history have to face and solve these problems by themselves, as historical thinking is subjective or one's own independent understanding, and if trying to gain understanding, they have to develop it independently, reflecting on what their life is in the present world. In addition, relation of the present to the past is not the same or equal, depending on how remote the past is from the present, e.g. ancient, medieval or modern. Modern history works on the past which leads directly to the present, and tries to explain the present world, whereas in ancient or medieval history we have to face a world different from the present and to be relativistic in relation to the present.

The attitudes demonstrated above are requisite for not only scholars of history but all students who learn history in various fields in universities.

3-2 Historical Thinking as Scientific Understanding

Historical thinking as scientific understanding can be attained, based on historical documents and materials: not only literary and archaeological materials but paintings, sculptures, utensils, mechanics, building, cultivated land, water supply, industrial remains, and so on.

Moreover, historical facts, even if not discernible as physical traces, remain in, for example, place-names, myths and traditions, folk-lore, songs, religious rituals, and so on. Although it is extremely difficult to draw out historical facts from memories embedded in the materials enumerated above, still more important are these materials. Historical materials are sometimes intentionally concealed or cast away either in wartime or in some other critical time. In that case, it is difficult to discover historical facts in literary materials, but they must be found in people's memory to some extent.

In order to gain both subjective and scientific understanding, it is necessary to handle historical materials scientifically. So we should be careful in choosing materials, and be trained to have a keen eye for fakes. Arbitrary reading or prejudices sometimes lead to incorrect understanding. Especially when making use of someone's memories as materials, we need to confront them with those of other people.

In the case of history it is not possible to verify the past by way of experiment as in the case of natural science, so history cannot be scientific in the sense of natural or experimental science. 'Scientific' in history implies 'understandable' in general: in

other words, whether an interpretation of historical phenomenon is convincing or not is to be judged by ourselves based on our own experience in life.

Needless to say, historians should deal with problems concerning historical materials, such as analysis of historical materials or proper reading of them, and also these problems should be taught in universities. In history teaching/learning in universities, historical materials are to be presented to each student to read and interpret in a scientific way, and to discuss with other students. As a result of this method of history teaching/learning, each student could describe his/her own image of history.

4 Historical Thinking requisite for All University Students

4-1 Historical Approach to Present State of Things

The present state of things, such as the state and society in which we live and the individual as he/she presently is, has been formed in the long process of history as the accumulated result of the human factor of historical selection as well as the chance factors unrelated to human choice in the past. It is thus requisite for all university students to develop the ability to understand the present from historical perspective, not seeing it as fixed or unchangeable.

4-2 Multiplicity of Historical Views

Historical points of view, however, are not singular. There can be a multiplicity of historical viewpoints to understand the present state of things, on the ground that historical thinking is not only scientific but also subjective understanding. In the case of historical problems that involve many nations, as an example, each nation may have a different historical viewpoint of the problem. With regard to problems pertaining to social discrimination formed in history, for another example, there may be difference of historical viewpoint between the discriminated against and the discriminator. Even individuals living in the same society at the same time may have different historical viewpoints depending on the socio-economic circumstances in which they have grown up.

Thus, historical points of view cannot be singular. There is not a single 'correct answer' to historical problems. Students are, as a result, required to develop an attitude of respect for the different historical viewpoints of others, such as other nations, other peoples and other individuals.

5 Methods of History Teaching/Learning and Assessment of Learning Outcomes

5-1 Methods of History Teaching/Learning

The purpose of history teaching/learning in university education being the development of the faculty of university students to reflect on the present state of things in a historical context, basing on their independent way of thinking, and, at the same time, to respect the historical views of others (other nations, other peoples and other individuals) based on the others' ways of thinking, it is recommended as a method of history teaching/learning, in addition to ordinary lectures and seminars, to organize discussion on historical problems among students of different opinions. In the case of this type of history teaching/learning, the topics of discussion (historical events or phenomena) and source materials thereof could be provided by teachers, though it is more desirable if students themselves can provide them.

In the following paragraphs, specific examples of the topic of historical discussion in various fields of history, with explanations of the characteristic features of respective fields of history, will be enumerated.

(1) Japanese History

Most problems involving current Japanese society have been caused by historical movements in world politics, world economy &c. It is thus important for university students to have a global view of world history overcoming the nation-state-oriented (national) view of Japanese history.

It is, however, not easy to actually acquire a global view of world history. The factors that make it difficult include, for one thing, the fact that in the high school curriculum Japanese history and world history are separated into different subjects, and, for another, university teachers themselves are bound by their own specific themes of historical researches, often lacking the due outlook of world history.

Further, the historical concepts used in writing Japanese history tend to be nation-state-oriented. *Nihon-bunka-ron* (Japanese-culturalism), that emphasizes the uniqueness of Japanese culture, is its typical example. Two props of *Nihon-bunka-ron*, among others, are *Inasaku-bunka-ron* (wet-field-rice-cultivation-centered view) and *Kokuhū-bunka-ron* (Japanese-style-culture-centered view) that still linger, for example, in high school Japanese history textbooks. Thus, *Inasaku-bunka-ron* and *Kokuhū-bunka-ron* are suitable topics of discussion among university students to reexamine the nation-state-oriented view of Japanese history.

To counterbalance *Inasaku-bunka-ron*, that overemphasizes the role of *inasaku* (wet-field rice cultivation) in the historical development of Japanese society, it is effective to

point out the importance of dry-field cultivation and its products. To enumerate some examples: (a) a culture lacking wet-field rice cultivation was predominant in ancient northern Japan; (b) the development of agriculture in medieval Japan depended not only on wet-field rice cultivation but also on the two-crops-raising system in dry fields; (c) such dry-field products as cotton and silk played an important role in historical transition periods from the medieval to early modern, and, later, from the early modern to modern, respectively; (d) traditional Japanese foods such as *udon* (wheat noodle), *soba* (buckwheat noodle), *tōfu* (soybean curd), *shōyu* (soybean sauce), *miso* (soybean paste) are made from dry-field products. By taking up source materials showing these points as the basis of discussion, it is possible to organize the discussion to reexamine the wet-field-rice-cultivation-centered view of Japanese history.

In the case of *Kokuhū-bunka-ron*, that features *kokuhū-bunka* (Japanese-style-culture in medieval period) to differentiate Japanese culture from Chinese culture, it is effective to counter-pose the following facts: (a) Chinese literature, especially Chinese poetry, continued to be the cultural background of the nobility in medieval Japan, and the art of composing Chinese poem was highly valued in the Emperor's court, though Japanese poetry known as *waka* is often assumed to have become popular in the 9th to 10th centuries; (b) all of the fundamental instruction books for young men of the nobility in medieval period were written in *kanbun* (classical Chinese language). By taking up source materials showing these points, it is possible to organize the discussion to reexamine *Nihon-bunka-ron* (Japanese-culturalism).

Young men such as university students today must live in a more and more globalizing world. Taking this into consideration, it is urgent for university teachers to develop a method of history teaching/learning that enables them to have a global view of world history, without losing sight of the characteristic features of Japanese history.

(2) Foreign History

In order both to get rid of the present trend in Japan in which young people seem to be domestically oriented, and to make Japan a nation able to contribute properly to the international community, it is necessary to encourage students to learn how to recognize historical facts from the global viewpoint of world history. Therefore, teaching foreign history in universities should be regarded as more important than before. Of foreign history, modern history is apt to be regarded as more important and crucial, as it is directly linked to the present world. But this is not true. Ancient and medieval history is necessary for students to learn as well, for to gain the ability to understand history properly it is useful to learn the history of mankind from the beginning. Then, students could more easily have a broad overview of the present world so that they could recognize and analyze complex structures of factors to change history.

To give an example, the victories of the Greeks in the Greco-Persian Wars in

490BCE and 480 to 479BCE used to be regarded in Western countries to have led the West (Europe) independently from the East (Asia) to develop the unique and great Western civilization. In some works of the Attic tragedies, it is possible to find the contrast between the Greeks who esteem freedom and the Persians who submit to servitude under the King. This contrast, however, reflects the ideology prevalent among the Athenians in the fifth century BCE. and has no direct relation with the real society.

G. Grote, an English historian of ancient Greece (1794-1871), adopting the contrast mentioned above, tried to explain the significance of the Greco-Persian Wars as the victory of the Greeks over the Persians and emphasized the contrast between civilized and primitive, freedom and despotism, and rule by law and suppression. This emphatic contrast by Grote determined direction of study of ancient Greek history thereafter.

In the latter half of the 20th century, academic efforts illuminated that the Greeks were substantially influenced by the Persians both before and after the Greco-Persian Wars. The Western view that the Greco-Persian Wars determined the supremacy of the European world is now under modification and correction. In addition, the Persian civilization itself was formed, being influenced by other civilizations in Orient like Egypt, Assyria, Babylonia, Lydia, and so on. The dynamic mutual and cross-cultural relations in ancient East Mediterranean areas will be elucidated more and more from now on.

Teaching/learning ancient or medieval history leads students to be free from ethnocentrism and to understand and have sympathy with other peoples and their cultures. Thus, teaching/learning foreign history in universities is effective and indispensable so that students are to be trained to analyze and understand the structure of the present world.

(3) Archaeology

There are various disciplines for the study of history. Archaeology is one of them, and it tries to reconstruct the human past based on material culture. When we compare this discipline with other historical sciences depending largely on written documents, we can point out the following advantages of archaeology: (a) We can study a far longer time period in human history through archaeology; (b) Archaeology can help us study history of all human groups, whether they have written records or not; (c) Material culture may result from random action, without conscious planning. The remains of material culture mainly provide the hardware of the human past, such as housing, food and clothing. Archaeologists face, however, difficulties in reconstructing the software of the human past, such as ideology and belief systems.

Archaeologists must have a good command of various methods to speak of the human past on the basis of this material culture. Therefore, university teachers must educate students in the field of archaeology based on a two-stage plan. The first stage is learning technical methods for studying the past (survey, excavation, and recording

methods on sites and in laboratories). The second stage is a methodological study for reconstructing the human past on the basis of material culture.

Generally speaking, people have a tendency not to record and keep documents on events that were troublesome for themselves and for their own societies. Unpleasant events, such as drug abuse and massacres, are not only unrecorded but also intentionally hidden. In contrast, archaeological materials sometimes reveal these unpleasant events, as it is almost impossible not to leave any material trace of human activity. Even intentionally hidden materials survive, and may be discovered by archaeologists in later ages. Archaeological materials are just like hard evidence in a modern judicial court, and must be accepted as undeniable evidence for the study of history. Therefore, archaeology can play a role in the study of history of any period and society.

As an example, until recently, the Ainu, an indigenous people of the Japanese Archipelago, were considered to be simple hunter-gatherers, who lived in a rich natural environment, without sophisticated iron technology. However, recent archaeological excavations at Ainu sites revealed that they had agriculture and iron technology before the *Shakushine* Revolt against the Japanese government in the 17th century. Archaeological studies also revealed that the *Satsumon* Culture, which had agriculture and iron technology, had been the predecessor of the Ainu culture. Ainu archaeology revealed that there had been various human groups amongst ancient Ainu societies, and that the image of simple hunter-gatherers without iron technology was a creation of the Japanese people in the Edo period (17th to 19th centuries). The Ainu themselves did not leave any historical documents. If we try to study and discuss the Ainu history on the basis of historical documents, we have to depend on those written by the Japanese and Europeans. This means that we would see Ainu history through the eyes of non-concerned parties. If we want to reconstruct Ainu history on the basis of their own materials, archaeology is the most important discipline for it.

In addition, some aspects of cultural heritage or artifacts are utilized as the symbols of ethnic and national identity. The study of history often awakens a sense of ethnicity and the accomplishments of ethnic groups. Sometimes, it inspires people. However, we must also note that history as well as archaeological sites have often been overlaid by many facets thereof. We must note that the same cultural heritage has also represented opposite symbols in different human societies. Therefore, we must carefully consider history from various viewpoints. Multifaceted thinking on history is the most important point in archaeology education in universities.

(4) History of Art

Art history is a field of study to aim at a better understanding of the culture and society of the past through the examination of artifacts, in particular, works of art and craft. Art history thus shares a common interest with archaeology in its aim to know about human

behavior in the past by examining physical objects (material culture). Goals of learning art history are: (a) gaining a better understanding of any particular artifact(s) ; (b) by understanding them, reaching a deeper understanding of the people who created and appreciated them as well as the culture and society in which they were produced.

Art history has so far accumulated various viewpoints and methodologies that would make it possible, beyond a subjective appreciation of art, to know more about art, think better about art, and find a better way of discussing art on a firm basis. Art history has a prospective field of study that might encompass the whole sphere of visual culture developed in any society of any specific age.

Art history is also committed to constructing world art history in a global perspective in which one can gain an appropriate understanding of intercultural relations to overturn the national history of art that has long functioned as a cultural ideology of a nation-state. The framework of national history of art, however, is ineffective to reconstruct the context that mediated cultural exchanges within an area that extended over a number of existing nation-states. Although an alternative framework for an effective argument is yet to be proposed, some recent arguments have inspired a persuasive discussion on interregional cultural exchanges with a positive intention to dissolve the framework of national history of art. An example of such arguments is that of Prof. Seinosuke Ide, in which he discusses interregional cultural relations between China and Japan focusing on Buddhist paintings imported from China to Japan. In the ages before the medieval period the canonical nature of Chinese art was so absolute that one can reconstruct lost works of Tang China from extant works of the contemporary Tenpyō period or 8th century Japan. In contrast, characteristics of Buddhist paintings of Song and Yuan China do not always look identical with those of the Kamakura period or 12th and 13th century Japan, while works of the former remained canonical to those of the latter. Consequently one cannot reconstruct lost works of the former from those of the latter, but, instead, one can observe in their relation a selective reception in three forms, that is, imitation, exaggeration, and rejection. Closely examining more than five hundred extant works of Buddhist painting of Song and Yuan China imported to Japan, one will find on both sides, China and Japan, a specific context according to the three forms of their relationship. Then one will be able to recognize a dynamic ‘many-to-many’ relationship that allows heterogeneity on both sides, not a homogeneous ‘one-to-one’ or ‘one-to-many’ relationship.

Although the range of discussion this example encompasses is limited to a specific region, time, and genre of art, it provides an effective model for the understanding of interregional relationships that is expected to contribute to historical discussion of art in a global perspective. Historically speaking, interregional relationships between the sender and the receiver of information have been, in most cases, unsymmetrical. The reason that this model of discussion is effective lies in the possibility that it would provide a promising discussion based on a mutual understanding of the heterogeneity inherent in both sides.

Those who learn art history are required to gain an ability to draw accurate information from physical objects they examine. Physical objects are such material as those that contain analog information inside, while literal documents consist of digital information. For this reason, those who learn art history need to gain an ability to carefully observe an object they study and a sensibility to keenly examine it. They are also expected to understand not only the values that relics from the past or cultural properties bear for our society but also the significance of an effort to hand them down to posterity and the social role that museums and archives have played to preserve them.

(5) History of Science

History of science is a discipline that deals with scientific recognition and activities from the historical point of view. It is the study of the historical formation and changes of various sciences. Its main research objects are the natural sciences (physics, chemistry, biology, geology, astronomy &c.) and also mathematics, medicine, experimental psychology, experimental economics. It investigates how those scientific disciplines have been formed historically and under what mechanism they have been changed.

In the case of history of science, unlike general history, many students lack the prerequisite and background knowledge necessary to understand it. Today in the entrance examination of many Japanese universities, there is no science subject for non-science students, while only one science subject is compulsory for science students.

Therefore, in the university education of history of science, careful selection of materials and adequate arrangement of lessons ought to be considered, taking account of students' level of scientific knowledge.

One educational purpose of history of science is to increase students' understanding of scientific knowledge and scientific activities. To enhance science literacy, the history of science is very useful to non-science students as well as science students. To learn the historico-social formation process of fundamental scientific theories (the heliocentric theory, theory of evolution, theory of relativity &c.) is helpful to understand scientific thinking and scientific method. To learn the historical formation process of the scientific spirit itself is helpful to the formation of the scientific spirit and the cultivation of character of students.

The historical development process of science is complex. The following historical facts relating to the heliocentric theory show it typically.

- (a) Heliocentric theory was also present in ancient times.
- (b) According to the heliocentric theory, the earth rotates one cycle per day on its own axis. Then people on the equator move in 24 hours more than three times the earth's diameter. Its speed amounts to more than one thousand kilometers per hour. The ancient natural philosophers thought that it was ridiculous and, therefore, the

heliocentric theory was wrong.

(c) As far as naked-eye observation is concerned, the Ptolemaic geocentric system and the heliocentric system have equivalent prediction- and explanatory-power.

(d) Copernican heliocentric theory had been known before the publication of Copernicus' book *De revolutionibus orbium coelestium* in 1543. But Copernicus was not condemned as a heretic by the Catholic Church. Unlike Galileo, he had a good relationship with the Catholic Church. He became a canon of the cathedral chapter of Frombork. It was 1616 or more than 70 years after Copernicus' death that the uncorrected *De revolutionibus orbium coelestium* was banned. *De revolutionibus orbium coelestium* was amended because of its utility for calendrics. A corrected version was allowed to be used.

The above facts show the historical complexity of the relationship between science and religion and the socio-cultural complexity of scientific activities. Those facts clarify the theoretical importance of the scientific distinction between relative motion and absolute motion. They also suggest that scientific activities are unified empirical and theoretical activities.

In this sense, the history of science education fosters the students' ability to see things from different perspectives and appropriately respond to socio-cultural diversity and historical changes. Therefore the history of science education is of great significance as a subject of general education in universities.

(6) History of Technology

History of technology is the study of the historical formation and changes of various technologies. In other words, it is a discipline that deals with 'things' (tools, equipment, machines), 'knowledge' (technological ideas, technological knowledge, technological recognition, technological thoughts), and 'activities' (technological activities, technological innovations) from the historical point of view. Technology plays a more important role in modern society. Therefore, the history of technology education is of great significance for science students as well as non-science students.

History of technology deals with the formation and changes of technology-mediated artifacts (industrial products, agricultural products &c.). Current forms of artifacts are determined by various social interests and habits, moral and law, available technological resources and investment in the past.

The following historical facts show that technology has socio-cultural diversity and has been constrained by various socio-cultural interests.

(a) In 1900 there were more electric cars than gasoline cars in the United States. The electric vehicles were one of the products based on the leading technology of the

early 20th century. They were defeated in the subsequent competition. But they begin to attract social attention again.

(b) Today household appliances and industrial equipment are designed to use direct current (DC). The DC transmission system has achieved the significant improvement by the development of power electronics based on the semiconductor devices. In spite of this, the Alternating Current (AC) transmission system is universal. And in Japan the power grid operates on two different frequencies. The frequency in West Japan is 60Hz and that in East Japan 50Hz. Therefore the electric power interchange between East and West Japan could not be performed successfully at the time of power shortages after the Great East Japan Earthquake of 11 March 2011.

The above facts are the historical examples of the technological path-dependency, the technological lock-in. And they suggest that it is necessary to take account of the system of various technologies and the difference between product technology and manufacturing technology.

The history of technology education fosters students' ability to see things from different perspectives and appropriately respond to technological innovation and social changes.

Furthermore in the history of technology education it should be taught that technological development has positive and negative effects on society. On the one hand, technological development is useful to improve social life, but on the other, it produces new social problems.

For example, the development of rice milling technology in Edo-period Japan (17th to 19th centuries) caused the switch of staple food from unpolished rice to white rice. Generally speaking, white rice is a progress from the gustatory perspective, but from the nutritional point of view, it is not a progress, as rice milling removes many nutrients from unpolished rice. In the Edo and Meiji periods, Japanese people obtained not only energy but also nutrients mainly from rice. Under such historical circumstances, rice milling technology caused the reduction of vitamin B₁ intake and therefore the increase of beriberi disease patients. In the Edo period beriberi was called 'Edo wazurai' (Edo-sickness) and became a big social problem. In the Meiji period about 6,000-10,500 people annually died of beriberi.

To talk about the past of technology in this way is also to talk about the future of technology. By understanding the history of technology from the multi-faceted perspective, people can see what results the today's technological choices will bring about in the future.

In the above sense, the history of technology education is of great significance for general education in universities.

(7) Legal History (including Gender History)

There are two meanings in teaching/learning the history of law (legal history). One is to teach/learn the history of the law as a legal education [1], and another is to teach/learn the law in the history as a history education [2]. There are three aspects in the former [1]: (a) legal history as a branch of jurisprudence; (b) historical thinking in each law field; (c) history education as an introduction to legal education in the faculty of law. Here it is focused particularly on the history of law in the meaning of [1]-(c) and [2]. It is very significant for students to discuss legal topics in history learning, in which gender topics as the outcome of the development of gender history are included.

In the *Reference Standard for Legal Education in University*, three kinds of person to be educated are mentioned: (a) lawyer with a multipronged point of view; (b) leader in each field with legal-minded thinking based on critical ability; (c) citizen with strong sensitivity to human rights, to train whom might be not only the aim of legal education but of all educations in university. In the following, several examples are given as discussion topics about ‘the development and limit of the human rights protection in modern law’.

The history of human rights protection is one of the most important subjects in the history of mankind. The Constitution of Japan (1946) is a typical law that is based on such a world-wide process of human rights protection, being written from a global view. ‘Article 97: The fundamental human rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability and are conferred upon this and future generations in trust, to be held for all time inviolate.’ Such clauses as follows are included in the preamble to the Constitution: The sovereignty of the people is ‘a universal principle of mankind’ and ‘we recognize that all peoples of the world have the right to live in peace, free from fear and want’. ‘We believe that no nation is responsible to itself alone.’ The Constitution of Japan is not only the declaration of parting from the inhumanity in the prewar legal system of Japan, but also the result of the attainments in world history.

In Germany, the Weimar Constitution (1919) guaranteed a social right for the first time in the world. However, the Nazis denied ‘legally’ all human rights guaranteed by the Constitution through exercising the emergency power, which was established in the same Constitution. It also committed ‘legally’ genocide by means of many laws and ordinances which the government enacted (Enabling Act of 1933). The German Constitution (1949) starts from ‘Human Dignity’ (Article 1). It means the serious reflection on the Nazis. Thus, if students learn and discuss the historical fact that human rights were easily infringed and deprived, their level of awareness concerning human rights protection must be noticeably enhanced.

Laws in different society and culture have a mutual influence on each other, so that law in a country is developed and changed (so-called ‘reception of law’). As for Japan,

the *Ritsuryō* codes were adopted from China in the Nara period (8th century), which were ‘the means to rule’. On the other hand, the Western law introduced from Europe in the Meiji era (19th century) was rights-centered law. There was no word corresponding to ‘right’ in Japanese language at that time. The term ‘*kenri*’ (right) was newly coined with other legal terms in the translation work of several French codes. As the result of *Minpōten-Ronsō* (disputes over the Civil Code), the Japanese law model was converted from French law as a product of the revolution to German law with strong academic characteristics. After that, Japanese law became highly specialized and diverged from the people. How did and does such a history of law reception impact on the legal consciousness and the sensitivity to rights of Japanese people? It might be a suitable topic of historical discussion and global comparison.

The French revolution (1789), ‘the Declaration of the Rights of Man and of the Citizen’ (1789) and French codes of Napoleon’s era (1804-1810) are the basic items in a high school world history textbook. They are also important themes in legal history because they belong to the origin of modern law. It is, however, recently pointed out that exclusion based on gender was essentially immanent in these modern laws.

Women were not included in the subject of ‘liberty, equality, fraternity’ which was the slogan of French Revolution. It was Olympe de Gouges who criticized this in her *Declaration of the Rights of Woman and the Female Citizen* (1791). She exposed that ‘the Declaration of the Rights of Man and of the Citizen’ was not for the humankind in general, but only for the male excluding the female. If they compare the two Declarations and discuss the difference of the texts, students can understand the legal status of women in those days. It is quite obvious that each French code was full of patriarchy. The adultery in the penal code was based on the double standard of sexuality, which means that men had the freedom of sexuality, but the sexuality of women was controlled strictly. If they take these into consideration to reexamine modern law and discuss what kind of principle was working in modern civil society, students can find out the fact that modern society was based on public-private dualism, which was inseparable from the gender role model that public matters (politics and economy) should be done by men and private matters (family) by women.

The legal status of women is improving gradually, starting with the acquisition of the suffrage since the beginning of the 20th century. Gender-Mainstreaming, which is the movement of making women and men equally participate in the decision concerning politics and economy, has become strong in global society since the middle of the 1990s. However, as concerns the subsumption of women, there is still a large gap between North and South and discrimination against women on the excuse of culture and history has not come to end. It is one of the most important global problems for the 21st century to abolish sexual violence and abuse against women in civil wars. It is possible for students to imagine the present limit of human rights protection and to discuss ‘new human rights’, only after they know the history of such exclusion and subsumption.

Legal texts are a historical material relating to the history of human rights protection. So as to live together in the globalized civil society, it is necessary to understand correctly the historico-cultural context of treaties and laws, whose values are reflected in their words or phrases. It is indispensable to teach/learn the basic knowledge of history and to train historical thinking in order to make a student/oneself the citizen who is sensitive to human rights.

(8) Economic History

The economy is the domain of society on which theoretical analysis has developed the most. Hence, in studying and teaching economic history, we should consider how to incorporate insights from economics into history. Conventionally, Marxist economics was widely used as a theoretical framework for understanding and describing economic history, especially in Japan. Consequently, economic historians made great efforts to identify stages of economic development, such as the transition from feudalism to capitalism. However, in recent years, neoclassical economics, game theory, and econometrics have been extensively applied to economic history research in the US and Europe, and this trend has affected Japan. These recent approaches have brought about new perspectives in economic history.

These new perspectives include the role of trade associations, which operated in the premodern world. Although guilds in Europe and their counterparts in Japan (*kabu nakama*) had various functions, they were typically regarded as organizations designed for monopolizing markets. However, recent literature has focused on their role in governing market transactions. Specifically, game-theoretic analysis of the role of merchant coalitions in the medieval Mediterranean world has had a profound effect on the study of economic history. According to this research, the coalitions enabled merchants to credibly threaten any employed agent found cheating a coalition member with multiple punishments. This research is influential because it establishes the credibility of threatening multiple punishments by showing that this was compatible with the incentives of each coalition member. In other words, participating in multiple punishments constitutes a game-theoretic equilibrium.

This function of trade associations was not limited to the medieval Mediterranean world. Historical documents show that *kabu nakama* played a similar role in *Tokugawa* (Edo) Japan. For example, an article from the Osaka salt merchants' association code of the early 18th century prescribed that if a broker cheated an association member, all members should suspend transactions with that broker. Another example is an article from the Kiryu district textile manufacturers' association from the early 19th century, which prescribed that any weaver found to have stolen thread would receive no further orders from any association member.

It is necessary to test empirically whether these associations provided an institutional

basis for market transactions through the threat of multiple punishments. There is empirical evidence of this for premodern Japan. In the middle of the 19th century, under the so-called *Tenpo* Reform, the *Tokugawa* Shogunate prohibited *kabu nakama*. Documents suggest that such prohibition adversely affected financial and commodity markets. Moreover, quantitative analysis suggests that the prohibition of *kabu nakama* reduced economic growth and adversely affected price arbitrage.

The role of trade associations constitutes a useful case study for undergraduate students of economic history. By examining the role of trade associations using historical documents and economic theory in class, one can motivate students to think deeply about, and understand economic history.

(9) Political History and History of International Relations

Political history is an academic discipline that recognizes and historically narrates political phenomena. Political phenomena indicate the activities that groups of humans perform for their management, including the making and implementation of decisions relating to the whole group (cf. *Reference Standard of Political Science Education*). Therefore, political history is a discipline that aims at the stable continuity of human groups, and the description of the history of the institutionalization and integration of such communities.

Generally, political history constitutes a fairly important, core part of the study of history. Especially, as the roles of citizens and states have become more and more important since the last decades of the medieval age throughout the pre-modern, modern and contemporary eras, the role of political history has become more and more significant as well.

On the other hand, when we entered the era of globalization after the end of the Cold War, the range of sovereignties aiming at the stable continuity of human groups became distant from politics and expanded towards economy, environment and regional security; therefore, the role of political history became limited, and at the same time the importance of the history of science and global history increased.

When we think about the study of political history, it is a discipline focusing on the following topics: (a) awareness of the sovereignty concept; (b) construction of common ideas and values; (c) institutions and systems of communities; (d) acquisition of civil rights free from the authorities. It is also a discipline showing the priority of citizenship, the order of law and institutions; that is, the concept of democracy and the tensions between authorities and citizens, or the opposing relations between power and power. Political history is also the study of various values and identities, conflicts of people with different interests, and after all their reconciliation and integration.

By studying the history of political thought, theories, politics of international communities and comparative politics, the investigation of political history becomes

more complex and comprehensive, and the diversity of values can be also recognized. Through political history, we are able to learn how people overcame conflicts and struggles, how they established unified systems, orders and values, and how the order of law, the theory of justice, freedom, equality, democracy and institutions came into existence and grew.

Furthermore, we can learn from political history that even though we simply refer to people as ‘citizens’, each nation and region’s customs, values, ideologies and forms of governance differ greatly, and we cannot impose our values on other countries.

We can also learn about the process of the clash of values, ideas and religions, about the extension of power and the setting of new boundaries – often in remote areas –, about armed conflicts concerning resources, territories or security, and about the establishment of international institutions, international organizations and the international legal system for resolving such situations.

In that sense, it is possible to say that political history and the history of international relations are among the basic academic disciplines. Therefore, in order to study political history, it is insufficient to just simply memorize facts in chronological order.

First of all, and above all, what kind of political history did a certain country experience, and what stage of development is it standing at? Secondly, how were sovereignty, freedom, equality, democracy and citizenship acquired? Thirdly, how can power be exercised more democratically, or what else can we do? We have to consider such questions ourselves.

When the Franco-German common history textbook was translated, we could see that both countries’ instructors did everything they could to include many questions and points of discussion at the end of each chapter, in order to show the difference of values between the winner and the loser nations. In the textbook, historical materials such as the Constitution of the German Empire and the Civil Code of the French Revolution were cited, and the book also covered questions such as why conflicts and the war happened even though each country aimed at establishing a better system and institutions, what the purpose of each country was in that period, what created a gap between ideals and reality, how different ideas of justice clashed, and what the limits were, &c.

Certainly, there is also real pleasure in world history or in the history of international relations, which studies the connections among the phenomena of various regions.

We can either agree or disagree with a value different from ours, but even if we cannot accept it, having mutual tolerance leads to peace and stability. This is fundamental when learning about political history, the history of international relations and the history of countries that all have different orders, values and academic systems.

5-2 Assessment of Learning Outcomes

In the case of this type of history teaching/learning concentrated on discussion, the method of assessment of learning outcomes will necessarily differ from that of the ordinary lecture and seminar. The principal factors of assessment in the ordinary lecture and seminar will be: (a) correct reading of source materials; (b) logical reasoning to conclusion, &c. In the case of history teaching/learning concentrated on discussion, however, the most important factor of assessment is the process of discussion. In the first place, one or two students will make presentation on a specific topic, and then will ensue an exchange of questions and answers between the presenter(s) and participants. Then free discussion will be organized by the student in the chair. The teacher will pay careful attention to the discussion, and will try to clarify the points, if necessary. The factors of assessment in this process will be: (a) the quality of the presentation; (b) the relevance of responses to questions of participants; (c) the ability of the chair student to organize discussion; (d) contribution of participants to discussion, &c.

6 Development of Citizenship Awareness through History Learning

Knowledge about the politics, economies, cultures, environments, and other aspects of various societies of the past is vital for each and every citizen to understand in great detail the circumstances in which they live within the constantly changing world. Moreover, this knowledge is very significant for their participation in democratic society and the formation of democratic qualities they will need to contribute to its development. Based on this awareness, fostering of citizenship is the shared aim of the study of history at universities in: (a) liberal arts education (general education); (b) specialized courses; (c) teacher education courses.

Firstly, liberal arts education, in which every student is registered while majoring in various academic disciplines, is directly responsible for this task of fostering citizenship. Therefore, upon the foundation of the historical knowledge cultivated in primary and secondary education, students must be encouraged to know a more diversified view of the history of the world. It is also important to give them opportunities to understand the social functions that history accomplishes in the contemporary world. Through this sort of learning, students are expected to acquire tolerance for cultures and values different from their own, and also an attitude of continuously studying history throughout their future lives.

Secondly, in specialized courses, such as the department of history, are required the deep research-type learning within the narrower scope of respective academic fields. First of all, under a specific theme, students are to collect previous research works and critically examine them. Then, they must set a specific research subject and appropriately collect, analyze, and interpret a range of historical materials with various

characteristics. Finally they must correctly express their findings in writing and other ways, and be able to respond appropriately to questions and criticism. Acquiring this sort of basic method of historical research leads to the development of high-level citizenship qualities, such as critical investigation of diverse materials, distinguishing factual and value judgments, logical thinking and power of expression, and sensible response to criticism.

Thirdly, teacher education courses have a particularly heavy responsibility for the task of fostering citizenship through the study of history. As there are many young people who do not proceed to universities, history education in primary and secondary schools is very important for them. Teacher education courses are responsible for training students to be primary and secondary school teachers who will have an adequate ability to teach history. In teacher education courses, it is important to encourage students to acquire the ability to consider the children's stages of intellectual development and the environment that surrounds them. Specifically, for students not majoring in history, it is necessary to secure sufficient opportunities to study the basic research methods of history. Then, for all students, it is necessary to ensure that they can acquire the methodologies necessary for history teaching which makes children qualified to analyze various materials in a multifaceted manner.

Reference Standard Sub-Committee Members

Chair:

Hiroyuki Kotani, Professor Emeritus, Tokyo Metropolitan University (Asian History)

Vice Chair:

Mariko Sakurai, Professor Emeritus, University of Tokyo (Ancient History of Greece)

Members:

Shigemitsu Kimura, Teikyo University (Medieval History of Japan)

Akira Tsuneki, University of Tsukuba (Archaeology)

Hiroyuki Suzuki, Tokyo Gakugei University (History of Art)

Masahiro Sano, Meiji University (History of Science and Technology)

Miho Mitsunari, Nara Women's University (Legal History)

Tetsuji Okazaki, University of Tokyo (Economic History)

Kumiko Haba, Aoyama Gakuin University (Politics)

Takahiro Kondo, Waseda University (History Didactics)