

# The World History of Globalism

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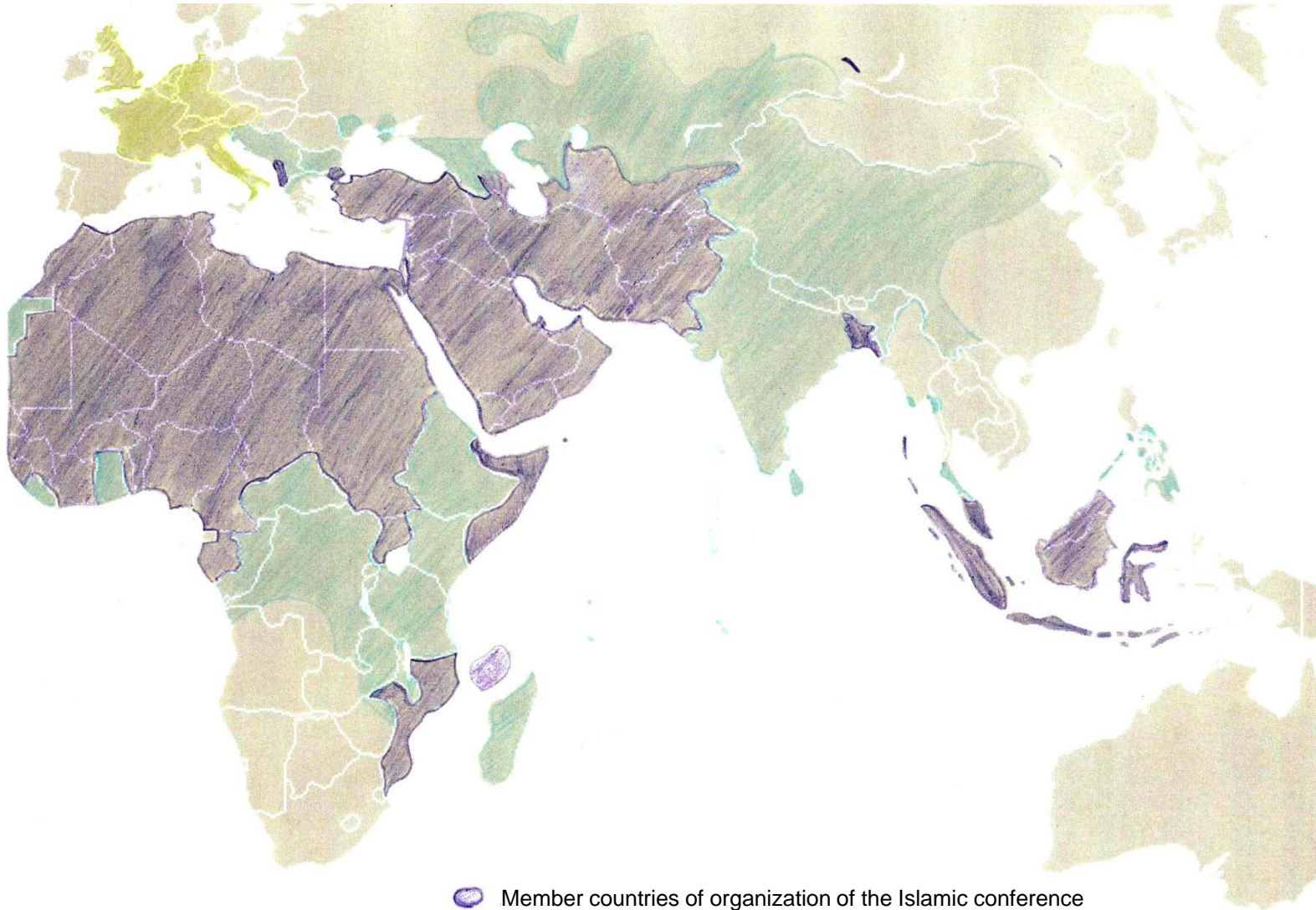
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# Thrust of Today's Lecture

- How the phrase “World of Islam” is used in present Japan and respective problems.
- The need to overcome the modern concept of the world and their academic systems.
- Present recognition of world history and respective problems.
- Road to a new world history.

## “Islam World” Quoted from Editorial of Asahi Newspaper

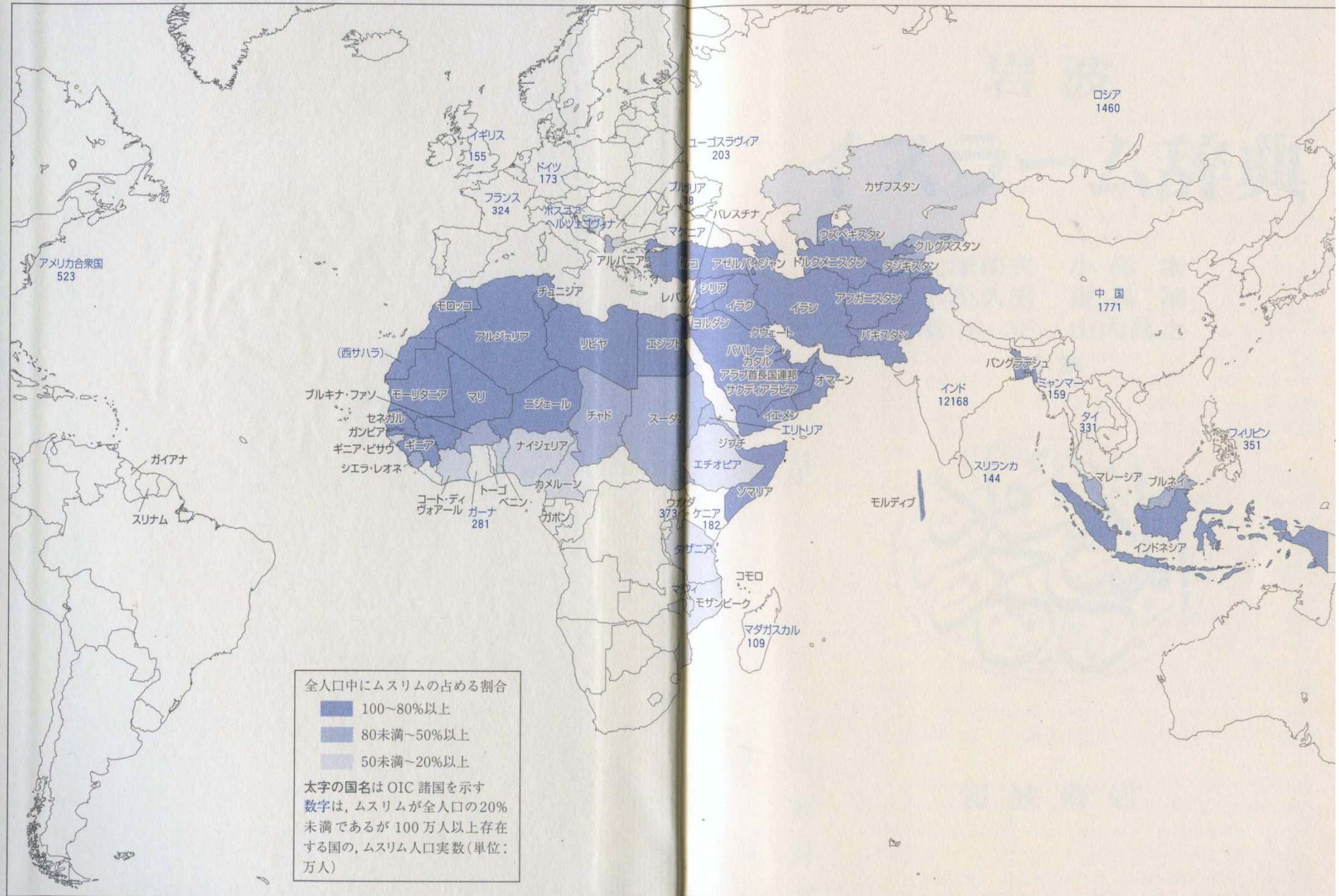
- Current population of the Islam World is approximately 1.3 thousand million.
- Anti-USA sentiment is spreading in the present Islam World. This comes from resistance to the attacks on Iraq and Afghanistan. On the other hand since 9-11 terror attack, the talk of Islam posing a threat has strengthened in USA and Europe.
- The amicable feeling of affinity towards Japan that is embraced in Middle east and the Islam World is a notable value to Japan.
- Support of the Iraq War and the dispatching of the Self-Defense Force by Japan, have proliferated distrust in Japan among the public of the Middle east and Islam World. It should be recognized that though for humanitarian reasons, the employment of the Self-Defense Force to the multi-national forces in Islam World was done in due concern to USA, this does involve major negative consequences.
- Wonder how this editorial defined “Islam World”?



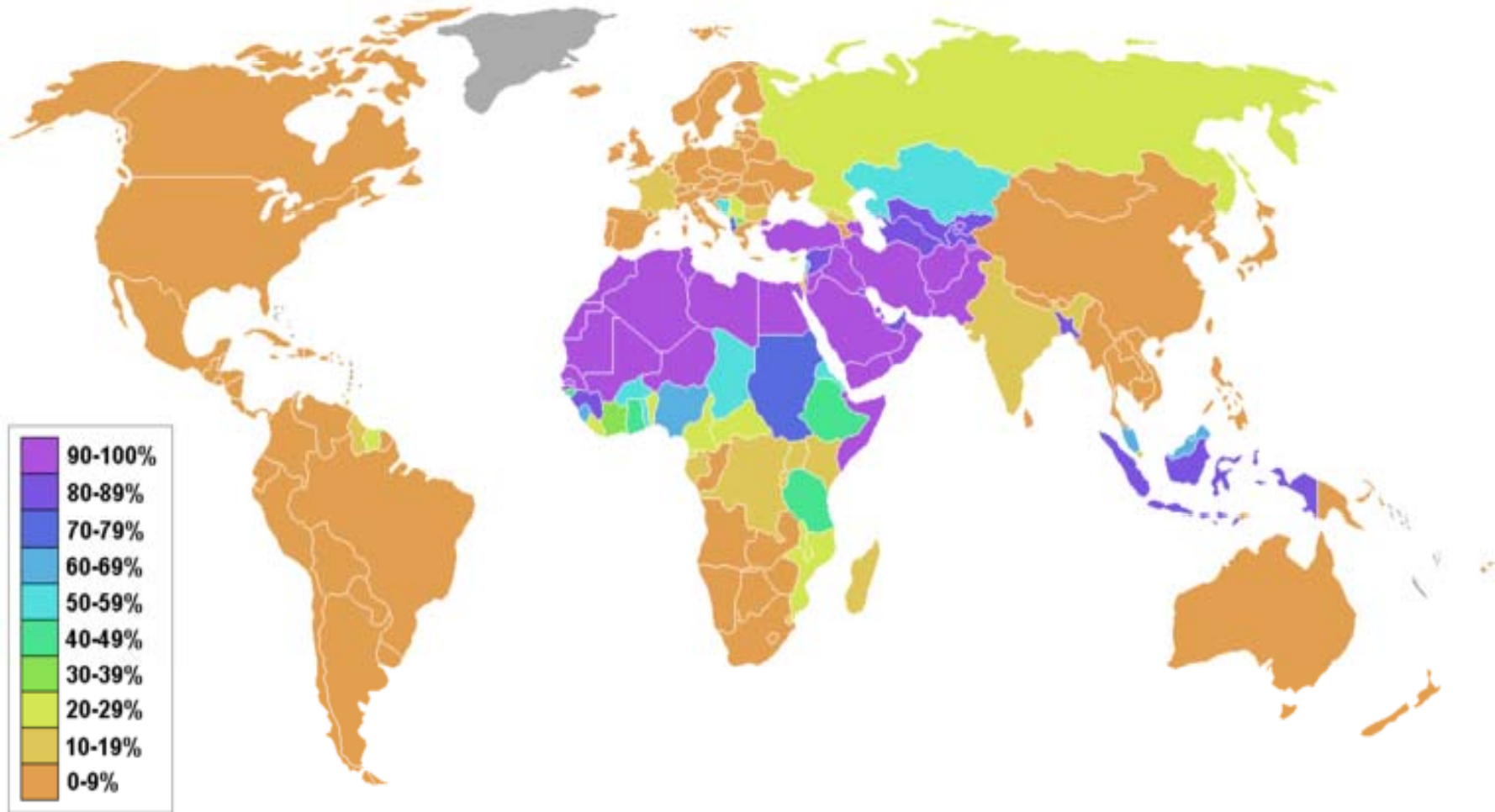
- Member countries of organization of the Islamic conference
- Area where the existence of Muslim residents has strong impact to its society
- Area where the existence of Muslim emigrants has strong impact to its society

## World of Islam

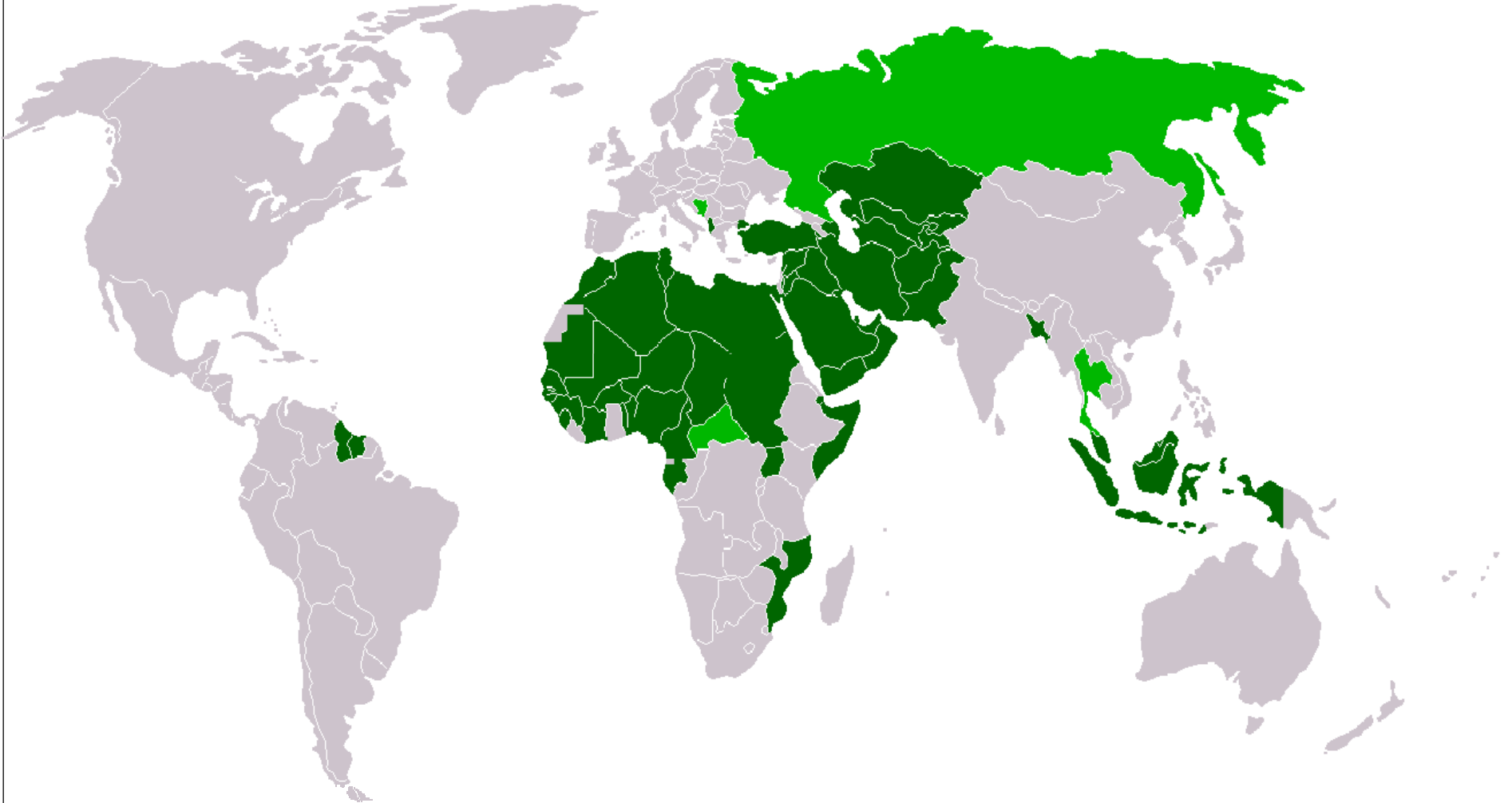
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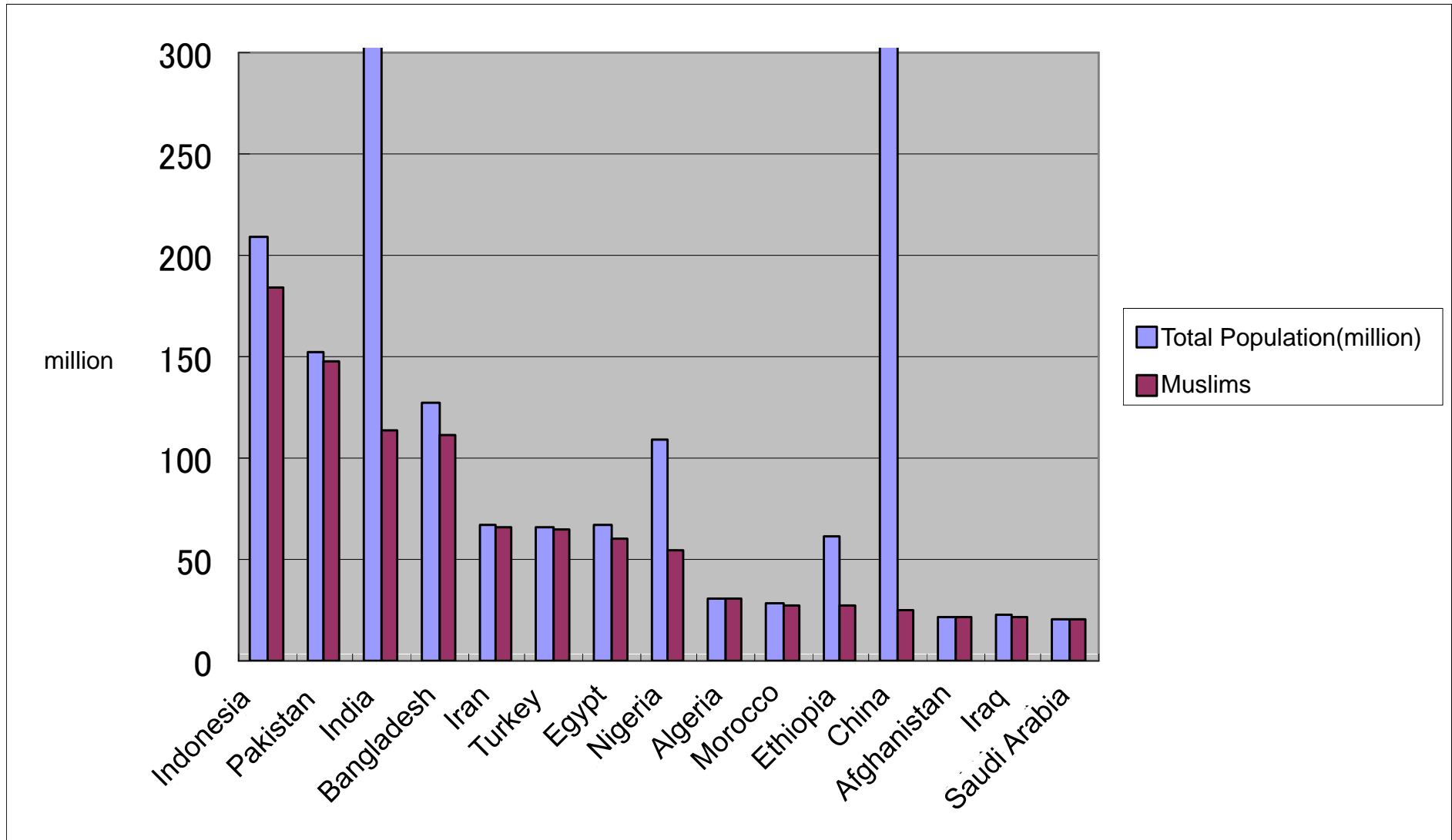
# Ratio of Islam Followers by Nation



# The Organization of Islamic Conference



# Ratio of Muslims in the Total Population





# Ambiguous “Islam World”

- What geographical land space does it cover and refer to?
  - The Organization of Islamic Conference? Islamic nations?
  - Lands where the majority is Muslim?
  - Or with only Muslims?
- In either case, the editorial comments as if “Islam World” geographically exists on this earth.
- Why is it such an ambiguous term frequently used internationally and in our daily lives?

# Complications of the Term “Islam World”

- **Understanding and explanations of the present world by the use of the term “Islam World” has too big an impediment.**
  - Japanese would regard it as a mysterious space “yonder”, outside its own field of comprehension. Go without touching the subject. Keep away from thinking about it.
  - Tendency to reach a solution that something thought dangerous, fearful, and incomprehensive are all fault of the “Islam World”. → Constantly pressure the “Need for Islam Research” (State of mental standstill).
  - Politics, economy or culture of all the numerous territories of Eurasia and Africa are diversified. Yet they are considered as one. That is why the world situation is not properly understood.
- Issue is not with the “Islam World” but, is it not with the way we have been studying the world? (Modern Outlook of the World)

# It All Began in the 19<sup>th</sup> Century!

- How the concept of “Europe” and “Islam World” was found (Modern Concept of the World)
  - Europe→progress, freedom, equality, democracy, science, worldly
  - Islam world→stagnation, no freedom, no equality, absolutism, fallacy, religion
- Established an outlook of the world that distinguishes self against the others→modern studies are based on this
- Beginning of Historical Descriptions that are Singular
  - ”Creation” by the creed of “Europe” and “Islam World”
    - Confrontation over 100 years, verbatim legends of the crusaders
- History was not there first, historical descriptions come later.
- The “creation” of history pushed to give substance to the both.
- For the first time in 1930s that Japan came to know of the concept of the “Islam world”(Islamic Sphere). Part of “Orient” Ever since, Japan has constantly referred to it in describing world history.

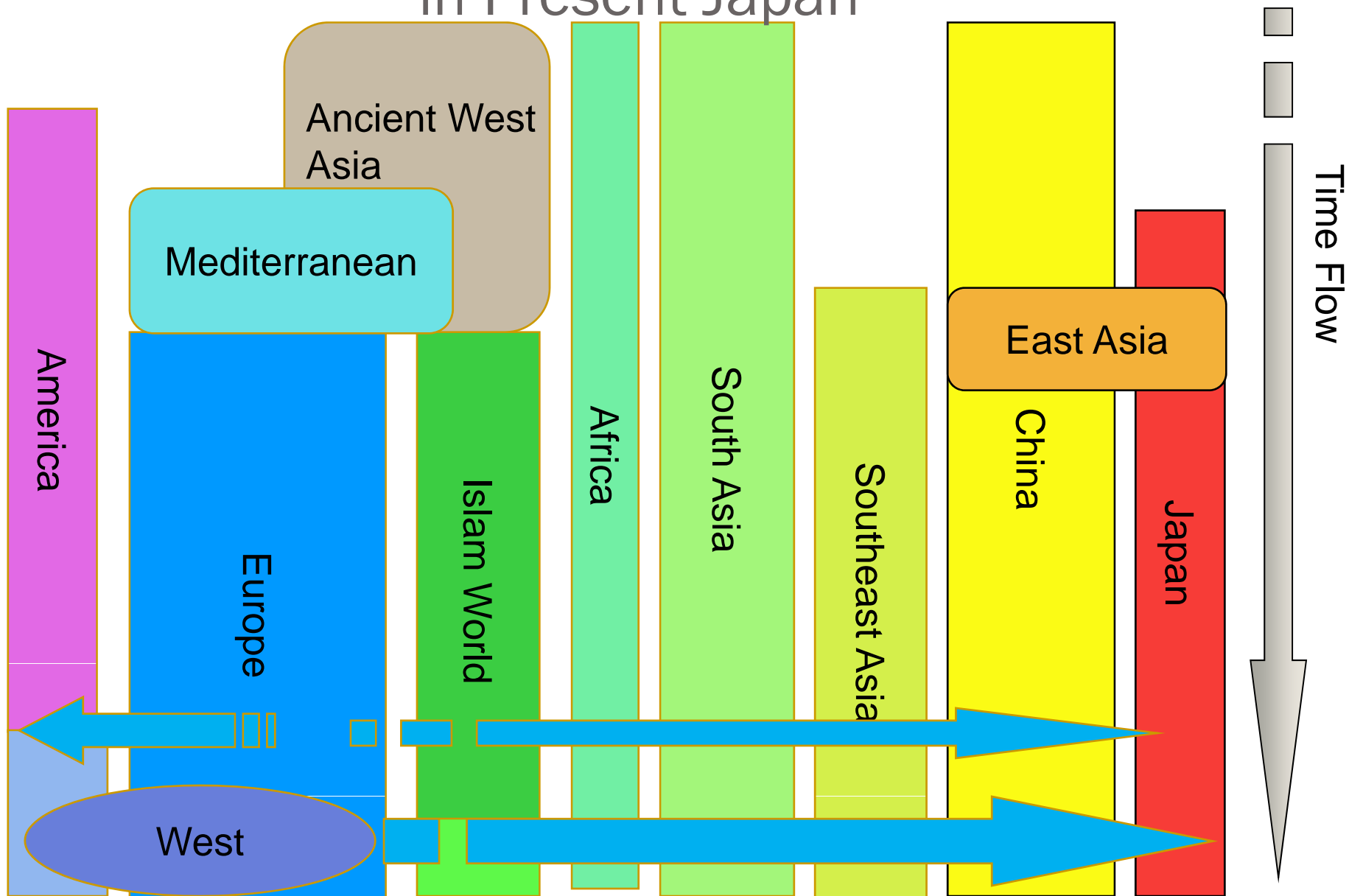
# Annihilate the Modern Concept of the World

- "West(worldly)" and "Islam World(religious)" As long as the concept of the world is based on the distinction between these two oppositions, to most Japanese the "Islam World" is an existence that would fall into the category of "others."
- For the coexistence of human kind, this concept of the world needs to be converted to a relative relationship.
- Rather than to be concerned about "dialogue with Muslims" or "how to be friendly with Muslims", there is a necessity to table the issue of how to fight common crisis that the world faces as one human race.
- Will not a conversion of how we see history be a step towards this direction?

# How Japan Presently Considers World History

- Multiple cultures came to being on this earth.
- Cultures(regionally segregated world) do follow separate original route of history. But by mutually influencing each other, at times these mutual ties do strengthen.
- Expansion of colonies of “Europe” to corners of the world, after the 16<sup>th</sup> century, the unification ▪ structuring of the world experienced progress.
- Entering the “Modern” in 18<sup>th</sup> -19<sup>th</sup> century, the cultural superiority of “Europe(west, Europe, USA)” became evident and this influenced all over the world.
- The categorization of the world into nations or cultures(culture area), turned ”World history” into a collection of histories of eachcategory. (World history that stress differences)

# Widespread Understanding of World History in Present Japan



# Present Perception of World History Which Pose Problems

- Understanding of world history that is a collection of respective histories of nations and cultures would naturally cause discrepancies. The context may differ depending on the country that takes up the subject. It is cause for conflict between nations and its people.  $\Rightarrow$  The controversy between China, Korea and Japan over school textbooks. (Clash of Culture)
- Thinking that history is centered on Europe (perception that differentiate “Europe” and others) has not been erased.
- To begin with what is “Europe”? Is it proper to accept this concept without any reservations, and furthermore is it right to describe this privileged history as a part of world history?  $\rightarrow$  fictional fabrication of “Europe”
- Present perception of history of Japan and world history do not contribute in playing a role (to materialize concepts) in creating anything. Contrary to this, it is fixating the perception of the world that Japanese people can have.  $\rightarrow$  History as a “aesthetics” History is deprived of its significance

# Hope for a New World History

- With world globalization in such progress, is it correct to preach history under the framework of a perception of history of 100 years ago. What meaning is there in putting substance in East and in West and also the “Islam World” and stressing mutual differences?
- Why not think of a world history that does materialize the ideology of “One World” ⇒ Stress our mutual differences and picture a “One World” (world history that attaches importance on mutual commonality)
- If you consider each other as comrades, rivalry won’t happen (example: Japan after Meiji)
- Today’s sense of value is diversified because of variety in humans, nations and territories. Not absolutely sure about “One and Only World.” And that is not the answer. World history that cultivates in man the awareness of being a “Citizen of Earth” as multilayered sense of belonging ⇒ World History of Globalism



# World History of Globalism - Two Ways-

- World history that focuses on environmental and ecological history
  - The subject here are environmental factors and human beings.
  - Several notable landmarks
    - Birth of mankind and the development of major continents
    - Start of agriculture and city development
    - Unification of the "old world" and the "new world"
    - Modernization since 19<sup>th</sup> century (explosive increase of population and development of scientific technology, large-scale developments)

# World History that Gives Life to Conventional Research

- Structural Reconstruction of “History of Europe” and “History of Islam World”
  - Concept “Europe” (this concept is a “modern” product of enlightenment ages) exists because of the existence of non-Europe.
  - Disassemble into parts “historical facts” that took place in western Eurasia. Leave aside “Europe” (of course don’t bring in national history either).
- Structural Reconstruction of ”History of China”
  - Identical procedure as that of Europe
- Re-comprehend • reconstruct those parts from the viewpoint that the world is one entity

# Present Day Eurasia

- The most crucial issue is how to picture the history of the world of the 18<sup>th</sup>-19<sup>th</sup> century.
- Venture to illustrate a history of “Eurasia.” This is not history of “Europe” + history of “Asia”.
- No separation of “Modern” in one hand and the other being “Pre-modern” Have a perception of history as one that jointly shares the total flow of time.
- Think of this age as a time of movement, acceptance, refusal and fusion of men • things • information (technology, academia, art, religion, ideology, food, clothing and shelter etc.).
- “Descriptive History of Modern Eurasia and the New World ”