

Journal of History for the Public 14(2017) Abstracts

The Controversial Restructuring of the Swiss Tourism Industry in the 1930s: The Establishment and Activities of the Swiss Tourism Federation

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The Great Depression hit tourism in Switzerland. The Swiss tourism industry's high sensitivity to international economic climate led to a decrease in the number of tourists at the beginning of 1930s. Different industry players supported three standpoints to overcome difficulties. Firstly, the Swiss Hotel Association wished to revive the prosperity of the former golden age without making any structural reforms. Secondly, Gottlieb Duttweiler, founder of the Migros chain of grocery stores, created a new travel association (Hotelplan) to popularize tourism, and became part of the controversy surrounding the restructuring of the tourism industry. Thirdly, the Swiss Tourism Federation (STF), established in 1932, played the largest role in the controversy. STF planned to adapt to structural changes in the industry. For example, the first STF president, Fritz Ehrensperger, proposed founding a scientific institute that would not only guarantee scientifically valuable data, but also provide a theoretical background for political decisions and strategies related to tourism. The creation of STF was an important event that would affect Swiss tourism policies after World War II.

Recalling Suffragettes:

The Women's Movement and Feminism in Two Works of Jean Rhys

Mayumi HORIUCHI

Jean Rhys (1890-1979) in her works frequently reminds readers of the history of the British West Indies and the ongoing memory of slavery. Less well-known are her concern with the ideals of feminism and interest in the British women's movement. This paper will examine two of her stories, the novel *Voyage in the Dark* (1934) and the short story 'Let Them Call It Jazz' (1962) in light of the memory of the "suffragettes", militant British women who demanded the right to vote. Suffragism reached its peak of militant action in the early 1910s; Rhys might have encountered the movement actually, or read about it in the newspapers.

In *Journal of History for the Public*, vol. 12, 2015 (pp.29-45), 'Let Them Call It Jazz' was taken up as a kind of reportage on the Notting Hill race riots that broke out in August, 1958. The story also, however, sought to remind readers of another episode in British history: the movement of the suffragettes, which Jean Rhys had recalled during her short confinement in Holloway Prison hospital, London, in 1949. In 'Let Them Call It Jazz', Rhys draws parallels between the historical suffragettes and the heroine's behaviour at Holloway jail.

Voyage in the Dark is, on the other hand, based on Rhys' unhappy early experiences as a young Creole girl recently arrived in England from the small island colony of the British West Indies.

In contrast to her focus on colonialism, Rhys' understanding of feminism has not been discussed often, even in feminist reviews. This paper will seek to fill that gap, examining both contemporary

newspaper reports and recent critiques of the suffragettes' movement to consider how Jean Rhys incorporates the memory of the suffragettes into her stories. At the same time, it will suggest a reason for the suffragettes' inability to make Creole and other 'coloured' women feel at home in British society.

The Quakers' Argument in the British Anti-Slave Trade Movement

Sayumi FUJIKAWA

This article discusses the expansion of abolitionism as a popular movement from the late 18th century by focusing on Quakers' argument against slavery. Previous studies about Quakers' abolitionism have dealt with Quakers' contribution to the anti-slavery movements. However, they have not sufficiently explained how Quakers made their demand for the abolition sound more convincing and emphatic. Firstly, this paper analyses Quaker members in the London Abolition Committee to explain how Quaker abolitionists took part in the abolition movement. Secondly, by comparing Quakers' argument in the middle 18th century and that of the late 18th century, it analyses the difference before and after the beginning of the abolition movement. With this analysis the present paper explains how the Quakers persuaded others to consent to the abolition.

In the British anti-slave trade movement, Quakers took initiative. The London abolition committee, a main organisation of the anti-slave trade movement, consisted of twelve people and nine of the members were Quakers. The nine were bankers or merchants. Quakers in this period succeeded in business and accumulated wealth. They could expend a large amount of money on the cause of abolitionism. Additionally, Quakers had an intimate network among the members. They often contacted each other and exchanged information about beliefs or business matters. This network was utilised in the anti-slavery movement.

In the late 18th century, as Christians, the middle or upper class people considered that they should take responsibility for the 'civilization' of heathens. Abolitionists in the late 18th century insisted that they could not 'civilize' or 'Christianize' people under slavery. They connected this argument with the issue of free trade or free labour, and then with the boycott of sugar. Some abolitionists argued that if the British government did not change the system of labour, they could not 'civilize' slaves. Other abolitionists maintained that sugar consumption in Britain promoted the slavery and prevented the civilizing mission for slaves, and that people had to abstain from buying sugar produced in the West Indies. In the late 18th century, not only Quaker abolitionists but also other abolitionists emphasized 'civilization' of slaves.

Before the late 18th century, people against slavery did not insist 'civilization' of slaves. When abolitionism as a popular movement developed in the late 18th century, a lot of abolitionists regarded the 'civilization' of slaves as their mission and argued for it. Quakers' appeal to wider audience by this argument was successful in preparing the ground for the abolition.

Dutch Colonial Policy in the 19th Century: Philipp Franz von Siebold as a Colonial Scientist

Mizuki ASHIZAKI

In the beginning of the 19th century, as colonial rule by European empires grew, these empires were faced with the need to frame a more full-fledged governance policy and they felt it necessary to conduct more detailed investigations of the areas they ruled, including their climates, cultures, and customs. Therefore, competent scientists were recruited from Europe and were required to do a field study under a local government. These scholars are now often began to be referred to as “colonial scientists.” I was interested in their activity because they seem to have been very important in politics and science. Several of these scholars boasted of a good reputation in Europe. I was interested in the relation between the colonial scientists and a national organization. Here, I want to deal mainly with colonial policy in the Dutch East Indies in the 19th century. When the Napoleonic Wars ended in 1815, the Dutch East Indies, which had been tentatively ruled by the United Kingdom, was returned to the Netherlands. Thus, direct colonial rule by the Netherlands began and the colonizers wanted to acquire information on their colony by learning about the exact colonial conditions, such as colony’s animals and plants, mineral products, and so on. Therefore, they dispatched an investigative committee to the Dutch East Indies. Renowned scientists such as C.G.C. Reinwardt (1773–1854) and C.L. Blume (1796–1862) were part of this committee. Philipp Franz von Siebold (1796–1866), whose name is famous in Japan, was also a member of the committee. He was hired by the Netherlands and came from Würzburg, Bayern, Germany to work as a doctor serve in Batavia, Java. After he stayed in Batavia, he was dispatched to Dejima, Japan. Today, Siebold is famous as a “doctor” in Japan, and in Europe, he is regarded as an authority on Japanese studies. However, in recent years, the connection between him and the East India Government Office has been emphasized, and some historians claim that he supported the Dutch colonial policy as a “colonial scientist.” The Netherlands and the Governor of Batavia asked him to transplant useful crops from Japan to the East Indies. By examining the relation between Siebold and the Dutch East Indies government, I hope to reexamine the correlation between power and knowledge in Dutch East Indies.

The Development of HAPAG at the Turn of the 20th Century and the Network: From the Perspective of the Free Port, Hamburg

Yosuke KAWASE

HAPAG was one of the largest shipping companies in the world. It expanded rapidly at the turn of the 20th century and played an important role in the globalization of the German Empire. This article examines why HAPAG was able to develop so rapidly by focusing on the traditional network of the free port of Hamburg.

From the end of the 16th century onward, Hamburg had become the gateway to the Atlantic Ocean for the European continent. Through the free trade of colonial goods, Hamburg built close relations with the Netherlands and Britain. Then in 1847, HAPAG was founded in Hamburg and

grew especially rapidly after the turn of the century.

HAPAG and its manager Albert Ballin used the city's relations with neighbors effectively. For example, HAPAG ordered ships to a British shipyard in 1898. In addition, when HAPAG made cartel with another shipping company, the relation between Ballin and its British managers played a crucial role.

At the same time, HAPAG expanded its services to East Asia also using its personal Hamburg-based network. Since the 1830s, many Hamburg merchants had business in South East Asia. HAPAG made contact with them to get a foothold for trade with East Asia. Additionally, the managers of HAPAG were almost all ship owners or bankers from Hamburg. Thus, Hamburg's economy had a large effect on the business of HAPAG.

The article concludes that the expansion of HAPAG owed much to the traditional network of Hamburg. Not the protection by the Empire but the free port's network was essential for the development of shipping and German globalization.