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Symposium

*Inheritance of HIROSHIMA Memory and Emerging Reconciliation
Changing Representations in Polyphony of/ between German,
Korean and Japanese Voices*

Thematic Research

*Globalization, Internationalization,
and Universality of Philosophy of Education*

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“Attitude toward the Past” and its Role in the Succession and Renewal of “the World”: The Temporality of Hannah Arendt’s Critique of Modern Education

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Abstract

Arendt suggests that the purpose of education is to renew “the world,” which is, otherwise, inevitably ruined without the coming of the new and young. However, as she acutely points out, education today faces a crisis. According to Arendt, this crisis takes place against the following backdrop: although education cannot forgo either authority or tradition, it must proceed in a world that is neither structured by authority nor held together by tradition. The question now arises, how can we deal with the past without a tradition that is able to explain it? Arendt’s interpretation of Walter Benjamin in *Men in Dark Times* may be helpful in answering this question—she regards Benjamin as a master who has discovered new ways of dealing with the past. To borrow Arendt’s phrase, he did his thinking without a banister. This article consists of three attempts; first, to examine the difficulty and possibility of education she indicates in her educational criticism. As the second, to clarify the meaning of “an attitude toward the past” in terms of the unique tense at the base of her argument. As the third and last, to present the significance in education, as well as in politics, of such attitude.

Keywords

Hannah Arendt, Walter Benjamin, Critique of Modern Education, Temporality

1. Introduction

1.1. The purpose of this paper

Is it possible for past events and memories to be passed on? To begin with, what would the workings of this succession of past events and memories be? Such questions have been addressed in a variety of discussions, which are at the roots of our communal activities. Take for instance questions of ethics in the sense of response and responsibility to others or issues of politics pertaining to who the people to be remembered in various cases are. These points of interest also appear in pedagogy. However, when discussed in relation to education, there is one indispensable aspect—the matter of inheritance across generations. In the field of pedagogy, there has been much discussion about how much attempts to pass on past events and memories relate to character building and community formation, as well as what roles the teachers play in those efforts [Shirokane 2003, Kodama 2001, Yano 2000]. These discussions have severely criticized “past events” (as subjects in modern education) for solely focusing on presenting a singular narrative that supports the nation-state and suggested the need for reconstructing semantic spaces by retelling various narratives as well as the possibilities for this as an approach to education.

Nevertheless, contrary to the aforementioned theoretical attempts, there has also been a growing movement that seeks a single “correct history”; this is an outcome of the return of nationalism amidst globalization. This trend cannot be overlooked. Under these circumstances, it is important to address the questions on the state of education that contributed to the unification of communities by converging past events into a single narrative. In other words, more in-depth consideration is necessary for dealing with questions regarding how education can enable the conveyance of past events and memories without tying them together as a single story and whether we can ensure cooperation across generations. Additionally, this examination needs to be based on a thorough criticism of modern education, as modern education itself is inextricably linked to the formation of the nation-state.

Regarding the matters mentioned, this paper will seek to make a consistent response by beginning with Hannah Arendt’s (1906-1975) critique of modern education; furthermore, it will seek to clarify how she believed succession and renewal of “the world” could be achieved through the “attitude toward the past.” Arendt was a political thinker, who also became widely known in pedagogy for her acute criticisms of modern education based on her unique perspective. She centrally addressed these critiques in her

work “The Crisis in Education” (first published in 1958) and expanded upon them in “Reflections on Little Rock” (first published in 1959), as she built upon criticisms of the United States' inclusive education policy. However, exploring the totality of her theory of education or providing thoughts on specific educational phenomena based on it is beyond the objectives of this paper. Rather, this article will focus on the issues suggested in Arendt's critique of modern education, including those not explicitly discussed.

The detailed discussions presented in this paper show that education requires an “attitude toward the past” based on Arendt’s argument about education’s responsibility in aiding the succession and renewal of “the world.” However, regarding the meaning of the term “attitude toward the past,” she provided no further explanation in her theory of education. Still, her work does offer some clues, though fragmentary. For instance, “The Crisis in Education” appears as an essay in the book *Between Past and Future*, where, in the preface, Arendt emphasizes that the aim of each essay in the collection is “to gain experience in *how to think*” [BPF: 14, emphasis from the original text] in the gap between the past and the future.

From the above reference, we can see that how to handle the past is an underlying theme in her theory of education. Even more precisely, at the root of Arendt's contemplation, there is a concern as to the kind of attitude we are to take between the past and the future, and it may be best to say that she derived her theory of education from such concerns. This paper therefore begins with Arendt’s theory of education and also extends some consideration to the multiple texts in which she moved beyond the theory of education itself and addressed question regarding the “past.”

1.2. The Subjects in this Paper

Several research studies focusing on Arendt have been undertaken based on myriad concerns involving pedagogy, and they offer a certain amount of theoretical accumulation and active discussion of new reading possibilities. Among these prior research studies, some are deeply related to the subjects of this paper. We will point out discussions that rely on Arendt’s theory of education while looking at the succession of “the world” and the bridging of the gap between generations. Focusing on Arendt’s key concepts of “natality” and “the world,” the reconstruction of political semantic spaces through education and the reinterpretation of children as political actors are used to address the teacher's positionality within that context [Biesta 2013, Levinson 1997, Kodama 2013, Tanaka 2016, Park 2006]. Such discussions are not necessarily monoliths under close examination; many contain a number of important issues. Among at least a few, there is

a shared perspective that Arendt's theory of education is inextricably linked to her political thought with relation to the concern of ensuring that "the world" is a stage for free speech and activity. This paper also shares this perspective and focuses on the "attitude toward the past" as essential for the succession and renewal of "the world", as Arendt does.

However, previous studies have not addressed Arendt's "attitude toward the past" as a central subject. This is because her references to it have been extremely limited and fragmented. Meanwhile, H. Gordon presented one of the few studies that touch upon this point. Supporting Arendt's strict delineation between the public and the educational realms, he stated that teachers who aim to provide an education for promoting democracy cannot create a public realm in the classroom but can encourage the thinking of children[Gordon, H: 55]. In keeping with working toward encouraging children to think, the importance of an "attitude toward the past" in education from Arendt's theory is acknowledged. Issues including how thinking and an "attitude toward the past" overlap and how the encouragement of thinking contributes to the succession and renewal of "the world" have not been discussed even in the writings of H. Gordon.

M. Gordon's research also poses a similar problem. His essay evaluates the importance Arendt placed on the "attitude toward the past" in education in the affirmative. He extended Arendt's views regarding "attitude toward the past" to the practice of teaching classical works and discussed the significance of doing so. In contrast to the conservatives, represented by A. Bloom, who expected classical works to complement traditional moral norms, Arendt's theory of education focused on children's "newness" and highly valued "attitude toward the past" as an agent, specifically with regard to using it to create new things[Gordon, M: 57]. However, some questions remain in the wake of M. Gordon's observations: whether Arendt's suggestion of an "attitude toward the past" should involve teaching classical works in the first place, and even if there is something that can be transferred over, how learning from classical works can lead to the creation of new things.

As has been mentioned, previous studies have shown that Arendt's "attitude toward the past" has certain pedagogical implications. Nevertheless, the fundamental question regarding the "attitude toward the past" relates to the creation of new things, and as a result, the succession and renewal of "the world" has remained unexplored. Additionally, this issue is not limited to Arendt's theory of education. How can we address the past in a way that does not base itself on "tradition" or a single narrative? Arendt explores this through her own experiences of thinking. Through her thinking experiences, Arendt discovered the concepts of past, present, and future different from continuous time.

Therefore, to interpret Arendt’s suggestion regarding an “attitude toward the past,” we must begin by clarifying what kind of consciousness of time she is referencing as a premise for the “attitude toward the past.”

Considering the above, by the existing research, the implications of her “attitude toward the past” being important in the educational effort for succession and renewal of “the world” have not been sufficiently covered. Therefore, this study attempted to clarify the nature of the “attitude toward the past” that Arendt seeks in education by going back and examining the underlying temporality of her critique of modern education.

First, when we traverse Arendt’s critique of modern education, it is important to recognize why so much significance is accorded to the “attitude toward the past.” In this study, the focus of this consideration will be her work “The Crisis in Education,” where it is treated as a central topic.

Second, we will consider what the “attitude toward the past” as suggested by Arendt is and try to clarify the matter of what sort of consciousness of time it is based upon. Here, we will consider Arendt’s interpretation of an approach to the past as suggested in the fables of W. Benjamin and F. Kafka.

Third, it is important to examine the “attitude toward the past” revealed by the aforementioned sources for any political or pedagogical significance. This section will reveal the “attitude toward the past” sought by Arendt as well as the possibilities it holds with regard to facing the past—especially with regard to attempting to construct an education for the succession and renewal of “the world.”

2. Arendt’s Critique of Modern Education

2.1. “Loss of Tradition” and the Education Crisis

Why did Arendt, who was renowned as a political thinker, discuss the subject of education? Her reasoning can be inferred in various ways, but she offers at least two specific points. First, she asserts that education is indispensable in bringing persistence to “the world.” As stated before, the concept of “the world” is central to Arendt’s thinking and forms a key concept. Although we will not discuss the concept of “the world” in too much detail here, the central tenets are as follows. For Arendt, “the world” refers to the space of free speech and action, or in her own vocabulary, “the public realm.” This space is important because it is where each of us can appear individually as unique entities. However, “the world” is lost if no people are present there through actions and speech.

Arendt viewed education as a means of countering such a crisis and stated her views as follows.

And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.[BPF:193]

As clearly shown here, Arendt's motive for discussing education is with regard to the concern of supporting her whole ideology; in other words, it is rooted in what she calls "love for the world." To put it differently, Arendt's interest in education stems from the roots of her thinking.

This interest alone does not make it clear why she came to discuss the "crisis" of education. Arendt stuck her neck out as an amateur in the field, having almost no knowledge from experts because such a "crisis situation" provided an opportunity to identify the nature of the problems that become exposed [BPF: 171].

That being the case, what is this "crisis situation," which is being described here? Arendt locates it in the "loss of tradition" [BPF: 191]. According to Arendt, the educator bears authority, and the bridge that can join the past and the future should rely on being rooted in epic origins; in Western history, this principle is exemplified in the founding of Rome. However, with the advent of modernity, that tradition was lost. Arendt described it as follows: "politically speaking, it was the decline and downfall of the nation state; socially, it was the transformation of a class system into a mass society; and spiritually it was the rise of nihilism" [MDT: 228].

This notion, which views tradition as an origin to return to, was thus lost. Until then, it had been the bridge between the past and the future in education. As a result, the fundamental mission of education—that is, aiding the succession and renewal of "the world"—has become elusive. Arendt believed that this situation caused numerous distortions in education. Now, "we have lost the thread (the Ariadne's thread) which safely guided us through the vast realms of the past;" [BPF: 94, addition by the quoter] it can no longer be relied upon, and now generations cannot be linked using the same origin. This is how a crisis was already created in the establishment of modern education, and the history of modern education became a history of responding to a crisis situation because of the "loss of tradition." Thus, the essay "The Crisis in Education" not only points out that modern education has faced the crisis of losing tradition since its inception,

but it also includes the criticism that the responses to that crisis had amplified it in a certain direction.

2.2. Critique of Progressive Education

How has modern education handled the crisis of the “loss of tradition?” According to Arendt’s insights, in place of the lost tradition, what supported education was an illusion arising from the pathos of the new [BPF: 174]. This illusion extends from the blind belief in the absolute newness of children and points to seeing this newness as an established fact. This originated in Rousseau’s educational philosophy, which came under the banner of progressive education and spread through educational circles. Arendt criticized these educational movements because they regarded the newness of children as an established fact and believed that, as long as “the world” were left to children, it would progress and develop naturally; they abandoned education’s responsibility with regard to the succession and renewal of “the world.” Therefore, Arendt suggested that children were not led to “the world” where they ought to be, and that the absolute newness of each individual was being overlooked; simultaneously, they would only be driven toward new things.

Let us now organize our thoughts based on the discussion in the previous section; modern education responded to the crisis of the “loss of tradition” by avoiding—instead of seeking—the “story origin” (tradition) of the shared principles that the community relied on. The principles that one was to rely on were replaced by the “story of progress.” In the past, the succession of “the world” over generations was fulfilled by a shared origin (tradition). Now, it is the narrative of progress that links generation to generation. However, the “narrative of progress” is an illusion that does not tie to a real image, and people only share the spirit of seeking something newer. Therefore, in progressive education, sharing “the world” is no longer the purpose. Through the loss of tradition, education confronted difficulties regarding the succession and renewal of “the world,” but modern education’s response to this challenge was to abandon the original purpose.

Arendt provided this harsh critique of modern education in a passage that closes the essay “The Crisis in Education”: “Education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from that ruin which, except for renewal, except for the coming of the new and young, would be inevitable” [BPF 193]. How can we take on the responsibility for the succession and renewal of “the world” at such a fork in the road? Arendt does not explicitly explain how this can be done. However, she seems to have left some indications of possibilities in the

her statements.

Arendt pointed out that the loss of tradition was at the root of modern problems and elaborated this notion in the following way: “Thus the undeniable loss of tradition in the modern world does not at all entail a loss of the past”[BPF: 93]. Indeed, Arendt states that tradition was the thread that guided us through the realm of the past, but at the same time, “this thread was also the chain fettering each successive generation to a predetermined aspect of the past”[BPF: 93-94]. Therefore, the loss of tradition also signifies liberation because one is released from this “chain.” Thus, Arendt states that the loss of tradition does not only cause negative consequences. The loss of tradition does not mean that “the world” itself is incapable of being passed on; it shows that a singular narrative that can be identified as “tradition” will not be inherited. As a result, we must ponder the question of how we can share “the world” with people in a way that does not tie to the single narrative that is tradition. When Arendt states that “learning inevitably turns toward the past, no matter how much living will spend itself in the present” [BPF: 192], it is not representing a kind of nostalgia—something she is often criticized for. Rather, instead of returning to tradition, this means reconstructing “the world” in a way that does not destroy the past and betting on education for the succession and renewal of “the world” across generations.

3. An “Attitude toward the Past” from Arendt

3.1. A New Way to Discuss the Past

As the previous section showed, the loss of “tradition” noted by Arendt may not necessarily have only negative consequences. What is lost is simply the continuity of past events. That being said, how should we handle the past? While this question is being thrown at us, from the content of *Between Past and Future*, this is clearly an issue that Arendt herself pondered upon frequently.

It should be noted here that Arendt took important clues from W. Benjamin’s way of thinking. She dedicated a chapter from *Men in Dark Times* to Benjamin’s theories and noted that he became a master of handling the past via new methods [MDT: 193], describing it more fully as follows. “Walter Benjamin knew that the break in tradition and the loss of authority which occurred in his lifetime, were irreparable, and he concluded that he had to discover new ways of dealing with the past” [MDT: 193]. This method of Benjamin resulted in his manuscript *Theses on the Philosophy of History*, but oddly enough, the draft was entrusted to Arendt, who rushed to get it published following his

death. From this, we can also see that they deeply shared circumstances, areas of concern and interest, and thinking.¹ Furthermore, the confluent relationship between the two was not isolated with biographical truths². This paper will not provide a detailed consideration of the ideological relationship between the two; however, as far as the “attitude toward the past” is concerned, the following three points demonstrate their shared ideological affinity in general terms.

First, Arendt and Benjamin shared an awareness regarding the times surrounding the crisis. Second, during the crisis, they rejected leaning toward “progressivism” as well as returning to tradition (in Benjamin’s terms, “historicism”), and thus shared the same critical perspectives. Third, through these critiques, they shared in the ideological challenge of trying to reframe how time itself is captured. Let us now look at Benjamin’s theory, which is presented in *Men in Dark Times*.

Arendt likens Benjamin to a “Pearl Diver,” and discusses his “new ways of dealing with the past” as follows. According to Arendt, Benjamin’s thinking is like that of “a pearl diver who descends to the bottom of the sea, not to excavate the bottom and bring it to light but to pry loose the rich and the strange, the pearls and the coral in the depths and to carry them to the surface, this thinking delves into the depths of the past” [MDT: 205-206]. Here, the “pearl” is compared to a fragment of the past or a “thought fragment.” Unshared fragments of the past are destined to decay on the seabed, but Benjamin reaches for those fragments, uses thinking to snatch them from their fate of decay, and gathers them up into stories that have not yet been told [MDT: 205-206]. When he does this, he may take the fragment and “resuscitate it the way it was,” but not in order “to contribute to the renewal of extinct ages” [MDT: 205-206]. Rather, his objective is to use these crystallized fragments of the past to dismantle the constancy of the obvious story shared as “history” until then. Only by breaking the chain of already-told events can fragments of the past or as yet untold stories be carried to the surface. Arendt points out that the “Theses on the Philosophy of History” represents Benjamin’s clearest statement regarding his thinking in this way. In the ninth section of the “Theses on the Philosophy of History”, the “Angelus Novus,” while looking to face the past, does not perceive a “chain of events,” but “one single catastrophe.”

¹ Starting from 1934 or 1935, Benjamin and Arendt exchanged their thoughts each other and came to hold discussions regularly after they defected to Paris [Bruehl: 122]. The days of their friendship coincided with the period Benjamin wrote “Thesis on Philosophy of History”. The hand-written draft of it was entrusted to Arendt at their last meeting with Benjamin in Marseilles. After she flew to the United States, seeking refuge, she made every effort to publish the manuscript left by the deceased [Bruehl: 166-168].

² [Kodama 2001] and [Morikawa 2010] indicate the influence of the thought of Benjamin on Arendt’s idea of “natality.”

A Klee painting named ‘Angelus Novus’ shows an angel looking as though he is about to move away from something he is fixedly contemplating. His eyes are staring, his mouth is open, his wings are spread. This is how one pictures the angel of history. His face is turned toward the past. Where we perceive a chain of events, he sees one single catastrophe which keeps piling wreckage and hurls it in front of his feet. The angel would like to stay, awaken the dead, and make whole what has been smashed. But a storm is blowing in from Paradise; it has got caught in his wings with such a violence that the angel can no longer close them. The storm irresistibly propels him into the future to which his back is turned, while the pile of debris before him grows skyward. This storm is what we call progress.[Benjamin: 249]

In this “Theses”, the attitude of the “Novus Angelus” toward the past is in opposition to the two views of history Benjamin himself was critical of. In other words, it goes against “historicism” and the progressive view of history. From the perspective of “historicism,” past events are understood as part of a continuity or constancy. Benjamin believed that this was the story of rulers, which was built up for forgetting losers and the dead. This “chain of events” does not reach the eyes of the “angelus” (angel). The “angel” observes debris that piles up from the story of the ruler. However, there is a power greater than the “angel,” and that power is “progress,” which sweeps the angel into the future. The storm of progress, while giving rise to successive sacrifices, propels the “angel” away as the “pile of debris before him grows skyward.”

On reflection, for Benjamin, talking about the past, both in terms of “historicism” and progressive history, refers to the history of those who are fated to be forgotten. Additionally, what is told there cannot be recovered as a continuous history, and in that sense, it must always be treated as being fragmentary. Nevertheless, in the daily temporality of everyday life, these fragments may also be recovered as a singular narrative of history that is connected as a “chain of events.” Therefore, when the past is told as fragments, it is fundamentally thought to be a consciousness of time that differs from the continuous sequence of time. Based on these suggestions, Arendt moves to recapture temporality itself.

3.2. The Clash of Time

With the past not in continuity, when a newness emerges from the disruption of

stories that have been told before, in what temporality can we find this newness? Here, what Arendt puts forth for discussion is temporality experienced in thinking. This is because, according to her, handling fragments of the past as fragments originally is only in thought, and time experienced through the “thinking ego” differs entirely from the linear time that we experience in daily life [LMT: 212].

According to Arendt, the time experienced in “thinking” is caught in the gap between the past and the future. Seeking to express this temporality, Arendt cites a passage from Franz Kafka’s collection of aphorisms titled “He.”

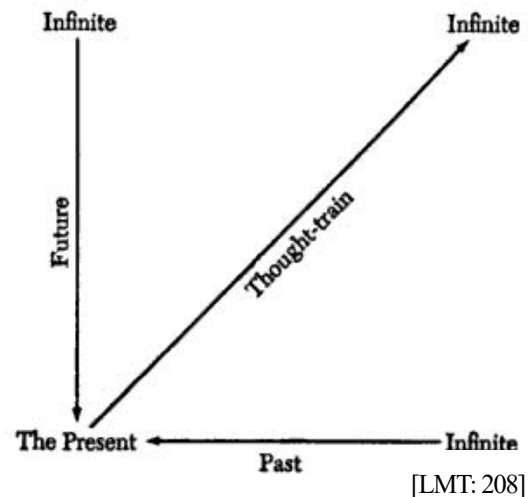
He has two antagonist: the first presses him from behind, from the origin. The second blocks the road ahead. He gives battle to both. To be sure, the first supports him in his fight with the second, for he wants to push him forward, and in the same way the second supports him in his fight with the first, since he drives him antagonists who are there, but he himself as well, and who really unguarded moment—and this world require a night darker than any night has ever been yet—he will jump out of the fighting line and be promoted, on account of his experience in fighting, to the position of umpire over his antagonists in their fight with each other.[BPF: 7]

Here, “he” stands between the two antagonists—who are no-longer of the past and not-yet of the future—who crash onto the present “Now.” “His” battle, on the one hand, involves “the fear of a future (whose only certainty is death), driving him backward toward ‘the quiet of the past’ with nostalgia for and remembrance of the only reality he can be sure of” [LMT: 205]. Nevertheless, “he” must withstand the force of the “past.” “This past, moreover, reaching all the way back into the origin takes him and “presses forward” [BPF: 10]. The force of the “past” seeks to push him to origins as “not-yet” things. If “he” remains thinking in the “now,” “he” must remain locked in the battle between these two antagonists.

However, according to Arendt, this parable is not enough to fully understand the temporality of thought. Here, the issue she raises is about “his” dream of jumping out of the fighting line and taking the position of an “umpire.” “He” dreams that, by escaping from the battle, “he” can observe the world and free himself from any interests in it or any real engagement with it [LMT: 207]. However, if “he” were to jump out of this the “world,” the two antagonists would vanish at the same time, and only the circular movements of the universe, an indifferent flow, would remain. This lacks a human perspective and indicates that only the natural circulation will remain. Arendt points out

that, despite this, “his” being trapped in a dream of escaping from the battle results from Kafka himself adhering to the traditional image of linear time. “Obviously what is missing in Kafka’s description of a thought-event is spatial dimension where thinking could exert itself without being forced to jump out of human time altogether”[BPF: 11].

Thus, using this new perspective, Arendt reconceptualizes this not as a clash between the past and the future but in a way that is similar to what physicists call a “parallelogram of forces.” In this image, “he” originates in the present, while advancing “his thoughts along a diagonal line composed of the force pushing into the future and the force pushing back into the past. This diagonal extends into infinity, but the starting point is always the present.



Arendt declares that the good thing about this image is that “the region of thought would no longer have to be situated beyond and above the world and human time” [LMT: 208]. Thinking here does not mean a complete departure from “the world.” “The fighter would no longer have to jump out of the fighting line in order to find the quiet and the stillness necessary for thinking” [LMT: 208]. This is rooted in “the world”; while going a distance from the association of system and meaning in “the world,” amidst the clash between the past and the future, new events are always being discovered and thinking directed toward this continues to be stimulated.

Here, let us organize Arendt’s newly shown sense of time. Regarding the time continuity that extends from the past to the present and then to the future, she offers the criticism that the unrecoverable fragments of the past from that cumulatively developed story could be doomed to oblivion. Turning from this critique, she directs us toward a way to think of time by using new methods to discuss the past. While doing this, a gap in thinking formed by the clash between the past and the future is discovered. Within this consciousness of time, neither the past nor the future is privileged, and while constantly maintaining a distance from both, a position can be found that allows for events to be understood in myriad ways.

The consciousness of time this is now revealed was discovered embodied in the foundation of Benjamin’s work on thinking. However, Arendt states that, at last, the experience of time has ceased to be the exclusive property of those who have the special destructive power to create a rift between the past and the future. This is because “when

the thread of tradition finally broke, the gap between past and future ceased to be a condition peculiar only to the activity of thought and restricted as an experience to those few who made thinking their primary business,” and “it became a tangible reality and perplexity for all” [BPF: 14]. As has already been observed, the loss of tradition puts educational efforts in a position where the past and the future collide. If so, the “attitude toward the past” Arendt mentions in discussing her theory of education would be implied to originate from first assuming a consciousness of time built from a clash between past and future.

4. An “Attitude toward the Past” from Arendt

4.1. The Politics of the “Attitude toward the Past”

The preceding section showed that Arendt conceived a new way of thinking about the past based on Benjamin’s thoughts. When past events are related, they are always expressed as a singular narratives with a beginning and an end. They are spoken of as a chain of events that can be incorporated into a single time continuity. Therefore, in the background of a story that has already been told, countless past events remain unincorporated into the chain that remains. These unspoken fragments of the past are exposed to being forgotten. The “attitude toward the past” that Arendt found from Benjamin is directed toward saving these yet unrevealed events from being forgotten.

Let us return to the questions posed by this paper. To begin with, Arendt’s search for new ways to face the past with the loss of tradition came from an interest in protecting “the world” that is the stage of politics. Taking this context into account, we must determine how the “attitude toward the past,” which was clarified in this paper’s examination, is aligned with Arendt’s interest.

Arendt concludes *The Life of the Mind* “Part 1: Thinking” referring to historian and says that they are those who inquire and make judgments about the past. However, she also states that “History” is a pseudo-divinity of the modern age. That is to say that in the modern age, “History” itself acts as the ultimate judge, and by forgetting events that cannot be restored to its intended chain of events, it raises itself to the position of the ultimate. In this, “History” functions as a mechanism to make the existing political framework absolute. By criticizing the “History” of the modern age in this way, Arendt insists that the ability to relate history should be reclaimed by people[LMT: 216].

Based on the considerations raised by this paper, what this “ability to relate history”

refers to seems to overlap with the new way Arendt seeks to talk about the past. In the wake of the loss of tradition, Arendt does not seek the pseudo-divinity “History” of the modern age. This is because “History” tries to replace “tradition” by removing events and actions that do not contribute to the process, and because it is a thing that excludes different people, it is something that renders the succession and renewal of “the world” inert. To resist this “History,” this lie must be exposed; in other words, it is necessary to save the as yet untold events and otherwise possible stories. In this context, the “attitude toward the past” has a very political meaning. Arendt concludes *The Life of the Mind* “Part 1: Thinking” by quoting the following phrase from Cato, as a basis for understanding. “The victorious cause pleased the gods, but the defeated one pleases Cato” [LMT: 216]³.

As mentioned above, “attitude toward the past” is particularly political in resisting the “correct history” that supports the existing political system by saving events that have not yet been told. Finally, based on the politics of this “attitude toward the past,” we must consider what is the suggested form education itself should take, considering Arendt’s request for an “attitude toward the past” in education.

4.2. The Topos for Those Who Are Coming

Arendt’s critique of modern education revealed that it had lost the absolute story of “tradition” in its formation, but the “story of progress” became an alternate story; however, this could not fulfill the responsibility toward succession and renewal of “the world.”

Although, this is not to say that “the world” cannot be inherited. The “attitude toward the past” explored by Arendt is indeed an attempt to seek out a method of succession and renewal of “the world.” She showed that, by seeking yet unshared past events, the existing chain of events could be questioned, and therein lies a new story that could be brought out. As examined in this article, the relationship between past and future cannot be captured either as a straight line moving toward the future or as a circle representing the origin of traditions. The past and the future are in a relationship where they clash at a gap. This gap between the past and the future is the topos of education. This being the case, education is not aimed at closing this “gap” with a convenient story; rather it aims to discover fragments of the past in this rift and think about its various possibilities of new stories.

³ Although Arendt wrote this sentence was the word by Cato the Elder in her book, Cato referred in the phrase means, in fact, Cato the Younger the great-grandson of Cato the Elder [Komori: 141].

5. Conclusion

The purpose of this paper was to explore H. Arendt’s critique of modern education while clarifying how she perceived an “attitude toward the past” aimed at the succession and renewal of “the world” that could stretch over generations. Through this, it was confirmed that Arendt’s criticisms concerning contemporary education were based on her own theory of time, and the succession and renewal of “the world” were not to be achieved in a continuous sense of time. Furthermore, the mission of education, that is the succession and renewal of “the world,” was shown to be fulfilled in the gap between past and future. From this, it became clear that the “attitude toward the past” could be understood as an attempt to explore and think about past events not yet spoken.

However, a new issue emerged in the course of this analysis. While this paper revealed the feature of the “attitude toward the past” and its significance, it did not consider the possibilities of discovering past events that have not yet given a story. Dealing with this matter will necessarily involve examining the issues surrounded by media in education. In particular, given Arendt’s discussions surrounding world alienation and in light of it being pointed out that artifacts that leave a trace of people’s activities lose durability, these issues should be discussed within the framework of her theory of world alienation and theory of education.

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Foreword to the Symposium “Inheritance of HIROSHIMA Memory and Emerging Reconciliation: Changing Representations in Polyphony of/between German, Korean and Japanese Voices”

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Atomic bombs were dropped on Hiroshima and Nagasaki in August 1945. Even after seventy-four years have passed, no end of the controversy over its meaning is in sight. The voice that justifies the drop and the voice that conveys the tragedy of the A-bomb pass each other and do not encounter.

Certainly, the adoption of the Treaty on the Prohibition of Nuclear Weapons at the UN General Assembly in July 2017 was a big step toward realizing the long-standing wish of the atomic bomb survivors to abolish nuclear weapons. However, none of the nuclear-weapon possessing states, including the United States, even attended the conference. The damage caused by nuclear weapons is a "crime against humanity", which is clear from the terrible consequences of the atomic bombs on the people of Hiroshima and Nagasaki. Nevertheless, the abolition of nuclear weapons has not progressed. It may be because the reality of the atomic-bombed has not been unknown to the world. From such thoughts, many A-bomb survivors have talked about their painful memories of the atomic bombs and tried to convey them by drawing pictures. Over 70 years passing, however, the aging of A-bomb survivors becomes more crucial, and it is obvious that there will be no survivors in the near future who can tell the actual experience of the atomic-bombed. An urgent issue is how to pass on the memories of Hiroshima and Nagasaki so that properly understanding the reality of the atomic bombed should prevent from using any more nuclear weapons.

What can Educational Studies do for this task? One measure would be to envision

and practice peace education originating in Hiroshima. It is a type of peace education that carefully elucidates and verifies why the atomic bomb was dropped, what was happening under the mushroom cloud, and what kind of life the hibakusha were forced to spend; and then that develops methods to convey them correctly. It is the peace education that fosters an attitude of exploring together what should be done in order not to repeat the fact.

However, it is in a situation where people from different positions cannot understand each other over this HIROSHIMA. Each other thinks the other is wrong. Others are indifferent to or tired of hearing the discourse of HIROSHIMA. Here is a tangle that must be unraveled before the peace education is given.

HIROSHIMA complexity

The thing to consider is the complexity of the issue. HIROSHIMA has been variously understood in various types of discourse such as science, medicine, policy, religion, ethics, and diplomacy. Along with indifference, lack of knowledge, regret, or the sense of mission and justice, people from different positions have understood HIROSHIMA with different representations.

For example, Hiroshima, where the atomic bomb was dropped for the first time in human history, was revived as an international peace city, but before the end of the war it was a military city from which many soldiers were sent to the mainland China, and once was the war-time capital where Imperial Headquarters was set up during the Sino-Japanese War. Someone who knows the ravages of the war has criticized that the more HIROSHIMA emphasizes the damage caused by the atomic bomb, the less visible the harm done by Japan in Asia. In addition, when HIROSHIMA is universalized as a conception praying for peace and linked with the heroism of external supporters, the particularity of the A-bomb survivors' own suffering—that of the experience of suffering from anxiety about radioactivity and from discrimination, while feeling the sudden loss of relatives/friends, the severe pain of heat ray burns, and survivors' burden to victims—is regarded as trivial. Voices calling HIROSHIMA a symbol of peace may block the voices accusing A-bomb droppers of the misery. Voices requiring for the repose of the victims' souls may oppose the voices seeking urban development or better quality of life. Just as the “Nuclear Peace Expo” was once held at the Hiroshima Peace Memorial Museum, HIROSHIMA is even a political magnetic field where inconsistent words, like “nuclear umbrella,” “nuclear weapons abolition,” “nuclear peace use,” and “opposition

against nuclear power”, are invited while passing each other.

Toward the intersection of different voices and the renewal of representations

In this complex situation, how is inheritance of memory possible to make the voices encounter, revise fixed representations, and create reconciliation? How can Philosophy of Education respond to this challenge?

As a related study to be listed is Lisa Yoneyama, *Hiroshima Traces: Time, Space, and the Dialectics of Memory* (University of California Press, 1999). Hiroaki Ozawa, one of the translators of the book, characterizes it as follows: "The polyphonic voices evoked by the representations of 'Hiroshima' and 'Atomic Bomb' tend to be absorbed in the recollection of the damage and the narration of the history of the nation. Since the power to promote embezzlement of memory is unevenly distributed, those who oppose it cannot avoid having difficulty. The author vividly shows the placement of power and unravels the place where memory works and the way the politics of historical knowledge plays" (Yoneyama, Iwanami, 2005, p. 299). Since the publication of the book, the focus on discourse formation and the politics of memory has been understood as one of the important approaches to unravel the complex HIROSHIMA problem.

What is expected from Philosophy of Education considering the HIROSHIMA problem? It is to respond to the urgent task of Hiroshima--avoiding the crisis of using nuclear weapons, and reviewing the way of memory inheritance due to the decrease in the number of atomic bomb survivors--and at the same time to show the path to tackle the difficulties of this problem. That is to say, we ask how we obtain representations and how we can change them, and demonstrate how changing representations enables those who disagree with each other to reach mutual understanding and reconciliation. "Philosophy of Education" mentioned here refers to activities that elucidate the foundations and preconditions of what brings about human transformation. By reading the intersections of various voices and unraveling the complexities of HIROSHIMA, Philosophy of Education seeks ways to change our thoughts and attitudes through meeting the voices of others.

Purpose and outline of discussion

In order to meet this challenge, this panel discussion invites Lothar Wigger of

Dortmund Technical University and Kim Jongsung of Hiroshima University to review practices and challenges concerning the representations and reconciliation over HIROSHIMA. How is HIROSHIMA represented in Germany and South Korea, where the meaning of World War II is settled in its own way? And how can these representations intersect and mutually transform the representations in Japan? These questions are examined in their reviews so as to confirm that the inheritance of the memory of war can bring about reconciliation,

Dr. Wigger is a philosopher of education, who contributed "Catastrophe and Pedagogy" to *Passing Memories of Disaster and Calamity Down : What Can Education Studies Do?* (edited by Jun Yamana and Satoji Yano, Keiso Shobo, 2017). He may also be known as one of the editors of *Recognition and Human Formation* (edited by Lothar Wigger, Jun Yamana and Kayo Fujii, Kitaoji Shobo, 2015). He has recently started field research on Hiroshima Peace Memorial Museum. He is asked to review the representation of HIROSHIMA in Germany through the analysis of how it was treated in textbooks and the mass media, and to examine in the German context how passing on the memory of war would make reconciliation possible/impossible, entitled "The Legacy of 'Hiroshima' in Germany: History and Current Problems".

Dr. Kim is an up-and-coming researcher who specializes in social studies pedagogy. Focusing on the concepts of "citizen" and "nation," he is conducting developmental research aiming to educate children who are aware of coexistence with others living outside their country. A recent publication of him is J. Kim, (2019), "Beyond national discourses: South Korean and Japanese students 'make a better social studies textbook'", in B. C. Rubin, E. B. Freedman & J. Kim (Eds.) *Design research in social studies education: There is Critical lessons from an emerging field*, Routledge. He is asked this time to examine how preservice teachers of social studies in Japan and South Korea have renewed the representation of HIROSHIMA, and whether they could or could not reach a common understanding, entitled "Educating Citizens Who Are Open to the Discourse of Others: 'The Last 10 Feet' Project and the 'Making a Better Hiroshima Textbook' Project", so as to suggest a possible direction that the inheritance of HIROSHIMA memory and reconciliation could take.

In response to the two reviews, Dr. Yamana will illustrate the HIROSHIMA problem as challenges for Philosophy of Education from the perspective of cultural memory theory, followed by a discussion.

The Legacy of ‘Hiroshima’ in Germany: History and Current Problems¹

Lothar WIGGER

TU Dortmund University

1. The remembrance of the atomic bombs dropped 74 years ago in the German media

On August 6th 2019 the news programs of public German television (ARD 2019a, ZDF 2019a) reported several times on the commemoration ceremony on the occasion of the atomic bombing of Hiroshima 74 years ago, including the news reports of radio, Deutschlandfunk (DLF 2019) and Deutsche Welle (DW 2019). While the print media only reported sporadically (FAZ 2019a, see Netzwerk Friedenskooperative 2019c), the Internet interfaces of major newspapers recalled the event (FAZ 2019b; SZ 2019). In most cases, the statement of the German press agency (DPA) that the atomic bombing claimed 140000 lives, that at the commemoration ceremony Hiroshima's mayor Kazumi Matsui called upon his country to accede to the UN Nuclear Non-Proliferation Treaty of 2017, and that Prime Minister Shinzo Abe did not mention the treaty in his speech on the day of commemoration was adopted by these outlets. Similar coverage on television, radio and in the daily press took place on August 9th. It was reported that tens of thousands in Nagasaki commemorated the victims in a minute's silence, that the worldwide abolition of nuclear weapons was demanded, that Nagasaki's mayor Tomihisa Taue also called on his country's government to accede to the UN Nuclear Non-Proliferation Treaty, and that Prime Minister Shinzo Abe again did not mention the Treaty in his memorial day speech (ARD 2019b, ZDF 2019b). It was stressed that the commemoration ceremonies were influenced by the recent missile tests in North Korea and the expired INF Treaty.

¹ Revised and extended version of my lecture from the Symposium “Inheritance of HIROSHIMA Memory and Emerging Reconciliation”, 62nd Annual Conference of the Philosophy of Education Society of Japan, Hiroshima University, 12 October 2019. I thank my colleague Douglas Yacek (TU Dortmund University) for the linguistic corrections and him and all my other colleagues for their critical comments. A shortened version of the lecture is translated in Japanese by Atsushi Suzuki and published in *Kyoiku Tetsugaku Kenkyu*, Vol. 121, May 2020, p. 5-12.

In the weeks around August 6th, there were only two television broadcasts on the history of the atomic bombs dropped on Hiroshima and Nagasaki, on the Franco-German cultural channel 'Arte' and on the public news channel 'Phoenix'.² Both television broadcasts were easy to lose among the diversity of stations and the almost unmanageable range of entertainment. If one takes a first look at the extent to which the German media public is reminded of Hiroshima and Nagasaki today, then - apart from public law television and radio - there have been only very few reports in surprisingly few press outlets. The events are not forgotten, but the remembrance is receding behind many other news items.

A few days earlier, on August 2nd 2019, the INF Treaty (Intermediate Range Nuclear Forces), which was ratified in 1987 between the USA and the Soviet Union and which prohibited the possession of nuclear intermediate-range missiles with a range of 500 to 5500 km, was terminated. This treaty was considered a sign of the end of the Cold War and a central pillar of Europe's security architecture, and represented particularly the interests of Germany and Europe. The German Foreign Minister Heiko Maas tried to work towards not abandoning the treaty in two trips on January 18th in Moscow and on January 24th in Washington. The USA terminated the treaty in February 2019 due to a Russian violation of the treaty; conversely, Russia in turn accused the USA of violation. Both sides have not yet presented the public with any evidence for their claims or denials of violations of the treaty. The American announcement shortly afterwards to station land-based medium-range missiles in the Asia-Pacific region, as well as the test of a medium-range missile a few days later, seems to point to the real reason for breaking free from these contractual ties: the confrontation with China (cf. Fährnders 2019; Kolb/Kruger 2019).

In a commentary in the *Süddeutsche Zeitung* on the end of the INF Treaty entitled "There is a lack of a young generation committed to disarmament", a connection was made with the atomic bombs dropped on Hiroshima and Nagasaki, pointing to their significance in the history of the Federal Republic of Germany (cf. Mascolo 2019). The commentator of the *Süddeutsche Zeitung* was surprised that the end of the INF Treaty provoked so little public response or protest among the younger generation in Germany. He recalled that the ratification of the treaty in the 1980s in Germany was preceded by years of protests by the peace movement and demonstrations with hundreds of thousands of participants against the stationing of nuclear weapons. In his view, the dropping of

² Arte has shown the documentary "Countdown to a new age" (GB 2014) on July 30, 2019, Phoenix the documentaries "Pacific War - The war goes on" (film by Kerstin Zhukovsky, 2015), "Inside Hiroshima" (film by Bertrand Collard, 2015) and "Nagasaki. Why did the second bomb fall?" (film by Klaus Scherer, 2015).

atomic bombs on Hiroshima and Nagasaki was a formative experience for the older generations, who experienced the Cold War and who are now again warning against a new nuclear arms race. But the younger generations, on the other hand, are politicized and mobilized by climate change, as the Fridays for Future movement shows. The nuclear threat of another arms race seems to have remained unseen by this demographic, as the commentator argues.

This commentary speaks to some of the central topics of the present article. First of all, I discuss the question of the meaning of 'Hiroshima' for the older generation in Germany (part 2). The name 'Hiroshima' is the sign of the first atomic bomb dropping in the history of mankind and the horror with over 100000 dead and the long suffering of the survivors³. After a review of the immediate post-war years in Germany and the nuclear-critical philosophical discourse in the 1950s, the history of the (West) German peace movement is outlined (part 3). The commentator's assertion that the younger generation pays no attention to nuclear armament unfortunately cannot be examined here. Nor can the question be answered: "What do young Germans today know about Hiroshima and nuclear armament?" Instead, in a further part (part 4), an answer to the question of what is taught about 'Hiroshima' is sought through an analysis of 18 newer textbooks for secondary school history lessons. The background is an older study by Florian Coulmas on West German textbooks, according to which the depictions of the Pacific War and the atomic bombing have only a minor significance and, in addition, the American view is adopted. Only a few newer textbooks do not confirm Coulmas' conclusions. After a critical review of the analyzed textbooks, the question of the legacy of 'Hiroshima' in contemporary Germany is taken up again (part 5).

2. The importance of 'Hiroshima' in Germany in the post-war period

In May 1945 the fighting in Europe during the Second World War ended with the defeat and unconditional capitulation of Germany. The murderous war instigated by the Third Reich in September 1939 with the invasion of Poland resulted in 60 million dead and immense suffering for the survivors as well as a devastated Europe (cf. Herbert 2014, p. 545f). It was a "war of enslavement, exploitation and annihilation" (Wehler 2003, p. 842; see also Buruma 2013) in Poland, the Soviet Union and Eastern Europe, the so-called "bloodlands" (Snyder 2010). The four victorious powers divided Germany into

³ On Hiroshima as a place of remembrance see Buruma 1994; Yamana 2001; 2017.

four zones of occupation, the areas east of the Oder-Neisse line fell to Poland and the Soviet Union, Austria became independent again.

"In Europe, there was little interest in the war in the Far East since the capitulation of Germany; the concerns of daily life were the focus of attention almost everywhere on the continent." (Coulmas 2010, p. 44; cf. Schwentker 1998) Almost half of the people staying in Germany were "displaced persons", living far from their home and wanting to return: prisoners of war, forced laborers, concentration camp prisoners, refugees, expellees, evacuees. It was a life and survival in anarchic everyday conditions and the chaos of a defeated country lying in ruins, with a destroyed infrastructure and ruined economy (see Wehler 2003, p. 951ff). The victorious powers confronted the Germans with the crimes of National Socialism. The vast majority of the German people were loyal to their National Socialist regime until the end of the war. But the horrors of war, Nazi terror and expulsion, the destruction, the traumatization (cf. Alley 2019, p. 155; Bode 2019) and the hard post-war years "left many Germans with no thought of the past. They felt themselves to be victims - and thus spared the thoughts of the real" (Jähner 2019, p. 12f; p. 396) victims. The past was to be forgotten, something to keep silent about. Most Germans were occupied with themselves in this "time of wolves" (ibid., p. 10), as it is called in reference to the philosophy of Thomas Hobbes. The events in Japan were far away.

The atomic bombs, the destruction of Hiroshima and Nagasaki on August 6th and 9th and the surrender of Japan were reported in the newspapers, based on American and British agency reports and under the supervision of Allied censorship. The strategic and historical significance of the new weapon was also immediately discussed in the press, but not the suffering of the population (cf. Coulmas 2010, p. 40). The reporting remained "very abstract" (ibid., p. 56) and one-sided. Diary entries of German intellectuals in exile testify to consternation, but also to perplexity and sometimes cynicism (see ibid., p. 57; see Ötzelt 2018). The interpretations of the events were also one-sided due to the scarce information available. Thus Thomas Mann emphasizes the ambivalence of scientific and technical progress: on the one hand the achievement of human cognitive faculty and on the other hand the eager work of scientists on means of unimaginable destruction (see Mann 1986, p. 237ff). Here an "awareness of the scope of technical innovation" is evident (Coulmas 2010, p. 59), but the victims, the human suffering, are not taken into account.

With the discovery of nuclear fission in 1938, the destruction of Hiroshima marked the beginning of a new era in the history of mankind, the atomic age. With the burgeoning antagonism of the USA and the USSR and the beginning of the Cold War shortly after the end of World War II, the founding of two German states in 1949, their rearmament

and their integration into the hostile military blocs of NATO (admission of the FRG in 1955) and the Warsaw Pact (admission of the GDR in 1956), political controversies dominate the public debate. The dangers of a new nuclear war and - after the American hydrogen bomb test on March 1st, 1954 on Bikini, which also irradiated the crew of the Japanese tuna boat 'Fukuryu Maru' ('Happy Dragon') No. 5 (cf. Stölken-Fitschen 1995, p. 93), - also the dangers of the atomic bomb tests are increasingly discussed. The remembrance of 'Hiroshima' is only now beginning in Germany, delayed by about a decade.

For philosophy in post-war Germany, the experiences of the Nazi era and its crimes were central themes, as well as the threat of nuclear war and the responsibility to be assumed as a result. Georg Picht (1913-1982) gave the two-volume collection of his essays the subtitle "Philosophizing after Auschwitz and Hiroshima". These two names stand for the newness of the historical epoch, that science and technology can destroy all life on earth and that therefore mankind today bears the responsibility for its future history. They denote "two different manifestations of evil" (Picht 1981, p. 11; cf. 1981a). For Picht both the political orders and the sciences are "without reason" (1968/1981, p. 121) and only the insight into the danger to humanity and the threatening catastrophes could force the necessary change of consciousness to a new morality and reason (see *ibid.*, p. 127; see Jaspers 1957; 1958).

In the public disputes about the nuclear armament of the 'Bundeswehr', the West German army, Theodor Litt (1880-1962), who during the Third Reich was prohibited from lecturing and who in 1947 after conflicts in the Soviet Zone moved from Leipzig to Bonn, emphasizes that with the increased scientific and technical possibilities, the importance of responsibility also increased. He sees in the development of nuclear weapons, of instruments of possible self-destruction of mankind the result of "three centuries of strictest service to the cause" (Litt 1957, p. 18). This "devotion to the cause" limits the freedom of man and threatens his humanity, although it is "an act of freedom" (*ibid.*, p. 22f). The necessary corrective is the "self-contemplation" (*ibid.*, p. 23), the insight into these modern circumstances of life in the so-called "atomic age". For Litt, "means always remain means" (*ibid.*, p. 27), on which the "purpose-setting will" (*ibid.*, p. 26) decides, even if these means make total destruction possible. For him, these possibilities of self-destruction only refer to the significance of the "self" and emphasize the burden of responsibility.

Günther Anders (1902-1992), who in 1950 after American exile did not move to one of the two German states but to Austria, was the only philosopher of note who made the atomic bomb his central philosophical theme. For him, it is the expression of a

technologized world that achieves monstrous effects beyond human imagination and makes the destruction of mankind possible. "While utopians cannot create what they imagine, we cannot imagine what we create." (Anders 1981, p. 96) Since it is actually no longer possible to act morally in a world under the atomic threat, a moral dilemma follows, because to accept irresponsibility would mean accepting the end of the world. For Anders, the possibility created by man to eliminate himself as a species represented a completely new anthropological and historical situation. Anders was one of the main initiators of the international movement against nuclear weapons and tried to overcome the "apocalypse blindness" of mankind. He visited Hiroshima and Nagasaki in 1958 on the anniversary of the airdrops (cf. 1959/1982) and in 1959 he began an exchange of letters with the former air force pilot Claude Eatherly, who had explored the weather conditions over Hiroshima and thus felt guilty as a co-responsible person (cf. 1961/1982).

Theodor W. Adorno (1903-1969), who returned to the Federal Republic of Germany from American exile in 1953, made the historically unprecedented and systematic mass murder of European Jews the thematic core of his thinking like no other. The fact that Auschwitz was possible is for him an expression of the failure of culture: "All culture after Auschwitz, including the urgent criticism of it, is garbage." (Adorno 1966/1973, p. 359) He sharply criticized the way the past was dealt with in Germany (Adorno 1959/1977) and considered the most important demand on education that Auschwitz should not repeat itself: "The demand that Auschwitz should not happen again is the very first demand on education" (Adorno 1966/1977, p. 674). In contrast to the philosophy of religion, of technology, of history and anthropology of Picht, Litt or Anders, he argues on the basis of a critique of capitalist society and the development of nation-states in world history: "Genocide has its roots in the resurrection of aggressive nationalism that has taken place in many countries since the end of the nineteenth century. One will not be able to dismiss the consideration that the invention of the atomic bomb, which can literally wipe out hundreds of thousands of people in a single blow, belongs in the same historical context as genocide" (ibid., p. 675). Under the conditions of over-powerful production conditions and international antagonism, people live with "the prospect of total annihilation" (Adorno 1969/1972, p. 367), they are "enclosed by a horizon in which the bomb can fall at any moment" (ibid., p. 366). This gloomy and pessimistic view of the political and social conditions did not prevent Adorno from attempting to enlighten the public. He was a public intellectual who "played a groundbreaking role for the cultural and political self-discovery of the Federal Republic and the self-image of the post-war generations" (Müller-Dohm 2003, p. 494), and he influenced the student movement in particular.

3. "Never again Hiroshima" - On the history of the German peace movement

"Never again Hiroshima" became the "slogan of the German peace movement" and the opponents of nuclear weapons (Stölken-Fitschen 1995, p. 239). However, "the" German peace movement did not and does not exist (see Buro 2008, p. 272). The occasions, actors, goals, stages, forms of action and participation are too different to group into one movement. With regard to the topic 'Hiroshima', for example, three stages of the West German peace movement can be distinguished: the "fighting against nuclear death" campaign at the end of the 1950s against the planned equipment of the Bundeswehr with nuclear carrier systems, the Easter March movement against nuclear armament in the 1960s, and the campaign against the NATO double decision to station nuclear medium-range missiles in the early 1980s.⁴

"The reflection on Hiroshima as a synonym for the apocalypse now made possible by man, as an unforgettable memorial for the present and the future, came late. This was partly due to the fact that, under the censorship of the American occupying forces, little information about the effect of the bomb on Hiroshima, especially about its late effects and continuing dying, leaked out in the period leading up to the conclusion of the peace treaty". (Stölken-Fitschen 1995, p. 245) According to Stölken-Fitschen this late reflection was also due to the attitude of the Japanese, who also wanted to forget and start anew and who only after the accident of the 'Happy Dragon' began to pay attention to the "atomic bomb patients"(cf. *ibid.*).

On 12 April, 1957, 18 scientists, mostly nuclear physicists, published a statement in Göttingen in which they spoke out against the planned equipment of the Bundeswehr with nuclear carrier systems and announced that they would never participate in the production, testing or deployment of nuclear weapons. This declaration had a great public resonance (see *ibid.*, p. 205ff). But despite the nuclear fears of the German people, the Christian Democratic Union (CDU) won the 1957 parliamentary elections with an absolute majority in the person of Chancellor Konrad Adenauer, who supported the equipping of German troops with nuclear carrier systems (see *ibid.*, p. 236). In contrast, the Social Democratic Party of Germany (SPD), supported by the trade unions (DGB), initiated the movement "Kampf dem Atomtod" (fighting against nuclear death), which in 1958 tried to make the nuclear threat clear to the public with vigils, demonstrations and poster campaigns, fought against the decision of the Federal Government and organized

⁴ On the peace movement in the GDR see "Bewegter Frieden" (2018).

rallies with up to 150,000 participants (ibid., p. 238f; p. 248; cf. Otto 1983, p. 215; Kurscheid 1981). The movement understood the atomic bomb as an existential threat and aimed at the abolition of the bomb. But only a few months later, after the parliamentary debates on the nuclear armament of the Bundeswehr and the decision of the Parliament (Bundestag) on 25 March 1958, the rejection of strikes by the SPD and DGB executive committees, and the rejection of a plebiscite as unconstitutional by the Federal Constitutional Court (Bundesverfassungsgericht) on 30 June 1958, the campaign came to an abrupt end (see ibid.; Stölken-Fitschen 1995, pp. 265f; pp. 282f).

Following the example of the British "Campaign for Nuclear Disarmament", pacifist groups organized the first Easter marches against nuclear armament in 1960. This developed into a nationwide, independent, extra-parliamentary opposition which, under the impression of the Vietnam War, became increasingly politicized and became the socially critical "Campaign for Democracy and Disarmament". The number of participants in the Easter marches rose from 1000 (1960) to 300,000 (1968). "Especially under the impression of the emergency legislation (1968), the military intervention in ČSSR (1968), the formation of a social-liberal federal government (1969) as well as internal differentiation processes through the independence of the student protest movement and the formation of an anti-authoritarian subculture, the movement came to a virtual standstill in 1970." (Otto 1983a, p. 297) The policy of détente of the 1970s seemed to defuse the threat of nuclear weapons, and it was more important to deal with other problems.

In reaction to the NATO double decision to station medium-range missiles on 12 December 1979, the largest mass movement in the history of the Federal Republic of Germany was born. The "Krefeld Appeal" of 16 November 1980, an appeal by the West German peace movement to the Federal Government to withdraw its consent to the stationing of new nuclear medium-range missiles in Europe and to press within NATO for an end to the nuclear arms race, had about 4 million signatories (Buro 2008, p. 275). Forms of non-violent civil disobedience, such as blockade actions, were widespread. In autumn 1983 (Bundestag debated on missile stationing) almost one million people demonstrated simultaneously in four parallel large-scale demonstrations. The stationing decision of 21 November 1983 was considered a defeat and was the end of the peace movement.

Similar to the "Fighting against Nuclear Death" campaign and the Easter marches, no concrete goals were achieved (cf. Buro 2008, p. 282). Neither the nuclear armament of Europe could be prevented, nor could nuclear weapon-free zones or disarmament be accomplished. Government policy has "hardly been influenced by the activities of the

peace movement" (ibid., p. 286). However, the campaigns and actions have informed and mobilized large sections of the public. "The discussion about nuclear weapons led large parts of society into a debate about the monstrosities of military thought and practice (Hiroshima/ Nagasaki)." (ibid., p. 282) Perhaps it is the merit of the peace movement to show the population the possibility of peaceful conflict resolution and thus demonstrate "that military-supported policy is not absolutely necessary and that there are peaceful and de-escalating alternatives" (ibid., p. 287).

Four years after the stationing of medium-range missiles in Europe, the INF Treaty was ratified between the USA and the Soviet Union, and with the end of the "Cold War" and the self-dissolution of the Soviet Union and the Warsaw Pact, the nuclear danger of war disappeared from the horizon of public attention. There were then peace actions and demonstrations in Germany on the occasion of the Iraq War and the Yugoslavian War (see Buro 2008, p. 275ff). Only the termination and end of the INF Treaty brought the danger of a nuclear conflict in Europe back into the public eye. For the younger generations, the period of the Cold War and the fear of a nuclear war is a closed past, without significance for present life and the future.

4. The knowledge of 'Hiroshima' in history textbooks

A knowledge of Hiroshima as a place of nuclear destruction cannot be assumed to be known by younger generations. There is no reliable empirical data on historical and political knowledge about the dropping and testing of atomic bombs, their causes and conditions, the Cold War and the various nuclear weapons treaties. A (non-representative) survey of students of the teaching profession at the TU Dortmund University a few years ago showed that only one in two of those questioned knew Hiroshima as the site of an atomic bomb release. Many answers to the question about the locations and the year of the deployment of nuclear weapons were inaccurate, incomplete or wrong. The survey cannot provide any information about the reasons for the mostly vague and insufficient knowledge.

Florian Coulmas investigated what is taught about Hiroshima (and Nagasaki) in German textbooks and what knowledge and views on the use of nuclear weapons are conveyed there. In his comparison of German, Japanese and American textbooks, he notes that in German textbooks "the destruction of Hiroshima and Nagasaki ... does not appear as part of national history" (Coulmas 2010, p. 96) and occupies only a small place in the presentation of World War II. He rightly asks the critical question "whether this is

appropriate in view of its world-historical significance" (ibid.).

The results of his study of older West German history textbooks⁵ can be largely confirmed by an analysis of 18 textbooks for history teaching that were published after 2000 and are approved in North Rhine-Westphalia as teaching material for the subject of history in courses at secondary level I and II. These courses have World War II and post-war history as subjects of the curriculum (see MSB-NRW 2020, see also Hindemith 2020). The presentation of the Pacific War, the atomic bombing, the human and political consequences and the significance of 'Hiroshima' varies greatly, usually comprising only one or two pages, sometimes only a few sentences (cf. e.g. Brokemper/ Köster/ Potente 2006, p. 197), sometimes nothing at all (cf. Breiter et al. 2018). For the majority of the books analyzed, it is also true, as Coulmas sums up his investigation: "The German textbooks mostly adopt the official American view and present the supposed causal connection between the bombs and the capitulation of Japan as a fact". (Coulmas 2010, p. 97) For example: "The Second World War ended three months later with the unconditional surrender of Japan after the USA had dropped atomic bombs for the first time over Hiroshima and Nagasaki." (Langendorf 2015, p. 255) or: "In Asia the war did not end until September 1945, after the USA had dropped atomic bombs on Hiroshima and Nagasaki on August 6th and 9th and thus forced Japan to surrender with the cruel destructive power of this new weapon" (Laschewski-Müller/ Rauh 2016, p. 237; see also Baumgärtner/ Fieberg 2009, p. 132; Christoffer et al. 2009, p. 210; Christoffer et al. 2016, p. 150; Derichs et al. 2017, p. 145; Droste et al. 2015, p. 679; Ebeling/ Birkenfeld 2009, p. 58; Lenzian 2017, p. 315; Lenzian/ Marx 2005, p. 206; Regenhart 2008, p. 97). On the other hand, only one textbook associates Japan's capitulation with the declaration of

⁵ Unfortunately, Coulmas does not identify editors, publishers, publication years and editions for the history books he consulted. The following textbooks are probably involved:

Ebeling, H. (1970): *Die Reise in die Vergangenheit - ein geschichtliches Arbeitsbuch*. In d. Neubearb. von Wolfgang Birkenfeld. Bd. 4: *Unser Zeitalter der Revolutionen und Weltkriege*. Braunschweig: Westermann.

Schmid, H. D. (Hrsg.) (1979): *Fragen an die Geschichte - Geschichtliches Arbeitsbuch für Sekundarstufe I, Band 4: Die Welt im 20. Jahrhundert*. Frankfurt a.M.: Hirschgraben.

Graßmann, S. (1983): *Zeitaufnahme. Geschichte für die Sekundarstufe I. Bd. 3/4: Vom ersten Weltkrieg bis zur Gegenwart*. Braunschweig: Westermann.

Mickel, W./ Wiegand, B. (1987) (Hrsg.): *Geschichte, Politik und Gesellschaft* Bd. 1: *Von der Französischen Revolution bis zum Ende des 2. Weltkrieges. Lern- und Arbeitsbuch für Geschichte in der gymnasialen Oberstufe*. Bielefeld: Cornelsen.

Cornelissen, J. et al. (1993): *Geschichte 4 G: Das 20. Jahrhundert*. München: Bayerischer Schulbuch Verlag.
Bemlochner, L. (Hrsg.) (1997): *Geschichte und Geschehen II. Ausgabe A/B. RSR. Oberstufe. Gymnasium*. Stuttgart: Klett.

war by the Soviet Union and the occupation of Manchuria (see Berger-v.d.Heide 2009, p. 103), and only another textbook mentions Japan's hopelessness and willingness to surrender (Brückner/ Focke 2012, p. 129). The situation for Japan was hopeless in the summer of 1945. The call for an unconditional surrender after the Potsdam Conference was initially ignored by Japan, while at the same time unsuccessful soundings were made about an end to the war. With the Soviet cancellation of the Neutrality Agreement and the declaration of war on August 8, Japan lost the last hope of a neutral mediator and finally accepted the Potsdam conditions on August 14 (cf. Coulmas 2010, pp. 20ff; Melber 2020, p. 19; ausführlich Scherer 2015, pp. 36ff, 82ff, 141ff).

As a motive for the use of the atomic bomb, the statement by President Truman is only occasionally mentioned (see Langendorf 2015, p. 255; Sauer 2009, p. 52f). Also the question of the justification of Truman's decision is only occasionally explicitly put to the students as a task (Derichs et al. 2017, p. 145; Berger-v.d.Heide 2009, p. 103). Coulmas had stated that "the complexity of the reasons that come together" and "the moral problems that were quite visible at the time" are rarely taken into account (cf. Coulmas 2010, p. 97). In only one textbook, which includes an excerpt from Coulmas' text, Coulmas' presentation of the various reasons for Japanese capitulation is put up for discussion (see Baumgärtner/ Fieberg 2009, p. 134), and only in one other is Truman's justification printed next to an American newspaper article from 1945 containing a moral critique of the atomic bombing, about which the pupils are asked to comment (see Sauer 2009, pp. 53f). The military necessity of dropping atomic bombs is denied by most scientists today (cf. Coulmas 2010, p. 17; Scherer 2015, pp. 180ff), the use of atomic bombs was already controversial at that time within the American government, among high-ranking military personnel and among scientists involved in the development. Scientists see it primarily as a demonstration of power towards the Soviet Union (cf. Coulmas 2010, pp. 18f; Scherer 2015, pp. 12ff; Melber 2020, p. 18f).

The history of the Japanese attack on Pearl Harbor, the war between Japan and China, the American oil embargo, and the Pacific battlefield as a whole are presented rarely and then very briefly (see Ebeling/ Birkenfeld 2009, p. 58; Baumgärtner et al. 2016, p. 313; Lendzian 2017, p. 315; Regenhardt 2008, p. 97). There are others, but again only a few textbooks, in which not only abstractly and summarily the number of fatalities, late health consequences or the almost complete destruction of the cities are mentioned or some photos are printed, but also the suffering of the victims is broadly and vividly thematized, for example by the report of a doctor from Hiroshima (see Ebeling/ Birkenfeld 2009, p. 58) or through memories of children from Hiroshima (cf. Christoffer et al. 2009, p. 211; Christoffer et al. 2016, p. 151). For most books, 'Hiroshima' is the

beginning of the age of nuclear weapons and the arms race (cf. Baumgärtner et al. 2016, p. 316; Baumgärtner/ Fieberg 2009, p. 133; Berger-v. d. Heide 2009, p. 174; Christoffer et al. 2016, p. 150; Derichs et al. 2017, p. 145; Ebeling/ Birkenfeld 2009, p. 58), in a single case it is explained by texts by R. Oppenheimer and G. Anders (cf. Lenzian/ Marx 2005, p. 206) or 'Hiroshima' is discussed as "a reminder" of suffering, nuclear dangers and the importance of peace (cf. Christoffer et al. 2009, pp. 210f; also Christoffer et al. 2016, pp. 150f).

Coulmas' analysis of 2010 and this new investigation refer to Federal Republic textbooks. A look at the book "Geschichte in Übersichten" ('History in Overviews') from 1982, which summarizes the "subject matter of history lessons in grades 5 to 10" in the GDR, shows exemplarily not only other historical facts, but also a different view of history and a different evaluation of events:

"In accordance with a promise made to its Western allies, the USSR declared war on Japan on August 8, 1945, three months after the end of the war in Europe. Since 67 percent of the Japanese armed forces were in China, the Soviet Army's attack was of decisive importance for the war. ... The US government dropped atomic bombs on Hiroshima on August 6, 1945 and on Nagasaki on August 9, 1945. More than 300,000 people died, tens of thousands were wounded by the radiation and condemned to years of infirmity. There was no military necessity for the dropping of the atomic bomb, as the defeat of the Japanese forces was imminent. Reactionary groups in the USA wanted to impose their will on other peoples with the sole possession of this terrible weapon, but above all they wanted to intimidate and blackmail the USSR." (1982, p. 417)

The military necessity and the justifications for the dropping of nuclear bombs are still heavily disputed today (cf. Melber 2020, pp. 18ff). Coulmas analyzed the historical background of the destruction of Hiroshima and Nagasaki on the basis of historical documents and scientific research, distinguished the interwoven technological, military, political and human aspects of the Pacific War, and attempted a differentiated assessment and evaluation of the many different factors that came together (cf. Coulmas 2010, p. 23). Against this background of historical knowledge and political controversy, the accounts in almost all textbooks appear to be more or less clearly biased, abridged and - even the more detailed accounts - ultimately inadequate. The competencies expected and aspired to in the core curricula for a reflected awareness of history (cf. MSW-NRW 2011a, 2011b, 2011c, 2014, MSB-NRW 2019) require a differentiated consideration of the historical

connections including political controversies based on scientific knowledge. This includes the discussion of the historically given but rejected political alternatives of all conflict parties involved (detailed and critical about it Scherer 2015) on the basis of historical research instead of the suggestion of a causal effect connection between the dropping of atomic bombs and Japanese capitulation or instead of the uncritical adoption of the later American justification. The fact that German and European history occupy a large part of school lessons and that the 20th century and the debate about National Socialism in particular carry great weight is well justified and comprehensible. But an exclusive focus on German national history and the West, also in the treatment of the Second World War and post-war history, seems to be problematic. It is inappropriate both in view of the importance of the Asian states in past, in view of the conflicts in East Asia in the globalized world of the present and in view of the world-historical significance of the dropping of atomic bombs, the history of their victims and the dangers of nuclear armament.

5. The legacy of 'Hiroshima'

The legacy of 'Hiroshima' is articulated in the annual Peace Declarations of the Mayor of Hiroshima in remembrance of the dead and the sufferings of the survivors of the atomic bombing ('hibakusha'), the commitment and efforts to ban and abolish all nuclear weapons with the goal of a nuclear-free world and eternal world peace (see Matsui 2019; see also Melber 2020).

In Germany there are a large number of civil society organizations and initiatives that are active in the spirit of the Hiroshima heritage: Netzwerk Friedenskooperative, Trägerkreis "Abolish Nuclear Weapons", IPPNW (International Physicians for the Prevention of Nuclear War), ICAN-Germany (International Campaign to Abolish Nuclear Weapons), PNND (Parliamentarians for Nuclear Non-Proliferation and Disarmament. Engaging legislators worldwide in steps towards nuclear disarmament). On Hiroshima Day there were commemoration events in 70 German cities (cf. Netzwerk Friedenskooperative 2019b). In addition, a picket protest was held for several weeks in front of the gate of the Büchel airbase (Eifel), where some twenty American atomic bombs with the destructive power many times greater than that of a Hiroshima bomb are stored (cf. Nuclear-free 2019). This year again more people took part in the Easter marches than in previous years. The Netzwerk Friedenskooperative speaks of several tens of thousands who took part in actions for peace, disarmament and justice in about

100 cities. The central demands of the Easter marches were disarmament, a nuclear weapons-free world and a stop to arms exports (cf. Netzwerk Friedenskooperative 2019; 2019a). A representative survey published a few weeks ago by Greenpeace Germany found that an overwhelming majority (91%) of Germans are in favor of joining the UN nuclear weapons ban. The survey also found that 84% of respondents believe that nuclear weapons stationed in Germany should disappear completely (see Greenpeace 2019). Local politicians are also working in the spirit of the legacy of 'Hiroshima': 600 German cities have joined the organization "Mayors for Peace", founded in 1982 by the mayor of Hiroshima, in order to take responsibility for the security and lives of their citizens and to prevent the worldwide proliferation of nuclear weapons through actions and campaigns and to achieve their abolition.

But government policy seems to be unaffected by this. To this day, Germany has not signed the Nuclear Non-Proliferation Treaty. The government argues that the goal of a nuclear weapons-free world cannot be achieved in this way, the security policy reality is not taken into account, and Germany is fully committed to the obligations within the framework of NATO (see Deutscher Bundestag 2018). The legacy of 'Hiroshima' is thus politically controversial, has a very different media presence and seems to be relevant only for subgroups of society. In this respect it can be said that it is still an unfinished task, also an educational task. If the legacy of 'Hiroshima' also implies responsibility for peace and reconciliation, then textbooks should deal with this history in a more differentiated way and give the subject a greater place in the classroom. For responsible action does not require abstract knowledge and information about the atomic bombs and their effects, but rather a comprehensive and concrete knowledge of the events, their conditions and history as well as the consequences and the history afterwards, including the long suffering of the 'hibakusha', their denial of aid, their discrimination and their struggle for recognition.

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Educating Citizens Who Are Open to the Discourse of Others: “The Last 10 Feet” Project and the “Making a Better Hiroshima Textbook” Project

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Abstract

This paper aims to clarify how the citizens who are open to the discourses of others understand historical events and how social studies education can contribute to that goal. With the use of atomic bomb in Hiroshima during WWII and its related events, which is one of the representative events that is remembered in dissimilar ways in different countries' discourses, I developed and implemented two projects whose participants can bridge the discourse gap and develop cross-border mutual understanding. One is to redesign the last 10 feet of the Hiroshima Peace Memorial Museum, and the other is to make a better Hiroshima textbook. In this paper, firstly, I explain the theoretical and philosophical background of the projects. Then, I describe the details of the projects and the participants' learnings. Finally, I will propose what education can contribute to developing mutual understanding that transcends national borders.

Keywords

Mutual understanding, Authentic communication, Hiroshima, Social studies, Museum, Textbook

Introduction

From the advent of the modern nation, the autobiographical narrative of a nation has supported the imaginary community of nation-states (Anderson, 2006; Korostelina, 2013; Smith, 1991). The government of each country selected the narrative matching the context of their own country from among the collective memories domestically and abroad and granted the authority of national public records (Apple, 2000; Zajda, 2015). National history, which is shared within its people, is the border that divides the internal and external cultures.

Narratives of the nation are transmitted through various mediums such as mass media, novels, and museums (Morris-Suzuki, 2005). Among them, the public education system has played the role of systematic reproduction (Cassel & Nelson, 2013; Nakamura, 2000). National narrative, which is managed by the national curriculum and textbook certification system, gains an absolute position in the classroom and is passed on to teachers and children as the truth (Carretero, Asensio, & Rodríguez-Moneo, 2011; Coulby, 2000).

However, the nation's narrative loses its position outside of its borders. "Our" narrative about an event is only a fragment of multiple narratives around the world. The theme of this symposium, Hiroshima, is also recalled in various forms (Crawford, 2003; Hogan, 1996; Morris-Suzuki, Low, Petrov, & Tsu, 2013; Naono, 2005; Schwenger & Treat, 1994; Taylor & Jacobs, 2018; Yoneyama, 1999). In their respective textbooks, each country—Japan's suffering from the atomic bomb, the United States dropping the atomic bomb, and Korea's colonization by Japan—remembers Hiroshima as follows¹⁾.

- Japanese textbook [Hiroshima in the present tense]:
 - Cutting off Hiroshima from the history before the atomic bombing.
 - Damage, reconstruction, the abolition of nuclear weapons, peace, and succession.
- American textbook [Hiroshima in the past tense]:
 - Centered on the Pacific War.
 - Discussing the event of dropping the atomic bomb as a controversial issue.
- Korean textbook [Hiroshima in the past tense]:
 - The marginalization of Hiroshima.
 - Appeared as a trigger for Korea to become independent.

A Japanese textbook depicts Hiroshima as an event that continues to be present while keeping a distance from history before the atomic bombing. A U.S. textbook discusses Hiroshima as a past event and the suitability of the decision at that time. A Korean textbook emphasizes independence from Japan, marginalizing descriptions about Hiroshima. Even with the same Hiroshima event, *what* and *how* to remember, which is the politics of memory surrounding Hiroshima, is dependent on the context within the country.

Insisting only on the memories of one's own country in the presence of diverse

memories would be contrary to the inclination of the times when coexistence with others in other countries is required. However, considering the nation-state-based world order, it is not possible to solely criticize school education aimed at forming a nation. What can school education do under today's demand for a balance between the two? To answer the above question, I, as a specialist in social studies education, have utilized the theory of social sciences to develop, implement, and refine projects to nurture citizens who are open to the discourses of others. This paper briefly introduces the outline and results of the two projects developed and implemented with Hiroshima as the subject. It then considers the prerequisites for developing citizens who have an openness for the discourses of others in other countries²⁾.

Research Design

In this paper, citizens who are open to the discourses of others are those who pursue “progressive” mutual understanding. Sudo (2001) explains the impossibility of perfect mutual understanding between oneself and others as with the case of the “Prisoner’s Dilemma” game. However, that does not mean giving up on coexistence with others. He argues that only by acknowledging that oneself and others are unable to understand one another fully, or by “agreeing to disagree,” raises the possibility of the two mutually living together. I agree with his approach to mutual understanding and aim to foster a “citizen who acknowledges the impossibility of mutual understanding, but who can continue to communicate with others towards it” through this research.

The individuals buried under the nation must first be restored to the agents of mutual understanding in order to develop mutual understanding among people belonging to different countries. For that purpose, it is necessary to create a place where people can communicate with those in other countries beyond the context of their own country, that is, a public sphere that transcends national borders. From the context of international and comparative education, the author devised the concept of “authentic communication” (Kim, 2016; 2017; 2019), which is the actual dialogue by the agents of mutual understanding, based on critical patriotism (Banks et al., 2003), critical theory (Habermas, 1991), and dialogic constructivism (Sakurai, 2002). For details of the concept, please refer to the cited references. Here, I only refer to design principles extracted from authentic communication.

- Challenging the existing cognitive framework by visualizing one's own discourse narrative and then suggesting the possibility of new discourse.
- Assisting students in capturing the (political) context surrounding the discourse of oneself and others. Also, providing opportunities to analyze and criticize it.
- Providing opportunities to convey the results of the inquiry/discussion of the internal group to the members of the external group. Also, supporting the continuation of the exchange of opinions among students.
- Selecting a medium for communication that symbolizes the discourses of the group and is familiar to students.

I have developed and implemented the following two projects based on the above principles; one is to redesign the last 10 feet of the Hiroshima Peace Memorial Museum, and the other is to make a better Hiroshima textbook. In the following section, I will describe not only the details of the projects but also the participants' learning. For that aim, I collected the documents and works created by them, asked them to write an essay about their learning during the projects, and conducted a semi-structure interview to understand their learning in more depth. All data were qualitatively coded, and the result was utilized to refine the project.

“Redesigning ‘The Last 10 Feet’ of the Hiroshima Peace Memorial Museum” Project

This project, which was developed and implemented for summer school at the “Hiroshima Innovation School” held in the summer of 2017, was an attempt to create a public sphere for 37 students from five different countries to exchange the discourses of Hiroshima in each country. A museum is a place where the memories of the exhibitor and the viewer intersect and a place of public memory familiar to children (Dickinson, Blair, & Ott, 2010). Therefore, in this project, I selected the museum as the medium for authentic communication.

This project was a journey to find the answer to the question, “What is the lasting impact of the use of the atomic bomb during WWII in Japan?” The following supplementary questions were added to support the participants' inquiry: “What events

during WWII led the U.S. to use nuclear weapons in Japan?,” “How did the use of the atomic bomb affect Hiroshima, and how did the city’s residents react to this?,” and “Who should the word ‘we’ represent in the memorial cenotaph for the A-bomb victims, which reads, ‘Let all souls here rest in peace for we shall not repeat the evil?’” The first question is to explore the cause of the atomic bombing while the second is to understand the damage caused by the atomic bomb and the subsequent response of the Hiroshima people; the last question is to grasp the difference in reaction in the Japanese, Korean and Chinese media regarding Obama’s visit.

The redesign of the Hiroshima Peace Memorial Museum “The last 10 feet”³⁾ was the highlight of this project. Participants determined their responses to the primary question of this project, redesigned “The last 10 feet” of the Hiroshima Peace Memorial Museum accordingly, and gave a presentation of their work and the reason designed in a specific way. At the mock exhibition, additional authentic communication happened based on the result of the authentic communication held thus far.

In the essays created after the project, the participants stated that they became aware of the existence of others different from themselves and began to think about how to live together. Although there were many positive results from communicating with others, such as respecting others’ discourses and becoming open-minded and tolerant toward differences, some participants noted the difficulty of communication itself with those who have different discourses from themselves. Through communicating with others that they never encountered before, the participants learned a lot, but, at the same time, the negative aspects arose. From this, it became clear that as future practice, adding to create the opportunities of authentic communication, it is necessary to support students in order to overcome the challenges that arise from the communication.

“Making a Better Hiroshima Textbook” Project

This project was developed and implemented as part of the lectures at JP University in Japan and KR University in Korea in the first half of 2019. Twenty students from JP University and fifteen students from KR University who wanted to become social studies teachers had authentic communication to recognize, analyze, and criticize the discourses of Hiroshima in Japanese and Korean history textbooks and propose to each other a “Better Hiroshima Textbook.” Since the textbooks directly reflect the public memory of the state and are familiar to children, I selected them as the medium for authentic communication in this project (Apple & Christian-Smith, 1992/2017). Additionally,

considering the school cultures of Japan and South Korea, which consider textbooks as a “Bible” or answer books, “authentic communication” through textbooks, which the opportunity for self and others to dismantle and recreate textbooks, also has the effect of repositioning the participants from “consumer” to “producer” of knowledge (Kim, 2016; 2017).

The authentic communication began at KR University in Korea. As an instructor, I extracted and translated the description of Hiroshima in the textbooks of sixth-grade elementary school students in Japan and presented it to students at KR University. Korean students, who saw that the Japanese textbook contained a discourse of Hiroshima differing from that they knew, expressed a sense of discomfort. Thus, I called out, “Let’s make a ‘Better Hiroshima Textbook,’ and propose it to students who want to become social studies teachers in Japan.” Students of KR University recognized, criticized, and analyzed not only textbooks of Japan and Korea but also various discourses surrounding Hiroshima using multiple materials such as specialized books on Hiroshima. Based on the results, the KR University version of a “Better Hiroshima textbook” was completed and sent to Japan.

I translated the KR University version textbook and showed it to the Japanese social studies pre-service teachers at JP University, inquiring on what they thought. I called out to the Japanese students, who had many things to say about the textbook, “Let’s make a ‘Better Hiroshima Textbook’ and make a counter-suggestion to Korean social studies pre-service teachers.” Similar to Korean students, the JP University students fully acknowledged the discourses on Hiroshima in both countries and examined it critically, created JP University's version of the “Better Hiroshima textbook,” and made a counter-proposal to Korean participants.

As mentioned above, a public sphere transcending national borders is constructed by repeating the process of “understanding (the other’s discourses) → recognizing (the inherent perspective in the other's discourses) → analyzing/criticizing → proposing.” As the course instructor, I played the role of discussion facilitator and interpreter/translator for the exchange of opinions.

A profound gap exists between Korean students who try to capture Hiroshima on the historical relationship between Japan and Korea, and Japanese students who believe in Hiroshima's universal value as a peaceful city, maintaining a distance from the past. For the students of KR University who are trying to take up Hiroshima in the course of history, the position of JP University students that Hiroshima should be taught as Hiroshima itself seemed to be challenging to understand. As a result, the narrative gap between students in both countries did not fuse. However, from this exercise, the

participants did veritably learn. From the post-project feedback and interviews, many students said they felt the presence of others and the importance of continuing to communicate with others despite seeming difficulties. Also, through this project, the progression of communication led to participants becoming aware of the constructability of the textbook, active participation in the communication, and accepting Hiroshima as a personal matter with a sense of ownership.

What Education Can Do for the Cross-border Mutual Understanding

How will citizens who are open to the discourses of others remember Hiroshima? Based on the results of the above two projects, they might remember it as a place where human rights, peace, and the future of humankind are preambles, where various ideas compete, and that complete mutual understanding cannot exist; therefore, constant communication is necessary. An authentic communication about Hiroshima has provided the opportunity to learn the value of “progressive” mutual understanding through experience.

In closing this paper, I would like to describe the conditions necessary for deepening mutual understanding that transcends borders. First, it is essential to position the citizens, who are apt to be buried under the nation, as the agents of mutual understanding. After that, it is crucial to create a place where individuals in the nation can converse with others from other countries who have different discourses. That is, public spheres beyond the nation, in which authentic communication can continue. In other words, it is a transition from school education as a device to “reproduce” public memory to school education as a public sphere that “reconstructs” memory through constant communication. The point to be noted is the “safety” of the public sphere. In a public sphere, where people with different discourses gather, conflicts can arise at anytime and anywhere. However, if the creation of a public sphere that transcends national borders is evaded, one can only expect to nurture citizens who are trapped by a nation rather than those open to others. It is important to create an environment where conflicts can be safely diffused. As attempted in the “The last 10 feet” and “Making a Better Hiroshima textbook” discussed in this paper, having a third party like the author acting as an intermediary to visualize and verbalize new memories to set the agenda may be one strategy to improve public sphere safety.

Notes

- 1) This is the result of discourse analysis, extracting the descriptions of Hiroshima from the social studies textbooks in junior high schools in Japan, the United States, and South Korea, and considering the relevant context.
- 2) Yamana (2019) who recognizes education as an institution of memory, argues that it tried to transmit, but at the same time, ironically, to deconstruct and reconstruct memory (p.204). However, he indicates the details of transmission, deconstruction, and reconstruction is still unclear. This paper can be understood as a response to the issue set forth of subject-matter education, especially social studies pedagogy.
- 3) “The last 10 feet” can be understood as space where messages that the museum wishes to convey to the audience are condensed.

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Educational Theory of “Hiroshima” after the “Memory Turn”: Summary of the Symposium and Moderator’s Comments

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Dealing with Memories of “Hiroshima” in Education and Pedagogy

75 years have passed since World War II. What should we have in mind when trying to reconsider the issue of remembering “Hiroshima” and reconciliation in relation to education? While various answers could be offered to this question, the fact that a significant change has taken place, especially since the mid-1990s, should not be overlooked. The “memory boom” of that time changed theoretical approaches to “Hiroshima” that can be called, from today’s perspective, a “memory turn.” The two reports presented in the symposium show the different possibilities of the “Hiroshima” educational theory after the turn. The first presenter Jong Song Kim demonstrated the possibility to involve education in the process of generating representations of “Hiroshima.” The second presenter Lothar Wigger gave us the opportunity to observe representations of “Hiroshima” in education in the broader context of other “Hiroshima” discourses.

The “memory boom” refers to an academic and international development that discusses actively how catastrophic events, including wars, were collectively memorized and, how this shapes the cultures remembering such events. In addition to academic and public discussions, the “memory boom” also included various practices that actively promote the formation of collective memories. Further research not only endeavored to find out what were the facts in the past, but also how past events became to be remembered collectively as “facts,” to begin with. The term “memory turn” refers to a series of theoretical and practical changes in the consideration of memory and recollection regarding the latter issue. It offers, in other words, a second order observation of the events in the past.

We often hear the word “実相 *jissō*” in the praxis of recollecting memories of the

atomic bombing in Hiroshima. “Hiroshima” theory before the “memory turn” mainly aspired to succeed in investigating the “*jissō*” of the event. At times, the “*jissō*” was a testimony of suffering by a survivor and at times, it was a relic or remains with traces of the atomic bombing. At other times, it referred to the accumulation of data and information of the terrible damages. In any case, before the “memory turn,” the “*jissō*” was often treated almost synonymously with “truth” or “facts.”

What are the features of “Hiroshima” theory after the “memory turn”? As for the practices of recollection in relation to the atomic bombing, there are no significant changes in the understanding and appreciation of the “*jissō*” considered as “truth.” However, the testimonies, relics, or things left, documentaries, and historical descriptions as “*jissō*” also have representational aspects and cultural components. The “*jissō*” in this case is regarded as a kind of product resulting from the continuous shaping of representations of the atomic bombing as an unimaginable event. Since then, it has been critically investigated in which conditions such cultural constructions are created and what kind of social and personal effects they have.

Lisa Yoneyama is a key expert of the “memory turn” in the field of “Hiroshima” research. She argues that even the testimonies of survivors in Hiroshima are constructed through rhetoric, such as modifications, metaphors, and plotting, regardless whether they themselves attempt to depict historical events of the atomic bombing according to accurate facts (Yoneyama, L, 2005, *Hiroshima - Politics of Memories*, translated by Hiroaki Ozawa et al., Iwanami Shoten: Tokyo, p. 290). From this viewpoint, she investigates the possibilities of “memories of Hiroshima” as a critical knowledge. Following her publications, “Hiroshima” theory attempted to interpret the political dynamics in a broad sense as a process of generating representations of “Hiroshima.” Even historiography, which professes to elucidate “facts” of the past, has to position itself vis-a-vis the insights in collective memories. Research in cultural memory offers critical challenges but also opportunities for the discipline of historiography.

When reviewing the two reports of the symposium in the above context, they offer concrete examples for the educational theory of “Hiroshima” after the “memory turn.”

Characteristics of Kim’s Report: Pedagogy Participating in the Generating Process of the “Hiroshima” Representations

One of the prominent features of Kim’s approach is that the practitioners (educator and the educatee) as well as the researchers themselves join in and exchange educational

practices in the process of creating the representations of “Hiroshima” and their media. At the same time, it interprets such practices and derives further “designing principles” for educational practices. Such an approach in research, called “design-based research,” is a consequence of the critique of the binary differentiation of theory (observation) and practice (action). Kim’s report refers to research about museum exhibitions (The “Hiroshima Peace Memorial Museum’s ‘the Last 10 Feet’ Redesign” Project) and a research project concerning schoolbooks (The “Improved ‘Hiroshima’ Textbook Creation” Project).

According to Kim’s report, a textbook is a “nation’s narrative.” It is a social instrument that creates the national citizen’s collective memory and is itself the product of such a collective memory. There have been studies criticizing the relationship between such textbooks and collective memory from an observer’s viewpoint. However, Kim’s research features an attempt to improve the communication between people across different countries. He focuses on descriptions in textbooks about the case of “Hiroshima.” After acknowledging that the conceptual “framework used for Hiroshima” and the defined meaning of “Hiroshima” differ across countries, such as Japan, South Korea, and the United States, he criticizes that a “nation’s narrative” may trigger incomprehension and intolerance between the people from diverse countries. He then proposes ways to lead following generations in a direction of “nurturing citizens who are open to other people’s narratives” through educational activities that co-create the representations of “Hiroshima.”

One of the specific measures introduced to attain this purpose was the attempt of creating an “authentic dialogue” about the representation of “Hiroshima” in schoolbooks by Korean and Japanese students. Both parties in this dialogue share the results of the discussion of their own groups with the other group and receive the answers given by the other party. Through direct but also genuine confrontations accompanied by discomfort or unpleasant feelings, each participant attempts to redraw or overcome the boundaries in engaging with “others.” In this way, they search for ways of “creating public spheres that surpass nations” and enable “reconciliation” through dialogue. Of course, “reconciliation” in this case does not simply mean finding the middle point between both parties. It is rather described as a continuous and dynamic process toward mutual understanding.

Another project related to museum exhibitions reported by Kim also has features similar to his textbook project. On one hand, there are cultural memories (textbooks and museums) as collective media, and on the other hand, there appear personal memories that are also influenced by such media. Kim’s research projects are nothing less than

pedagogical projects to change people’s thinking regarding other countries through communicative activities based on cultural memories.

Kim’s project requires careful preparation for its implementation. As Wigger pointed out, an “authentic dialogue” also harbors the risk to unintentionally sharpen awareness that they are indeed facing “someone else” and thus reinforce boundaries. Consequently, “educational protection” appears necessary in order to realize the learner’s affirmative change in the specific conflicts. How is such an “educational protection” possible for researchers who serve as planners, instructors, and observers of the ensuing dialogue. In the symposium discussion, I asked Kim this question in the role of the moderator.

Based on his experiences, Kim mentioned three aspects of “educational protection.” Firstly, the environment in which the participants work together toward a common goal—creating museum exhibitions or textbooks—may decrease or even avoid extremely negative conflicts. Secondly, communication is structured so that people clearly see each other, effectively eliminating anonymity. This situation may have restraining effects on violent speech and behavior. Thirdly, it becomes easier to keep a safe communicative space for educational intervention by placing a medium (museum or textbook) between people who engage in the dialogue. In addition, Kim pointed out that a person attempting to conduct educational interventions should be self-reflective and may also want to decentralize him-/herself.

Features of Wigger’s Report: Replacing Education in the Spread of “Hiroshima” Representations

Wigger’s Report presented another possibility of pedagogy concerning the representation of “Hiroshima” after the “memory turn.” To begin with, Wigger expressed a great sense of crisis arguing that the serious threat of the atomic era is not passed on sufficiently to the younger generation. Wigger’s sense of crisis was caused by, what he perceived as, an insufficient description of “Hiroshima” in German history textbooks. Why has the significant meaning of “Hiroshima” not been sufficiently conveyed in this education? Wigger first surveyed the meanings of “Hiroshima” in the various discursive practices in the news, politics, academic theories and public opinion after World War II. Then, he interpreted the characteristics of “Hiroshima” descriptions in German textbooks in relation to the spread of “Hiroshima” representations outside of the educational field.

Wigger first outlined the specific process by which the representations of “Hiroshima” came to have a special meaning in Germany. He described how the name of ‘Hiroshima’

had become “the symbol for the first atomic bombing in human history and the horror of over 100,000 deaths and the longstanding suffering of the survivors” in the political and military context of the Cold War in his country. “Hiroshima” also had become a keyword to warn people of the danger of a new nuclear war in the future. Concerning the issue of nuclear weapons, philosophers like Picht, Litt, Anders and Adorno made an appeal that the development of such a technology held the potential of a catastrophe for the entirety of humankind. Such statements inspired peace movements in Germany. However, Wigger analyzed the current state, especially after the dissolution of the Cold War structure as the following: “For the younger generations, the period of the Cold War and the fear of a nuclear war is a closed past, without significance for present life and the future.”

Wigger’s report suggests that one reason for the insufficiencies in the descriptions of “Hiroshima” in history textbooks is their very character. I would like to call this a conflict of “memory economy.” German textbooks prefer the topics of German and European history, centering on the event of National Socialism. When compiling a textbook, it is unavoidable to gauge which knowledge should be attributed more importance for students in the context of their lives. Wigger conceded, the fact that “German and European history occupy a large part of school lessons and that the 20th century and the debate about National Socialism in particular carry great weight is understandable.” Nonetheless, he criticized that the world-historical significance of the dropping of atomic bombs is downplayed by contributing a large number of pages of textbooks to NS-history.

In his concluding remarks, Wigger emphasized that textbooks should deal with the history of “Hiroshima” in a more differentiated way and give the subject a more prominent place in the classroom. According to him, to inspire responsible action it would be more important to create not abstract knowledge (*Kenntnis*) and information about the atomic bombs and their effects, but rather a comprehensive and concrete knowledge (*Wissen*) of the events. During the symposium, I had difficulties to capture Wigger’s differentiation between “*Wissen*” and “*Kenntnis*,” highlighting the significance of the former. As the moderator, therefore, I asked him to clarify this point of his argument.

According to Wigger, “*Wissen*” features a nuance of scientific (*wissenschaftliches*) knowledge, in contrast to an excessively constructivist worldview. The idea that “reality” is in the eye of the beholder does not accord with this understanding of facts. Such an idea is also philosophically incorrect and politically dangerous. Wigger argued furthermore that it belongs to the perpetual tasks of “Hiroshima” theory after the “memory turn” to reflect on “*Wissen*” itself from the perspective of “*Wissenschaftstheorie*” (=science studies), constantly to investigate “facts” based on

historical materials, and to properly transmit the verified “Wissen” from a pedagogical perspective to the next generation. Lastly, Wigger highlighted that it would be necessary to pursue an “ethical basis” for imagining others and the coexistence with them.

Discussions and Remaining Issues

During the questions and answers session after the presentation of both reports, Yasuo Imai asked a question regarding Wigger’s warnings against constructivist thinking. Imai shared his opinion, yet although Kim’s project has a constructivist position, it should be esteemed highly as an important endeavor. He underlined that Kim’s project filled the gap of negotiating “Hiroshima” representations from different observers with different backgrounds. Imai asked if it could be the feature of “Hiroshima” theory after the “memory turn” to entrust hope to the continuous dialogues to negotiate across differences despite the definitive difficulty of ever reaching an agreement.

First, Kim commented on Imai’s question. Kim acknowledged that he held a constructivist viewpoint. While confirming that his project aspired to what Imai had summarized, he also agreed that an extreme affirmation of constructivism should be avoided today, in the era of “post-truth.” He also said that he wanted the students participating in his project to think and behave as if they were historians. His opinion seemed to resonate with Wigger’s critique of a radical constructivism. Then, Wigger expressed that he also had certain expectations regarding the interactions with others across differences, as Kim had attempted. In this regard, Wigger again emphasized his claim that such attempts harbored unpredictable outcomes, as they are not only open to the possibility of reconciliation, but also to further conflicts. This is exactly the reason, Wigger said, why “Wissen” and ethics concerning “Hiroshima” are indispensable.

Next, Nobuko Morita commented that mutual understanding and historical recognition might not necessarily coincide, although they relate to each other. She then asked how it would be possible to connect the two parties through education. Following her question, Kim commented that he had not been conscious of the possible differences between the two issues Morita had discussed. He then suggested that his project put more emphasis on the aspect of mutual understanding. To this Morita suggested that Kim’s project potentially attained both mutual understanding and historical recognition. Following Morita’s response, unfortunately, there was no time left for Wigger to respond. I would have been interested to hear Wigger’s answer, because Morita’s opinion seems to resonate with Wigger’s emphasis on working toward historical recognition with ethics.

Educational theory of “Hiroshima” after the “memory turn” should not entrust the reality of Hiroshima to the arbitrary eye of the beholder, just as Wigger cautioned. At the same time, it is not enough merely to convey the “truth” justified by academics as information. Educational theory of “Hiroshima” is involved in the extremely challenging issue of understanding what others have experienced. To tackle this challenge, Kim placed the difficulties of such recollection at the center of his project. In this vein, the project participants attempted to co-create media of “Hiroshima” representation. Of course, this should not be taken to mean that everything is acceptable. People were to fall into the pitfall of excessive constructivist thinking, if it would not matter what they created. As Morita suggested, the goal of aiming for a “better” historical recognition should be kept in mind. However, how is the education of catastrophic memories possible, if there are no decisive methods to “understand” the experiences of others and no measures to “know” them appropriately? In order to further dive into this issue, it may be necessary to evaluate in detail how this issue could possibly relate to the respective elements, such as “proficiency in (historical) recognition/empathy,” “knowledge/ethics,” “research/education” and “science/wisdom.” It is indeed the Philosophy of Education which can contribute to tackling this task in relation to the educational theory of “Hiroshima” after the “memory turn.”

Some comments after the Symposium

After the symposium, I asked myself anew what “peace education” means. Then I came up with the working definition that “peace education” is an educational approach that tries to enable a “better” life for individuals and society by promoting the recollection of catastrophic states (= the opposite of peaceful states) that have occurred in the past.

“The Plague” (1947), written by Albert Camus, suggests that forgetting should be feared the most in an era following a catastrophe. Is it however meaningful to remember catastrophic events that could potentially destroy the whole meaning of the world? As is well known, Camus suggested that “absurdity” was the fate of humans who did not cease to seek the unfulfilled meaning of the world. He likens this absurd destiny of humans to Sisyphus who was fated to push a giant rock to a mountaintop as the punishment for angering the gods. The giant rock rolls down to the bottom of the valley just before it reaches the mountaintop. Sisyphus is destined to go back and forth from the mountaintop to the valley for the task that he will never achieve. Sisyphus is an excellent metaphor for humans who never cease to seek the meaning of the world, having no choice but to seek

it, while also knowing that such meaning cannot be sought out.

However, the author of this absurdity paradoxically attempts to find hope and happiness for humans in the sight of Sisyphus. The giant rock mercilessly rolls down the valley at once, from a place where it almost reached the mountaintop. “At that subtle moment when man glances backward over his life, Sisyphus returning towards his rock, in that slight pivoting, he contemplates that series of unrelated actions which becomes his fate, created by him, combined under his memory’s eye and soon sealed by his death.” (Camus, A., 1975, *The Myth of Sisyphus*, translated from the French (1942) by Justin O’Brien, Penguin Books: London, p.110). Camus concludes the passage as follows: “The struggle itself towards the heights is enough to fill a man’s heart. One must imagine Sisyphus happy.” (ibid., p.111).

Recalling catastrophes is one of the specific ways to live with “absurdity.” “Peace education,” as defined above, is a permanent activity on this way. It must continue indefinitely because humans cannot run away from their fate of living with “absurdity,” even if a certain catastrophe seems already to have passed.

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Diversity, Language, and Discovering Oneself Through Philosophy of Education

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Introduction

The themes for research and related questions posed for this conference, on globalisation, internationalisation, and universality in philosophy of education, are critical to consider in higher education and research. Given the polarisation of conversations across the world and within many societies today, these questions help us to explore our responsibilities as educators and academics, to understand diversity, and to enable others, our colleagues and students, to do the same. This work involves cultivating and sustaining dispositions of open-mindedness, as well as tolerating awareness of the ‘known unknown’.

In this paper, I share some anecdotes, or vignettes, to stimulate discussion around some issues faced when grappling with diversity, language, and cultural difference in philosophy of education. These problems, as revealed within my ‘case studies’, are not particular to philosophy of education, but the stories expose some concerns relevant to our work, as international and cross-culturally engaged scholars. They are based on my experiences as a scholar in different parts of the world. I will conclude by discussing some points related to philosophy of education in the Asia-Pacific region.

I start with real-life stories rather than abstract theories for a few reasons. First, I do not want a reader’s experience of my story to be made distant and foreign, due to the use of a specific theorist or theory. I do not want to distract from our capacity to understand each other, by focusing on a third party, which we may understand differently. I also do not want to rely on a philosophical argument that involves understanding a concept according to a particular thinker. Such a style is used in analytic philosophy and pragmatic

philosophy. However, it is likely across language communities that we will learn more about our differences, than about any idea, by following such a strategy. Here I am inspired by Ono Fumio's writing on philosophy in the age of globalisation (2018), and Naoko Saito's work on the difficulties and impossibilities of translation (2016; 2018; Jackson, 2016). In this paper, I do not want to needlessly confuse, by presenting a sophisticated argument that may not be useful to people. Therefore, I ask you to consider my perspective in the following stories, and see if you have similar experiences, of cross-cultural differences in life and philosophy. Readers may ask if telling stories is a good methodology for philosophy, since they are not generalizable, and not framed by logic or analysis. I leave it up to others to respond to this, based on their views of this work.

1. We see what we look for

After earning my PhD and before moving to Hong Kong, I worked for two years in international development in South Africa. I worked with the United States Peace Corps, one of the largest international aid organisations. The Peace Corps aims to build capabilities in disadvantaged areas, in line with nations' own priorities (Jackson, 2013). It also works to promote the United States, through its presence in a country, and the good intentions of the volunteers. I worked to support the volunteers in training and development in the country. The volunteers were mostly young Americans, with little international experience, who wanted to make a difference in the world.

In my work I found that Paulo Freire was beloved by volunteers. They particularly liked his view that a community must decide dialogically what matters to it, in education as praxis (theory/practice). Volunteers were passionate about this justice-based approach. In their spare time they would organize to study Freire (1989). In formal trainings, they also learned how to facilitate open, dialogic "community needs assessments." They would learn how to discuss what people in the local area wanted, their needs, threats, and challenges, and then collectively decide on ways to fix community problems. They took several months of language training and lived in rural areas of the country before entering their work sites, to prepare to do this work effectively.

However, at their sites, the volunteers did not have an easy time. They found that dialogue for praxis is difficult, even when both parties apparently intend to engage, and seem to have a nice time talking to each other. In an article, a former volunteer discusses that she "had lengthy, optimistic conversations with a village chief about starting a community garden only to discover that I misread his reaction and that he was, in fact,

against the whole endeavor” (Lau, 2011). Such challenges are common. The Peace Corps warns volunteers about this, as a ‘cross-cultural challenge’. Yet the volunteers were always surprised, after months (and sometimes years) of cultural and language training, that they lacked basic cultural understanding needed to do their work. Local people would not be aggressive in the way they expected, using a passive-aggressive manner, as they often found it offensive for young people from the United States to enter their space, full of complaints, and obsessed with local problems. In the local view, this was a disrespectful way of behaving to generous hosts, especially as the volunteers also claimed they wanted to learn from local people.

In this case, the volunteers were not listening, because they did not know how to hear. They did not see signs of disagreement. The late African HIV/AIDS activist David Ross Patient, wrote that in cross-cultural work, responses are prescribed by questions: “If you communicate, then the response (or lack thereof) is simply a reflection of your communication. If you communicate differently, you will get different results. Examine their map of the world again” (2012). In an article reflecting on this challenge, I noted that this problem is not only faced by young volunteers (Jackson, 2013). Wealthy benefactors face the same challenge. Melinda Gates made it her goal to provide millions of women in Africa with contraception. To justify her view, she relied on statistics on maternal and infant mortality, and the voices of African women. She noted that “We have 100,000 women who didn’t want to get pregnant who die in childbirth. We have 600,000 babies, where mothers say they didn’t intend to get pregnant and their child dies—every single year” (Hultman, 2012). Various African leaders, as well as the Pope, contend that contraception goes against their faiths. Others are suspicious of Gates, responding that “African babies are not the threat” (Wirnkar, 2012). Gates ignored the fact that contraception is available all over Africa. She herself stated in 2006 that condoms were not making a major impact on HIV/AIDS in Africa because of stigma, “cruel” and “irrational.” Gates did not think about if stigma would be associated with other forms of contraception.

In South Africa I participated in a workshop on HIV/AIDS with local community members. The community members were school principals, health department officials, clinic managers, and health teachers. When they were asked if they knew how HIV was spread, they all knew. They all knew that condoms can prevent sexual transmission. Yet when they were asked if they used condoms, they all said no. Finally, we asked what we should have asked in the first place: Why don’t people use protection? To have children is essential in their communities, they said. To use a condom would offend a partner, because everyone wants children. In their view, it was deviant to not want children. Then

they asked the Americans: Why don't you want children? Why would you want to avoid having children?

This experience taught me that people have very different concerns across cultural and social contexts. People assume that they have the same values, concerns, and hopes and fears, but this is not necessarily the case. Sadly, these situations often end negatively. Everyone feels confused and disheartened, challenged by the lack of commonality or universality of experience, helpless to benefit others. Such experiences can make people fear difference, and feel cynical about helping others, but such experiences should educate people. People should not be disturbed to learn that other people are different from them. This means that they themselves are a certain kind of way, not universal subjects themselves.

2. Happy classrooms

When I moved to Hong Kong, I had some challenges with teaching, since I came from the United States (via South Africa, the United Arab Emirates, and other countries). I knew the students wanted me to act in a way that seemed, from an American perspective, to be like a 'serious authority figure': Not smiling, serious, hierarchical, possessing all the knowledge. Since the University wants to Americanise the campus and globalise students, I was encouraged to be 'myself' and teach my own way. In the United States, I would want students to feel free to smile, laugh, and have fun in the classroom.

Yet I realised that my requests for students to act more relaxed and equal to me in the classroom were hopeless. The more I wanted them to relax, to be casual and comfortable, to treat me like a friend, and to say their opinions, the *less* they appeared to relax. My requests resulted in them becoming more serious, less smiling, more dedicated, and more respectful and hierarchical. Despite the view in the United States that professors and students act like friends and act like they are equal, there is still a kind of respect demanded. In this regard, I felt disrespected that the students did not trust my judgment, and act more friendly and casual. After the class, I realised they were doing everything in their power, based on their life experiences, to respect me, and learn from me. Yet it is not professional or intelligent in Hong Kong to act casual, and smile and be informal in classrooms. The more I wanted them to respect me—by being casual—the more they worked hard to respect me—by being formal. We all had a painful experience with each other.

Of course, not all Hong Kong students are the same, and I am not a typical American.

With time, I am a part of Hong Kong culture. Now I go to the United States, and I remind myself to smile and act casual. New colleagues to Hong Kong from the United States are surprised I am formal and follow conventions.

Some people hold the idea that all happiness is the same, and seen the same around the world. But smiling is not the same in Hong Kong and the United States. The best smile is toothy in the United States, which is not the same in Great Britain. In Hong Kong and China, happiness is found more, according to research, in the wellbeing of one's community, rather than as individual pleasure (Ho, Duan & Tang, 2014). While people may have the same emotions in a basic sense, they make sense of them in different ways, based on language and conventions of relationships. To the extent that emotions are cognitive, this means the emotions have different flavours across contexts. Many people observe that they 'feel different', or their personality changes, when they speak in a second language. Words and concepts, and feelings about relationships, are different around the world. This adventure is ignored in the quest for universal understanding, or the embrace of global homogeneity.

3. Is it logical?

Based on experience writing philosophy of education in different parts of the world, I have learned that what is prized as intelligent, clever, rational, and logical changes across contexts. In a simple way, this can be seen in relation to the Philosophy of Education Society (PES), and the Philosophy of Education Society of Great Britain (PESGB). There are differences among American styles, British analytic genres, and European continental styles. I trained for my Master's work at Cambridge in England, where I did an analysis of liberal political philosophy, and the work of Kant and Rawls. I am only fluent in the English language, but I realised in England that my English was not 'English' English. I had to learn English grammar anew, as much as possible. Grammar is important to arguments: for example, if you are saying concepts are like each other, the same, or one is required for the other, or vice versa. At the same time, there are argument conventions, like saying what one is going to say before they say it in the introduction, or showing the arguments against one's view before giving arguments one prefers. English theorists argue in a subtler way, I learned, while American scholars tend to value arguments that are more obvious and politically oriented.

I learned these things not when I went to England, but when I returned to the states, for my PhD. At Illinois, Urbana-Champaign, where Dewey and pragmatism are valued,

I discovered many professors there found English philosophers ‘snobby’, ‘elitist’, or not interested in real-world issues. This surprised me, because I found that are equally concerned with real-life issues, but these issues vary across societies, while the way to express concern is not the same. This can be seen in the way emotions are treated across the two countries generally. Americans are usually more dramatic and emotionally showy than English people. To not be emotionally showy is not to lack concern, among the English.

I knew cultural logics were different when I worked in Africa and the Middle East, and I expected them to be different in Hong Kong and Chinese society. Indeed, I learned how the language itself is different, and how this changes perception. To use tones to convey meaning is different in Chinese languages than in English—while there are also differences in how to inflect tones properly in American versus British English, and in Cantonese in Hong Kong and in Mainland China. Meanwhile, those who use tones to change words seem to speak English less emotionally. I learned that categorising things for the purposes of grammar is quite different in Cantonese. Learning Cantonese gave me a new way of seeing the world.

I heard that Chinese and Asian philosophies were more holistic than western ones, which are more binary, either/or, and categorising, with more emphasis on yes/no, one or the other. I learned how this made a difference for conducting philosophy of education at a seminar in the United States. At the seminar, most of the people were Americans, but there were a few Chinese and Japanese participants. The seminar was focused on responding to one Chinese woman’s paper. The paper was about her perception of a situation, and a memory she had, from the past. In my understanding, her view was that memory changes perception, and made it difficult to describing the situation as being one kind of situation, or another. In the example, she wondered whether she had experienced discrimination, due to her identity in the United States as a Chinese woman, or whether she was too sensitive. Her point was that there was no way to make a conclusive judgment. I thought it was a very provocative educational argument, and a strong piece of writing. However, most of the Americans there expressed that they did not think she was not telling her story properly. They wanted her to give more details, and to say that things were either one way, or the other: that she was discriminated against, or that she was not. They acted as if she was failing to do what she was supposed to do. However, she explained that this was the point of her paper: that perception could be faulty. I was astonished to see in this case how colleagues treated this senior woman, as if she needed help to write a paper like a student, because they did not understand that things do not always fit into their categories.

After the event, I spoke with another American woman, and I told her that I did not understand her concern. I told her that I thought the paper was a brilliant example of how memory and perception are subjective. She replied to me just as she did to the author of the paper, saying that the story was ‘not clear’. When I asked what was ‘not clear’, I did not understand her reply. It may be part of pragmatism that one is always convincing others about strong views—I cannot say this with certainty, because I never studied pragmatism. However, I later discussed it with other Asian participants in the seminar, who all agreed there had been an uncomfortable misunderstanding.

I later had a conversation with another Asian scholar, in a different context, who remarked, ‘Americans have to put everything in boxes’. Now I tend to agree. I have also had experiences where I feel that American editors want me to make my point more dramatically, or make recommendations about things I do not have expertise or knowledge about. The way to do philosophy of education is at debate here.

4. ‘Passive’ Asians

Since I live in Hong Kong, colleagues in North America, Europe, Britain, Australia, and New Zealand ask me: How do I work with the ‘passive’ Asian students, from Hong Kong, China, Korea, and Japan? When I entered Hong Kong, I did not assume or expect that my students would be passive. I have not found them to be passive. There is a cultural difference, however. It goes back to my ‘happy classroom’ example. My students in Hong Kong do not think it is intelligent or respectful, to themselves, their peers, or their teachers, to say their opinions when they feel they have no basis or foundation for them, in theory or data. As in the last example, my students question that which they do not know, and they will not assert something for the sake of asserting something. This stance is not passive. My students have judgments about things. They do not assume the value of a lesson where students express baseless opinions, as in some student-centred education (Jackson, 2015). They reject education they disagree with, on the streets in Hong Kong (Jackson & O’Leary, 2019). They ask me for help with things they do not know about, or feel they understand sufficiently. How it this be passive?

These colleagues are similar to those described in the last example, who feel that making bold claims is better than exploring the complexity and challenges of knowing. These colleagues do not recognise that there are different logics than the ones they live with. We are here because we are interested in understanding more about these logics, and what to do about them. Yet many around us in daily life, our students and colleagues,

do not recognise that they are particular kinds of people—it is not just others who are ‘different’.

Concluding Thoughts: Globalising Philosophy of Education

I find travel to be the best education. One does not understand how they are American or Japanese, and what that means, until they leave their country. For this reason, it is heart breaking to me when scholars fail to see differences as different logics, and instead just see them as failures of understanding, on one side or another.

Besides serving as the President of the Philosophy of Education Society of Australasia (PESA), I am the only regular member and conference attendee in the Society from the United States. Most members of PESA are from Australia and New Zealand, followed by Japan, Korea, and other countries in Asia and Europe. One thing I have learned in my time at PESA, and other conferences such as PES and PESGB, is that traditions are important to people. This includes traditions in organising conferences, as well as scholarly traditions. However, how traditions are conceived in philosophy of education is skewed in some ways, often biased toward western scholars and western philosophies. At an excellent presentation by Mika Okabe at PESA (2018), I learned that in Japan there is a focus on western theory, while there are also questions among Japanese philosophers about how to make philosophy of education more Japanese. These problems are not unique to Japan. China, Taiwan, and Korea also study western traditions of philosophy of education. Australia, New Zealand and the United States also follow European and British ways in part, as traditions.

This is not too problematic, from a certain perspective. All fields have their histories. These histories can be seen in a political way, and changed, if people desire, or not changed, while they are reflected upon. However, sometimes it can become a source of cross-cultural challenges, when Japanese and other Asian scholars interact with western scholars in relation to these traditions. The problem occurs when western scholars claim a monopoly on what a scholar from history said, based on linguistic knowledge, or even cultural or historical knowledge. In other words, western primacy is inequitable, if it used to suggest or imply that Asians know less than westerners do about philosophy. This can happen if the topic being explored is what westerners, or particular western scholars think. However, I am not sure these are productive or significant topics in philosophy of education. I am not a Dewey scholar, compared to many people in China, or a scholar of Derrida, like Ruyu Hung in Taiwan, or Stanley Cavell, like Naoko. In this case, I can

learn as much about Dewey from someone in the states or in China, but I am not really interested in what Dewey thought, or the ‘right way’ to think about him. In my view, the more interesting question is how he resonates with scholars, and in what ways.

To me, the interesting topics relate to how similar issues are experienced and understood in different parts of the world, by different people. My biggest concern in the context of this work is the supremacy of the views of English speakers, who are often ignorant about different logics in the world, and often lack a sense of other people’s inner worlds, yet attribute this to a failure to understand. This should not be seen as a problem for which non-native English speakers are to blame. However, in a globalised context where English is primary, misunderstanding puts an unfortunate burden on non-native English speakers, who often work and study in other languages, to translate themselves, and educate people who do not know what they do not know. This translation work takes patience, like working with a student who does not realise the need to study or think about something they have never thought about. A reward of being bilingual and cross-cultural is that those of us living in a heterogeneous world get to occupy diverse logics and various worlds, while those in one homogeneous logic are impoverished as humans experiencing things. How can others see the diversity of the world as a gift? How can we make them see this is worthwhile, when they feel vulnerable (to misunderstanding, to not being right or best), in the way that the rest of us are?

Finally, as President of PESA I want to welcome PESJ members into more PESA spaces. I am afraid that sometimes PESA hospitality does not seem genuine. Hospitality in Japan is exceptional. Australia and New Zealand are casual by comparison. Nonetheless, I invite you to take up space, explain what Cavell, Heidegger, Arendt, and Tesuro Watsuji mean for you, and in Japanese society. I also encourage moving away from getting logics right, including the logics of PESA. I will never get the logic right, myself. However, you will gain something from being misunderstood, including a new vision of yourself. And if you persist, you might just get others to misunderstand along with you, in a peaceful and delightful way.

As I write this, China and Hong Kong are in crisis. I am planning the PESA Conference in Hong Kong in December, and Australians and New Zealanders do not understand the crisis, and are afraid to come to Hong Kong, seeing media coverage which is negative and dramatic, meant to impart fear. In Hong Kong, we pride ourselves on efficiency, safety, and civility. Here is an example of missing the world. The media is not concerned with educating, but profits from fear, so people keep watching, dependent on media for security. Yet security can never come. The world is dynamic and unsafe, from an existential or experiential, emotional view. While I deplore violence, injustice, and

oppression, we must think through what is safe or unsafe, when it comes to the logics of the world. It is not safe to cling to one's view, and appeal to its correctness. This leads to more camps against each other. We must share what is human about us, to learn about ourselves while learning about each other.

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Philosophy, Education and Translation: Towards Bidirectional Academic Exchange

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I. Introduction: bidirectional academic exchange

Travel is known to have a broadening effect, at least if the traveller is willing to keep his mind open. The amount of enlightenment which is gained from travel usually depends upon the amount of difference there is between the civilization from which the traveller starts his journey and that of the country at which he arrives. The more unlike the two are, the more opportunity there is for learning. (Dewey 1983, p. 262)

So says the 20th century American philosopher, John Dewey. This essay from which these words are drawn, “Mutual National Understanding,” was written on the occasion of Dewey’s visit to Japan and China. With metaphors of travelling and being on a journey, Dewey expresses his idea of democracy as a way of life that is always being created, and still to be created through mutual learning from difference. He takes the view that, even in the midst of tension and hostility, we human beings can be open to the possibility of reconciliation *if* we learn from our enemies as from “friends” (Dewey 1988). Dewey envisions a kind of *bidirectional* international exchange as a means of our mutual transformation.

In his actual experience, however, Dewey encountered radical difference in the undemocratic culture of Japan at that time—radical to such an extent that his humanitarian position was threatened and aspects of his American philosophy were incommunicable to the Japanese.¹ Dewey’s visit to Japan proved to be a test case in which he was caught out by a real gap in cross-cultural communication—in a foreign place where the English word *democracy* was untranslatable.² Dewey saw a flickering hope for liberalism in Japan, but he left the country in disappointment, especially in

comparison with his more positive subsequent experience during his trip to China (Feuer 1969, p. 143). Despite such apparently negative experience, Dewey wrote the passage above after his trip, sustaining his pragmatist as well as humanist faith in mutual learning from difference. Much as Dewey's hope for mutual learning from difference is called for, at a time when recognition is urgently needed in the face of worldwide tensions, conflicts, and atrocities, its viability is today severely tested. Our age encounters a greater difficulty than did Dewey's times in that the spirit of mutual learning is blocked by fear and anxiety.

Under these circumstances, what might be the role of international academic societies in facilitating such mutual national understanding as Dewey envisioned? Today in the 21st century, the term *internationalization* has become a catchphrase in higher education. In educational policy statements, the phrase is oftentimes coloured by the busy, even aggressive discourse of global markets and the apparently pioneering crossing of borders between different countries and different cultures. Academic associations around the world need to respond to this trend. The sanguine confidence that is expressed in internationalization is apt to hide the experience of those who find themselves to be strangers in a foreign environment. There is no space to acknowledge the sense of alienation – of getting lost, of losing one's way (perhaps literally, in the street), of losing one's bearings in unknown places. When we encounter radical difference, we feel our sense of identity is threatened. We can easily close our hearts, insulate ourselves from the outside world. Then the words we exchange in the name of internationalization become militant, defensive and insulated. Academic exchange ends up merely with the exchange of neutral data and information. This will prevent us from being genuinely *international*, making us blind to the possibility of the rich experience we might otherwise obtain from the other.

Hence, the specific questions I would like to address in this paper are as follows. How can we make academic associations in the humanities, including in the philosophy of education, places for mutual learning between friends – resisting something in ourselves that holds back from this? How can we make international exchange genuinely bidirectional? These are questions that are crucial if the philosophy of education is to be internationalized in a global way. In response this paper proposes a turn from one-directional and one-dimensional communication to bidirectional translation. I shall, first, refer to three international academic associations in Europe and in the U. S. A. and observe the general features of their being *international* academic communities. Second, the problem of monolingualism is illustrated, along with some fallacies that arise in connection with language. Third, a way out of the constraints of monolingual mentalities is sought from the perspective of translation. In particular, from the standpoint of Stanley

Cavell's idea of *philosophy as translation*, the paper explores translation as a metonym for human life and thought. Finally, based upon the idea of translation, I shall propose a vision of international academic community for mutual learning.

II. International academic associations in an Anglophone context

As a start, I would like to refer to three academic societies for the philosophy of education that were established in Anglophone countries and in Europe: Philosophy of Education Society (in North America) (PES), Philosophy of Education Society of Great Britain (PESGB) and International Network of Philosophers of Education (INPE). PES was founded in 1941 and its headquarters is in the U. S. A. As of June 2019, there are about 230 members and 27 are from Canada and Mexico, 38 from other countries. There is an affiliated yearbook, *Philosophy of Education*, where conference papers are published online, while there are also close connections with the journal *Educational Theory*. The PESGB was established in 1964. It is based in the U.K., and its membership numbers some 750 people (about 50% of the membership being international). Its journal is the *Journal of Philosophy of Education*. It is also pertinent to mention in this context the International Network of Philosophers of Education, which was established in 1988. As a point of principle, it has no base in any particular country but rather is run by a gradually evolving executive committee, led by a president whose office has no fixed term. (The INPE conference, which is biennial, was held in Japan, in Kyoto in 2008 and nearly two hundred people from around the world participated).

They are all international in many respects, but in different styles. Let us first take PESGB. PESGB is constituted and organized predominantly by UK scholars or those who are located in the UK. In this sense, it is a *British* society. It is international, however, in four respects. First, being British, it already involves some multicultural and international components. Then, on a second level, the UK is already quasi-international in that it is constituted by four different, distinct parts – the countries of England, Scotland and Wales, and the at times troubled and in some ways disputed territory of Northern Ireland. Third, the UK, though in the process of Brexit, is still part of the looser structure of the European Union, which has important significance in terms of academic association. The PESGB has for decades enjoyed strong connections with other European nations. Finally, the PESGB is international in the most straightforward sense: participation in Society events by people outside the UK has been increasing. For example, approximately half of the 200 participants at the 2019 Annual Conference were

from countries other than the UK.

This multi-layered international character makes the conference and the Society very friendly to overseas participants. While a high rigor of presentation in English is expected, one feels less foreign than being in PES. This is very much related to the fact that a significant number of the participants are non-native speakers of English. Despite such international quality, the members of the Executive Committee are predominantly British. Given that this is a British association, the center-periphery structure of course exists, but I find PESGB to be a loose form of international community with British people being at the center surrounded by international members. Furthermore, one distinctive feature of this association is that its work was originally mainly characterized by analytical philosophy, though over the past twenty-five years more continental philosophy have been included, sometimes in a degree of tension with the analytical approach. Perhaps this is another element that adds to the international quality of this association.

In comparison to the international nature of the PESGB, PES is, let's say, more American-oriented. PES is a Northern American academic association, in which the USA of course plays the major part. The majority of the participants are Americans, though of course, being American already involves being multicultural. But the sense of being American, and of the United States as the nation, permeates the general atmosphere. In comparison to PESGB, PES has a much stronger center-periphery structure, between Americans and non-Americans. Board members are predominantly Americans. This does not mean that PES is exclusive or unfriendly to outsiders: it is relatively open to them, and politically it is liberal in that multicultural elements are outspokenly emphasized and valued – more consciously perhaps than at PESGB. Race and feminist studies, for example, are popular topics for presentation. The actual number of international participants, however, is relatively small: for example, at the annual conference in March 2019, about one fourth out of the 160 participants were international. International elements are, as it were, an addition to the central core of American participants. Despite my longer-term (nearly 20-year) affiliation with PES than with PESGB, I am more conscious of being a foreigner at PES than at PESGB, even though I feel more at home at PES. INPE is the most “international” in terms of its inclusion of diverse nations and of the form of its organization. The membership is roughly 100. There is no central office at INPE and no tie to any particular country. In a sense, it is nomadic.³ Board members, of which I am one, come from a variety of countries (Norway, Japan, Italy.....).

The advantage and disadvantage of this academic community is that there is no

central influence exercised by a single nation. The common language for presentation is English, though in some meetings in the past, parallel sessions have been held in the local language (for example, in Spanish in Madrid (2004) and in Bogotá). In this community, all are foreigners. English is the *lingua franca*, a common language, but tolerance to the diversity of English is highest in this conference. East and West dialogue is facilitated more than in PESGB or PES.⁴ It sounds like an ideal form of international association, but since this is a very loose network with no central core, there is always a sense of fragility in terms of its basis, and it requires constant efforts to sustain the sense of commitment among members and of belonging to this association.

There are two distinctive common features of these three international associations. First, there is the *interdisciplinary* nature of papers presented and published. The discipline of philosophy of education is flexibly identified, and philosophy is opened to and in dialogue with such disciplines as literature, religion and political studies. Second, there is their emphasis on the educational implications of philosophical studies. In order for submitted papers to be accepted, what kind of impact a certain philosophy can have in education must be explicitly mentioned, or, conversely, an educational topic or issue must be raised and subjected to philosophical enquiry.

As much as all of those associations are, on the surface, open to internationalization, further questions need to be asked in order to see to what extent they provide occasions for internationalizing philosophy of education. First and foremost, is the issue of language. In all these associations, even in INPE whose activities are not necessarily limited to Anglophone contexts, the common language is *English* – though, of course, the way English plays its roles is different in these three associations. In PES, English tends to be the driving force to determine the center (North America who are native speakers of English) and the periphery (non-American, non-native speakers). In PESGB, the dichotomy is not as stark as PES, but still, native speakers of English are more vocal than non-native speakers, and they tend to play a central role in organizations and publications. In INPE, the situation is different, and English does not necessarily serve to create any particular center: the *lingua franca* is not English but English-as-a-second-language. The majority of participants communicate in a language (English) that is not their native tongue. Of course, a good command of English is expected for submitted papers to be accepted, and they need to create common ground through English for smooth communication.

Second, and associated with this first point, there exists an inevitable tendency to solidify identities through English, while also welcoming diverse identities and different Englishes. PES and PESGB in effect consolidate their identities through English;

language other than English tends to be a negative factor – a potential obstruction to understanding the arguments at issue and perhaps a weakening of the central identity. INPE does not seem to prioritise or establish any central identity and if there is anything like identity, it can be multiple. It is a very open community, with a flexible flow of incoming and outgoing of members from all around the world. (Interestingly there are comparatively few participants from the United States!) One might call this a cosmopolitan community. On the negative side, it is unstable in sustaining its identities.

Third, there is the inevitable imbalance between cultures, especially between East and West. In all of these three societies, there is no such a thing as Orientalism – a romanticizing of the East in the eyes of West. Still, the majority of papers accepted, presented and published, and ideas circulated are associated mainly with *western* ideas in some way or other. Whenever the “East” comes up (whether it is pedagogy in the East or some aboriginal Eastern religious tradition), it tends to be in the form of some unknown, exceptional, or even eccentric ideas to be promulgated rather than anything that might produce a substantial change in people’s ways of thinking and that can have impact on the whole discourse in philosophy of education. There exists not only imbalance here between East and West here.

III. Internationalization and the global dominance of English: Constraints of monolingualism

As the examples of the three academic associations have shown, English is now common language of academic exchange, and this very fact seems to be inseparable from a certain imbalance in internationalization. The global dominance of English and policy transfer from west to east has produced the currency of thought and language that runs from west to east, bringing forth a certain form of colonization of thought.

In his “Social Justice in Translation” (2011), Paul Standish reflects on the hegemony of English in academic research in social science and educational studies. English expressions carry a certain authority. He argues that such a key term as “social justice” in English, precisely because it is English, has been given importance in the process of policy borrowing – in such a way as to distort the way we think about the series of things: the term is itself imported into or adapted in the language in use, effectively suppressing the different range of significance that a translation of the term might have. The numbers of publications in educational research worldwide is predominantly in English. Measurement of research quality gives priority to publication in English. Hence, he

argues: “Anglophone researchers have an obvious advantage in this process” (p. 73). At the same time, however, the global spread of English can create opportunities, in a counter-movement, to enlighten the monolingual (native English-speaker) and to broaden the range of understanding that can be shared.

Under these circumstances, Standish emphasizes that “the traffic is likely to be one-way” as it involves the relationship with Anglophone countries. Comparative study, especially in the United States, tends to be undertaken out of “purely academic interest” (ibid.). This one-way traffic, however, is not necessarily an advantage for the native speakers of English. Chinese speakers, for example, who translate “social justice” into Chinese, can experience a difference in range of meanings, whereas native speakers of English who encounter only the English terminology of social justice, cannot experience such different possibilities of meanings (p. 74). The dismissal of such experience is a kind of “suppression of thought, of which the monolingual person may be unaware” (ibid.). The suppression of thought and of the possibilities of meanings in language by monolingualism is not, however, limited to native speakers of English; one-directionality is not necessarily from west to east. A reaction to the global dominance of English is found, for example, in the “Japanese model” of internationalization.⁵ In this project of exporting Japanese ideas and practices, there lies the possibility, however, of further one-way traffic, from east to west. While such a model seeks mutual understanding by communicating the ideas of Japan, there is an enshrining of Japan with the reactionary turn to the primordial origins of Japanese culture and Japanese identity.

In reality, however, cultural identity is not so straightforward. In discussing Naoki Sakai’s argument on the issue of translating subjectivity into Japanese (*shukan*, *shutai*) (Sakai 1997), Standish points out the structure of “double-grafting” in Japanese identities – the grafting of an image of Japan on Japan determined by Western notions of identity (Standish 2011, p. 76).

In other words, the East’s construction of the West is grafted on a Western construction of the East, but the origin of such identity-construction is in Western forms of representation and objectification, and Western notions of identity. (p. 79).

What is suggested here is that there is a dilemma for Japan: the alleged Japanese identity that is exported to the West in reality takes a form that depends upon a Western construction. (And this further indicates the deep power structures created by the hegemony of English.) What is called Japan, its identity, in fact, carries complexities and

obscurities. Such complexities destabilize the illusion of the secure ground of national identity, which is a form of monolingualism.

And in fact, such monolingualism is deeply related to certain fallacies in our understanding of language – ones that lie behind and aggravate monolingualism and one-directionality of communication. The first is the idea that language is primarily *a means* of communication. The second is the idea that major languages are *pure*. The assumption of purity tends to be assumed in models of translation – where source language and target language are unproblematically identified. But in fact no language is totally independent of others, and variations in language occur in messy and uneven ways. Third, there is the assumption that meaning is stable at the level of concepts and logic, and variations in natural language do not matter. Logic is without ambiguity, and this is taken as an ideal of meaningfulness and of thought. But in fact the ambiguity of words – their openness to new connections and association, and the unavoidable role of interpretation that comes with this – is essential to our lives and culture and to the world that we have. This may present us with problems at times, but it is also the source of creativity and development and the production of thought.

A monolingual view of language is based on false views of language and, in turn, reinforces them. Where such a view is prevalent, it seems to justify one-way traffic in international communication. And of course, when such one-way traffic is propelled by English, colonial tendencies are promoted and power structures are reinforced. Hence, internationalization, if it is to overcome one-directionality and monolingualism, should first be aware of the aforementioned fallacies in language, and open itself to the experience of translation.

IV. Philosophy as Translation

Translation is widely viewed as a primarily technical procedure – just a matching of words from one language to those of another in the light of a common range of meaning. But in reality the translator is engaged in a practice where she is not simply governed by rules (like matching temperature scales) but is constantly exercising judgment – judgement in the absence of a rule. It follows from the above also that no perfect translation is possible – hence the Italian adage: *traduttore traditore* (A translator is a traitor). In a sense, then, we cannot translate, but we must translate! Translation is imperfect but necessary. The experience of this unbridgeable gap brings us humility in the way we perceive the world, and it involves receptivity to new possibilities of thought.

In relation to this sense of a gap, Derrida talks about the abyssal nature of language and its haunted quality (Derrida 2002, pp. 194-195). The haunting of language of which Derrida speaks is evident because “the words we use, the very terms of our thought, are . . . available to us only from origins we cannot know, with connotations we cannot fully fathom” (Standish 2010, p. 364). Language is not simply a set of tools of communication but has this haunted nature. It is this very spectral aspect of language that leaves us at a loss, that puts us on the edge of the abyss – in a position that is precisely the “space for responsibility and judgment” (ibid.). The translation that accompanies such experience of loss and exercise of judgment, then, is integral to human being, which is to say, to linguistic being.

The views of the American philosopher, Stanley Cavell also carry a sense of the fragility, even the abyssal nature, of the human relation to language, but they diverge in some degree from those of Derrida in terms of the place and prominence given to the idea of the ordinary. Neither indulges in a romanticization of the ordinary; but while Derrida, in suspicion, subjects it to doubt, Cavell embraces it as already troubled or disturbed. Under the influence of the later Wittgenstein and Austin, as well as that of the American transcendentalism of Emerson and Thoreau, Cavell develops a distinctive ordinary language philosophy (Cavell 1979). He hardly ever talks about translation explicitly, and yet in his pursuit of ordinary language philosophy, the idea of translation appears both as a substantive feature and as itself thematized (Standish and Saito 2017a; Saito 2019). His language itself performatively enacts this process of translation, in all its transitivity and volatility.

Cavell’s takes translation beyond any simple sense of linguistic exchange. This is captured most acutely in Cavell’s book on Thoreau’s *Walden*, *The Senses of Walden* (Cavell 1992). Thoreau expresses the sense of transitivity that inheres in language as follows:

The volatile truth of our words should continually betray the inadequacy of the residual statement. Their truth is instantly translated; its literal monument alone remains. The words which express our faith and piety are not definite; yet they are significant and fragrant like frankincense to superior natures. (Thoreau 1992, p. 217)

What is implied here is something like the following. The meaning of words always extends beyond what we intend. That the truth is instantly “translated” suggests that it refuses to be fixed and shifts. Even if you think you are achieving true expression, that

expression immediately falls out of your hands and becomes lifeless words. The residual statement on the page symbolizes the representationalist view of language and hints at the deadening effects of this conception. Words and their objects are not in a one-to-one relationship of correspondence: words do not just represent the world. Language does not serve to solidify the objects or meanings: rather it allows us to confront a gap that lies between the occurrence of words and their objects: what an object is not stable either. Yet such dead words can be revived, translated into live words. As Cavell says, any sign opens to new possibilities—which he describes in terms of the “projective” nature of language: a word always exceeds its existing context and is open to new usages and contexts (Cavell 1979, p. 180). This is at the heart of translation. In translation, thought comes off its tracks. Yet this shows something about how language works: it exemplifies the movement of thought that takes place within language; it reflects ways that, as Thoreau puts it, language puts words to work; and it reveals the dynamism that inheres in them. Through it, we regain our surprise at what is beyond our grasp.

The nature of language shows something also of the nature of human being, as linguistic being. Thus, the identity of the self does not remain the same but is always open to new possibilities. The self is “always to be found” (Cavell 1992, p. 53). As Cavell says, “Thoreau’s book on *Walden* can be taken as a whole to be precisely about the problem of translation, call it the transfiguration from one form of life to another” (Cavell, forthcoming). In Cavell’s ordinary language philosophy, against the conventional understanding, translation is at work not only inter- but intralingually: it is a part of language’s intrinsic nature, permeating our life as a whole. In the sense that translation itself is transformation, translation is not a metaphor of human transformation: rather it is the metonym of our lives (Standish and Saito 2017, p. 2). As Cavell says, “I consider that it is an essential moment in the work of philosophy to make human existence, or show it to be, strange to itself” (Cavell, forthcoming). It is this very endeavor of making the familiar strange that is the process of translation. With all these features, we might think of Cavell’s as *philosophy as translation*.

Translation involves an attunement to what happens in the encounter between different languages, and this ordinarily involves the experience of a gap—of the incommensurable, of the “untranslatable” (Cassin 2014). Philosophy as translation does not take up the untranslatable as a problem to be solved: it does not seek some definitive answer to the question of whether full translation is possible. The point is rather that in encountering the untranslatable we can gain some intimation of the way that we must find ourselves and, hence, are founded without fixed foundation. The untranslatable brings us back to the fact, therefore, that the criteria for our judgment are generally a work

in progress, recreated in our daily expression, tested against one another. And so, from within the abyss, right in the middle of transition, it is still possible to find a foundation. This is not, however, a metaphysical foundation that gives us ultimate guarantee, and we do not need it.

What does it happen within such experience of translation? We find ourselves, Cavell says, on “some boundary or threshold, as between the impossible and the possible” (Cavell, forthcoming).⁶ Translation reveals the impulse to transcendence inherent in language, producing “a new revelation within an old familiarity” (Ibid.). It accompanies the sense of the obscure, the ambiguous. Quoting Thoreau’s words, “I do not suppose I have attained to obscurity” (Thoreau 1992, p. 217; Cavell 1992, p. 50), Cavell suggests that our relationship with language is the matter of an endless engagement with the obscure. Against the (Western) philosophical quest for clarity, Cavell’s worldview is permeated by a Wittgensteinian sense of the obscure and the transient (the ungraspable). It is only by going through the obscure that one can “lay the foundation of true expression” (Thoreau 1992, p. 216). This might be called a *realism of the obscure* (Saito 2017a) – keeping faith in a reality of the world that cannot be fully illuminated under light. It is this imperfect answerability in translation that is the condition, in humility, of opening ourselves to the other. Confronting the impossibility of solution, the unknown, we lose ourselves. The success of translation hinges on regaining new interest and trust in the world with the rebirth of words. What is at stake here is the experience of transcendence through leaving and abandoning (Cavell 1992, p. 137).

Philosophy as translation emphasizes the unknowability and gap in the untranslatable. This, however, does not point to agnosticism, relativism or anarchism. Cavell’s antifoundationalist view of language, along with Wittgenstein’s, reminds of constraints imposed upon the human being who is inevitably destined for language community – the criteria of language and the culture of the community into which one is born: these criteria are there already but they are not static; they are always in the making or being remade. From within such constraints, and in the light of them, criteria continue to be revised. From such limits – as a result of a risk-taking that transcends borders and disturbs them – the possibility of a language of “extravagance” is produced.

V. Towards an open academic community

How, in international academic exchange, can the monolingualistic view of language and the mentality that goes with this be reconsidered now within scope of philosophy as

translation? How can international academic communities be places for mutual learning, beyond the limits of one-directionality? Philosophy as translation points us to a different direction than the stereotypical call for making a conference multilingual as a reaction to the dominance of English. “Ideological position taking,” as Standish points out, “is commonly shored up by monolingualisms of various kinds” (Standish 2010, p. 366). A trace of such position-taking can be seen where the step is taken to make an academic conference more equal and multicultural – by, for example, introducing session in Spanish, in parallel to sessions in English. In reality, such attempts can turn into a closure of communication by creating divisions between languages and cultures, triggering a monolingual mentality. Hence, what is at stake here is not so much an ideological insistence upon a kind of equality between languages, but the problematization of how language is understood, inviting a change in the way that we perceive and are engaged in language – including English itself. The sharing of this experience is something that the common use of English can, in fact, facilitate: an effort needs to be made to take up this opportunity.

Thus, I would like to propose to shift in the mode of dialogue from the symmetrical discourse of mutual respect and presumed commensurability to the acceptance of a relationship of disequilibrium – one that acknowledges an unbridgeable gap and the sense of loss in communication. As Cavell indicates, such dialogue is not so much a matter of the social project of Rawlsian cooperation based upon fairness and justice: as the locus for conversation marked by the opacity, or non-transparency, of the present state of our interactions” (Cavell 2004, p. 173; Standish 2011, p. 78) – a kind of conversation in which we lend our ears to and expose ourselves to the dissonant voices of the other, disturbing any cosy, self-compliant state of equilibrium and gaining the momentum for self-abrogation. It involves the constant conflict and tension within self-knowledge – whether it involves academic knowledge or knowledge of one’s cultural identity.

More specifically translation can be a mode of academic dialogue that can have impact on academic organizations and on the way philosophy of education is practiced in the following respects. First, it encourages us to redeem the position of those who speak languages other than their own. Imbalance and inequality in terms of the use of English can be reconsidered from the perspective of translation as an advantage of the non-native speakers as they can make best use of the lesson the untranslatable offers. They can contribute by drawing attention to the difference between expressions in English and those in their native language, highlighting the different fields of meaning that are thereby opened up.

Second, philosophy as translation teaches us the significance of *not* solidifying

identities. Rather than shoring up identity, what is important is readiness to become. The experience of translation helps us question anew our relation to our native language and go beyond the limits of our home ground. Philosophy as translation presents a third way, beyond the ethnocentric consolidation of cultural identities, on the one hand, and beyond borderless cosmopolitanism, on the other.

Third, the experience of translation in the common use of English along with a foreign expressions can heighten the sense of being outside. A good example is a joint panel between Korean, Taiwanese and Japanese scholars on Asian philosophy in Philosophy of Education Society (March 2018). Those who originally have relatively stable relationship with their native language (Japanese, Korean and Chinese) are exposed to a new horizon of language by use of English as a common language and yet as a second language. Dialogue in such a panel can be a place to re-see one's own culture from outside.

The use of foreign language accompanies the experience of *ecstasy* – in Thoreau's words, of being “beside oneself in a sane sense” (Thoreau 1992) – sane in the sense that being crazy (i.e. beside oneself) is a positive occasion to re-see oneself from outside – to be thrown out of one's self, to lose one's ground momentarily. The sense of struggle over words, the sense of loss the untranslatable brings in does not mean to stop thinking and judging in mystifying the unknown: rather it provides us with a chance for creating judgment out of chaos and triggers our efforts for finding common ground in meanings out of the lack of shared ground. Hence, this is the significance of the presence of outsiders and space for strangers in academic associations to make them truly international from within. The remembrance of the sense of being outside into the mode of dialogue can help overturn the existing centre-periphery structure in English speaking academic associations – overturning the relationship between the native and the non-native speakers of English, blurring the boundary between inside and outside. Presence of non-native speakers of English is to be welcomed and even celebrated as an opportunity to enlighten the monolingual and to broaden the range of understanding that can be shared.

Thus, translation makes possible a turning from one-directionality to bidirectionality, and from symmetrical exchange to *other-directedness* derived from disequilibrium. Once we realize this, we can create educational occasions in academic conferences where the art of translation is cultivated. This is a significant factor in making academic associations genuinely open. Academic associations, especially in the humanities, can be reconstructed as places for mutual learning and get deeper into the inner lives of other people, as Dewey mentioned. And this can be begun by reconsidering

the way we are engaged in organizing discussion, using words, raising questions and presenting our ideas.

For academic associations to be really international, they should become communities in which everyone can share the sense of being foreigners – both native and non-native speakers of English. The reconstruction of an academic system should begin from within: it requires internal human transformation of each participant and the cultivation of the art of translation. Such other-directed exchange is educational by nature. It is here that philosophy of education can serve its role in promoting educational studies as a mediator between different academic disciplines and between theory and practice. There are questions that come up frequently – in INPE, PES, and PESGB that are less likely to be heard in Japan or China or Korea or Taiwan: for example, questions about multicultural societies or about the oppression of some groups, and maybe questions about gender too, including the raising of LGBT issues; also perhaps it is the case that questions about the governance of education occur more in PES and PESGB. To be international and interdisciplinary, and to heighten our global awareness, perhaps, philosophy of education should open its eyes more to these practical issues in daily practices without undue anxiety about maintaining theoretical purity.

Questions in the philosophy of education are not, by nature, peculiar to one country (e.g., the nature of knowledge, how we enter into language and become persons, what is worth studying, the nature of the good life and the good society). These are fundamental questions for education, and they typically provoke a divergence of views in all countries. There are ways in which insight into local practice can cast light on these questions. Hence, the standpoint of translation that I have expounded in this paper indicates a way of making best use of such quests for universality in the philosophy of education, through the mutual inspirations of diverse cultures, languages and ideas. And yet, as I have emphasized, it would not take a problem-solving direction of ideological position-taking by calling forth multilingualism and simply by expelling English as a common language. Translation is a way of modifying the existing power structure from a different route than rectifying the imbalance between powers.⁷

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¹ Dewey acknowledged that "Japan is a unique country, one whose aims and methods are baffling to any foreigner" (Dewey 1982, p. 171).

² Dewey saw a flickering hope for liberalism in Japan, but he left the country in disappointment, especially in

comparison with his more positive subsequent experience during his trip to China (p. 143).

³ Recent annual meetings have been held in such countries as Hungary (1988), England (1990), Bulgaria (1992), Belgium (1994), South Africa (1996), Turkey (1998), Australia (2000), Norway (2002), Spain (2004), Malta (2006), Japan (Kyoto, 2008), Columbia (2010), Ethiopia (2012), Italy (2014), Warsaw (2016) and Israel (2018) and the next meeting will be held in Mexico (2020). Board members, of which I am one, come from a variety of countries (Norway, Japan, Italy,); the current President is a Canadian, now located in Ireland.

⁴ In the biennial meeting of 2016 in Warsaw, for which I served as Programme Chair, the conference theme was “Philosophy as Translation and the Understanding of Other Cultures,” and there was much dialogue between East and West.

⁵ Ministry of Education, Culture, Sports, Science and Technology promotes “Lessons of the Japanese Model Education for Overseas Development and Promotion” and it tries to develop attractive Japanese education abroad. <https://www.eduport.mext.go.jp/summary/index.html>

⁶ For more detailed account on the connection between Cavell’s ordinary language philosophy and his idea of translation, see Standish and Saito 2017: 2-4.

⁷ This paper draws on the author’s following publications and international project “Philosophy as Translation and Understanding Other Cultures: Interdisciplinary Research in Philosophy and Education for Bidirectional Internationalization (Supporting Program for Interaction-based Initiative Team Studies [SPIRITS] (Interactive Model and International Model) (2013-2017); Naoko Saito, “Philosophy as Translation and Understanding Other Cultures: Becoming a Global Citizen through Higher Education,” *Educational Studies in Japan: International Yearbook*, No. 9 (2015): pp. 17-26; Naoko Saito and Naomi Hodgson, *Philosophy as Translation and the Understanding of Other Cultures* (Taylor and Francis, 2018); Standish, Paul, and Saito, Naoko (eds), *Stanley Cavell and Philosophy as Translation: “The Truth is Translated”* (London: Rowman & Littlefield, 2017); Naoko Saito, Paul Standish and Yasuo Imai (eds) *Social Justice in Translation* (University of Tokyo Press, 2018) (Japanese); Naoko Saito, “Philosophy as Translation: Towards Other Directed International Exchange in Education,” *Kyoikugaku Kenkyu* (Japanese Educational Research Association, 2019); pp. 162-175 (Japanese) ; Naoko Saito, *American Philosophy in Translation* (London: Rowman & Littlefield, 2019).

Theses on the Problem of the Language of Philosophy of Education in a Globalized World

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1. Wilhelm von Humboldt, the great theoretician of the *Bildung* tradition in Germany, assumes a close connection between language and national culture. According to Humboldt, every language implies its own worldview and is an expression of its own way of life. Languages are interwoven with their culture and time. Language is the medium of intermediation and interaction between human beings and the world. In the diversity of languages, the richness of the world and the diversity of its knowledge become accessible. The linguistic expressions are not mere descriptions of a thing -- they can also be these as well -- but in many respects they are different views of a thing. Language therefore includes conversation and speeches, but also arguing and debates. This shows that mutual understanding is possible, but all understanding is always also a non-understanding (cf. Humboldt 1963: 439). The inaccuracies, differences and constant changes in language cannot be reversed.

2. The conclusion of these thoughts for educational theory is the significance of the knowledge of foreign languages. Through the learning of foreign languages, a different culture is also learned and an initially foreign worldview is opened up. As a result, the habit of speaking in one's mother tongue loses its matter of course, its claim to always accurately depict and express the world. The naturalness of the conventional worldview, of one's own tradition and culture reveals itself to be an illusion. Education through foreign languages thus includes the relativizing of one's own point of view and an opening to new and different perspectives, not to mention a gain in reflexivity towards one's native language and insight into the plurality of cultures and worldviews. And that is precisely what education in the sense of *Bildung* is about: the enlargement and

enrichment of knowledge and feeling through the confrontation with the diversity of the world, to which the plurality of languages and cultures belongs (cf. Koller 1999: 90ff), and also insight into the intermediation of the world through language.

3. This also addresses the problem of monolingualism, the unshaken self-confidence that one's own linguistic expression is generally understandable, i.e. that one depicts the world as it is and articulates a view of things that is acceptable to all others. The unsettling experience of translating and the experiences of not being able to express oneself are foreign to those whose language is also spoken by speakers of other languages. The possibility of self-reflexively relativizing one's own views, customs and cultural habits through the work of translation remains closed to them. Liz Jackson and Naoko Saito have already pointed this out. Their conclusion is that it is a worthwhile and welcome goal to rethink international conferences and academic associations as "places of mutual learning" in which the "art of translation" is cultivated (Saito 2019: 17).

4. In the tradition of German philosophy of *Bildung*, the learning of foreign languages and the understanding of people from other cultures is a goal of general education not only restricted to academics or philosophers. Jackson's case studies show that these are not philosophical problems and not problems only for university teachers, but current problems of human coexistence today. If we are responsible for "the cultivation and maintenance of dispositions of openness and the tolerance of consciousness for the 'known unknown'" (Jackson 2019: 1), then this implies the concern for the general education of all. I see the concern for the preservation of general education founded in the fact that the differences between the higher and the less educated, between academics and non-academics, develop into a societal division between people whose work encourages cosmopolitan thinking through its international character and people whose work is tied to their local cultures, especially when nationalist politicians and populists deepen this societal and political division with propagandistic oppositions of "we" and "the others", of "regular people" and "the elite".

5. The English language has developed into the *lingua franca* of science. This reflects the economic and political dominance of the USA in history since the Second World War and, conversely, the loss of economic and political significance of Germany, France and Russia. We should not disregard the aspect of political and economic power as a background for internationalization strategies and cultural-political exports and the dangers of political and economic instrumentalization, nor should we disregard the

discussion of ways of overcoming the differences between East and West, and also the differences between North and South.

6. Now the problem of a common English scientific language in international contexts is different in the natural sciences, medicine and technology on the one hand and in the humanities and social sciences on the other hand. Saito rightly points to the errors in the understanding of language that support monolingualism (Saito 2019: 10). By referring to natural facts or technically defined objects, the first scientific group does not have the linguistic translation problems of the humanities and the social sciences in regard to their objects, which are historically, culturally and socially constituted objects. The intertwining of these objects with the specific languages sets limits to a worldwide common scientific language; the plurality of cultures and languages is presupposed and these facts require translations. It is therefore the task of philosophy as well as the humanities and the social sciences to articulate the problems of monolingualism in a socially audible way, to defend themselves against the dominance of economics, technology and the natural sciences and to draw critical attention to colonial tendencies and power structures.

7. The communication of scientists from many different countries and the internationalization of scientific exchange are made possible by the common use of the English language. This is a great gain and not to be underestimated at all, but it may not be the end in the development of scientific internationalization. For me, the question is that, beyond the use of the English language, multilingualism will also remain a sensible goal, so that a "bidirectional academic exchange" of non-English-speaking scientists, which used to exist and still exists, will also be possible in the future. Theodor W. Adorno (2003) answered to the question of why he returned to Germany after his forced emigration to the USA during National Socialism and in view of the terror and crimes of the Second World War, that the German language, as the language of his homeland, enabled him to express his thoughts in a differentiated and precise way. But precision and differentiation in philosophical or even humanistic considerations are difficult to maintain or convey when a third language has to come between author and reader.

8. Multilingual conferences, which do not only offer parallel monolingual events, are quite possible, Switzerland with its four official languages offers examples of this. If it is not feasible to understand several languages at the respective scientific or philosophical level, then experts are needed who can translate, explain and bring closer

to us the philosophy, literature or discourses of the other countries. It is undoubtedly insufficient and critical just to talk about the others, but according to Kenichi Mishima it is not enough to talk to the others in order to understand them, but for understanding it is important to hear "what the others talk to each other and also against each other" (Mishima/Schwentker 2015: 18). This translation and explanation work of experts of the foreign culture, history, and society is indispensable for an adequate and real understanding of the others, even if more scientists will be able to understand or to talk in more than one foreign language.

9. A central problem of educational philosophy is the question of what is universal when we recognize the diversity of cultures and languages, our particularity and attachment to our origins, and the difficulties of translation and understanding. Are there universal principles from which we can understand each other and deal with the problems and conflicts in the world? How can we adequately explain "what is human about us" (Jackson 2019: 6) in order to find common ground? Seyla Benhabib's interpretation of human dignity is the proposal of a minimal ethic in pluralistic societies that can provide a capable basis for a consensus of different societies: "We deserve respect not only because we are reasonable beings capable of acting in accordance with moral law, but also because we are vulnerable beings with a physical existence potentially exposed to torture, rape, slavery, servitude and violence and therefore to be protected. Treating a person with dignity does not only mean treating him with respect; it also prohibits the exercise of violence and cruelty against him". (Benhabib 2016: 278) This proposal seems to me worth considering and worth discussing (cf. Wigger 2019).

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Possibility and Difficulty of Translation: Issues Related to Citizenship and Border Crossing

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1. My discussant theme

My Discussant theme is in the possibility and difficulty of translation, that is the issues related to citizenship and border crossing.

2. On the presentation of Liz Jackson

In the presentation of Liz Jackson, she said, in a globalized context where English is primary, misunderstanding puts an unfortunate burden on non-native English speakers, who often work and study in other languages, to translate themselves, and educate people who do not know what they do not know. This translation work takes patience. So she focused on the difficulty of translation, a reward of being bilingual and cross-cultural.

3. On the presentation of Naoko Saito

In the presentation of Naoko Saito, she said, translation involves an attunement to what happens in the encounter between different languages, and this ordinarily involves the experience of a gap—of the incommensurable, of the “untranslatable”. It is this imperfect answerability in translation that is the condition, in humility, of opening ourselves to the other.

So she focused on the possibility of translation as the condition of opening ourselves to the other.

4. Common perception

Liz focuses on the burden and difficulty of translation, on the other hand, Naoko focuses on the translation as the condition of opening ourselves to the other. Although Liz and Naoko seem to be contrasting at first glance, they share a common perception that homogeneous attitude to other cultures is a trap for multicultural society and in this context translation is a stake that determines the consequences of bridging different cultures.

But the question of multilingualism or emphasis on translation is a major issue between the two.

So the following question could be asked of Liz and Naoko: That is, how do you think about this issues? This is my first question.

And before asking the other question, I would like to give an example.

5. Young people on the streets of Hong Kong

On June 16 2019 there is a demonstration of 2 million people held in Hong Kong. Agnes Chow Ting is one of the most influential leaders in Hong Kong democratization movement. Agnes grew up strongly influenced by the Japanese “otaku” culture. “Otaku” culture is a culture of Japanese youth who love anime and idol groups. Through “Otaku” culture she learned Japanese and bridges the youth culture of Japan and Hongkong, and constructs a democratic spirit to change the political regime of Hongkong. I think she is a multilingual person using Chinese, English, and Japanese, and at the same time she is an excellent translator between Japanese and Chinese through political action as a global citizen. I think it is this kind of citizenship that enable her to have both multilingualism and translation.

6. Citizenship and border crossing

So in this symposium I would like to say that to have both multilingualism and translation is an important condition for the internationalization of the philosophy of education, and at the same time political and global citizenship is the key to mediating multilingualism and translation.

So my second question is, what kind of citizenship enable us to have both multilingualism and translation? In other words, what do you think on the relationship between citizenship and border crossing?

As Lothar Wigger said, according to Humboldt every language implies its own world view and is an expression of its own way of life. Especially in Japan in the modernization process people in Japan has incorporated western cultures through translating them into Japanese, and Japanese language formed by such translations has created a common way of thinking for Japanese citizens. So I think thinking in Japanese is indispensable manner in our academic community.

That is why we should not give up teaching and learning philosophy in Japanese. What is necessary for us is border crossing citizenship and being responsible for and keeping listening to other foreign languages and translating them into Japanese, like Agnes in Hongkong.

Beyond the Difference in Language:

A Comment

Yasuo IMAI

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I would like to begin my comment with anecdotes from my personal experience. After studying at the Graduate School of Education here at the University of Hiroshima, I studied further in Göttingen, Germany, for two years. I found my main research field in the German tradition of educational thought. So the choice to study in Germany was by no means accidental. During these two years in Göttingen, I discovered many themes and ideas that would be of crucial importance for my entire career as a researcher. One of them was the significance of “media” in education. I was particularly interested in the relationship between film and education in Germany in the first half of the 20th century.

After returning to Japan, I wrote a paper pursuing this idea, in Japanese of course. Based on a detailed reading of the journal *Film und Bild*, published from 1912 to 1915, it attempted to explicate the changing relationship between film and education. I submitted it to a Japanese journal. I will say only that this journal was *not* one published by our society; it was a major journal in the field of history of education. In Japan, it was not unusual to discuss a closely delimited topic in the European or American history of education. But my paper was rejected, and what disturbed me were the comments on it. I found them pointless and too narrow-minded to take a novel issue like “education and media” seriously. I was upset because I was firmly convinced that my paper presented something really innovative. Such conviction is probably typical of arrogant young academics.

Moved by this arrogant conviction, I began to translate my paper into German and submitted it to a German journal, *Bildung und Erziehung*. It became my first essay published in a foreign language. I was deeply impressed by the open-mindedness and fairness of my German colleagues in their professional judgement. This sort of trust in German colleagues remains with me even now. My own interpretation of this experience, however, has changed in the meantime.

My early interpretation had been simple: Japanese narrow-mindedness toward something new vs. German open-mindedness, Japanese unfairness when judging vs. German fairness, Japanese immaturity in terms of academic professionalism vs. German maturity. But gradually, I came to recognize that my paper discussed its theme in more of a German context than a Japanese context, albeit largely unconsciously. I got the theme from my experience in Germany. The idea that the media, especially film, *could* be significant for educational thought as a whole was reasonably convincing in a German context; however, such a shared perception was simply lacking in the Japanese context at that time. Now, I interpret my experience rather as an indication that profound differences in perception exist, even among academic communities, concerning what is worth pursuing and what can be described as persuasive.

Please let me mention one more personal experience that points in the same direction. In my late thirties, I concentrated on Walter Benjamin, a 20th century German philosopher, and attempted to reconstruct his thoughts as an educational theory, focusing on his concept of media. As part of this project, I wrote a paper comparing Benjamin with John Dewey in regard to their concepts of experience. I thought the paper would be interesting for my American colleagues. I translated it into English and submitted it to a famous American journal. The paper was rejected with devastating comments alleging that it was far beneath the level of a scientific contribution. I could not agree with the comments, so I submitted the same paper to a British journal, the *Journal of the Philosophy of Education*. The British comments were slightly encouraging: the ideas presented in the paper were interesting, whereas its English was terrible. After a drastic linguistic improvement, it was published in the British journal.

This second anecdote seems to correspond with what Liz Jackson mentioned as differences in academic culture between the USA and the UK. In fact, my paper did not state a clear-cut position either for or against Dewey. It might have been neither obvious enough nor politically-oriented enough for my American colleagues. Such differences of perception among different academic cultures are expressed through statements (for example “its argumentation is a mess”—more or less the comment I got from the American journal), but the possible origins of such differences should be sought in something other than natural language. We might name it “discourse” in the Foucauldian sense. “Discourse” means, as far as I understand it, a system of organizing statements, which also acts decisively on perception regarding the place value of research. The “translation” Naoko Saito proposed might be productively actualized on the level of discourse.

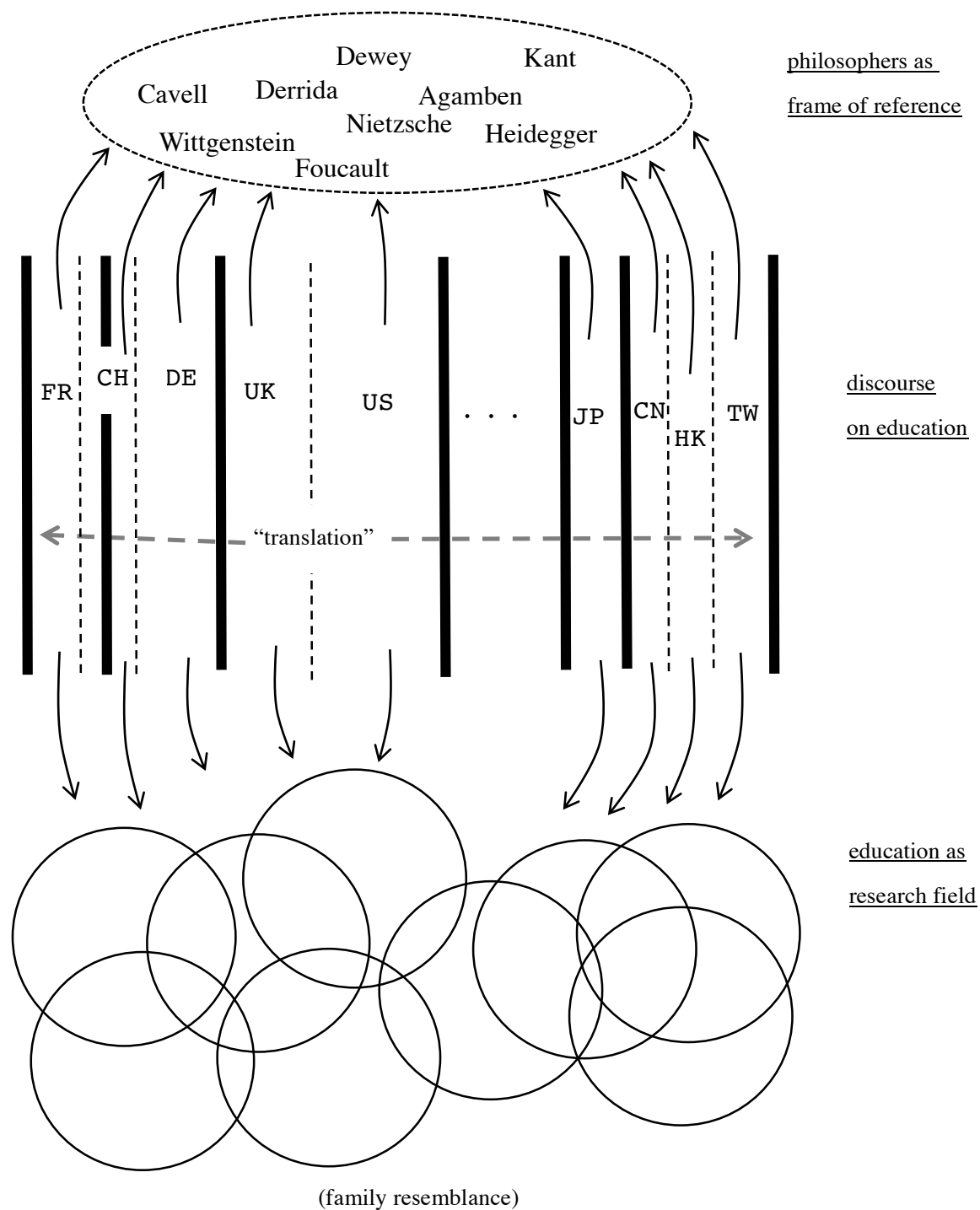
In Figure 1, I have attempted to illustrate the landscape of academic exchange

relating to the philosophy of education that I observed from my perspective. My perspective is most probably confined and biased; it is a shame that I do not have any experience in international academic societies like the PESA. The figure might not correctly depict the reality of international exchange today, but my anecdotes seem to suggest that there are differences in perception and difficulties in mutual understanding on the level of the discourse on education. By contrast, however, the names of philosophers can serve as our common frame of reference, as I was expecting when I mentioned the name of Foucault above.

Such differences and difficulties should not be understood as obstacles that are simply to be removed. As Naoko Saito convincingly stated, they offer a chance to “learn from different cultures as the other” and to “expose [one’s] framework of thinking and language to the other.” Seen from my perspective, such a chance is desirable largely because it enables us to discover anew what we are already meant to understand: the field of education.

The concepts of “education,” “(教育 *kyōiku*),” “*Bildung/Erziehung*,” etc. are neither identical nor completely separate. They represent a “family resemblance” on the basis of the common human condition (here again, we are referring to a philosopher—Wittgenstein in this case—as our frame of reference). Differences in educational discourse have their reasons in the different configurations of the field of education itself. The “education” diverges according to its cultural, social, and historical context. As a reflection on the diverse field of education, educational discourse shows diverse traits accordingly. Translation offers a chance, through experiencing such differences, to recognize the field of education anew. The experiences of difference enabled by translation become productive for the philosophy of education, as well as for educational inquiry as a whole, if they are directed toward a *re*-cognition of the field of education.

Figure 1



The Preface to the Thematic Research:

The Globalization, Internationalization, and Universality of the Philosophy of Education

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Fumio ONO

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The Board of Directors of the Philosophy of Education Society of Japan (PESJ) has been especially promoting ‘the internationalization of philosophy of education’ since 2016. The International Exchange Committee, officially established in March 2016, launched the English website of the Society, and since then has been editing another annual journal on the website: the *English E-Journal of the Philosophy of Education*. In addition, English-only international symposiums with philosophers of education from overseas were held at the annual conferences in 2017 and 2018. These were the first trials for our society, where all participants spoke English in the discussion without a designated translator. This time in Hiroshima, we have two more similar international symposiums including this *Thematic Research*. Therefore, it could be said that the internationalization of our society (PESJ) is certainly being promoted. Besides this, following the recent trend of the globalization of Japanese society and the promotion of internationalization of higher education by MEXT, a lot of members of our Society are joining and playing active parts in international academic conferences and collaborative researches. This also shows the internationalization of ‘our members’ is being advanced.

At the moment, however, we should take into consideration the question of what the internationalization means for the ‘study of philosophy of education’ itself. It is true that the philosophy of education in Japan has relatively been open to foreign thought, theory and practice, and therefore we might say we have already been internationalized in that sense. As it is often critically mentioned, however, the modern Japanese academic system has unduly been learning and importing Western systems, cultures and sense of

values and attempting to reproduce them. The state of the internationalization of the philosophy of education in Japan is therefore never well-balanced. However, the mere correction of balance and the simple expansion of research fields into non-Western countries such as Asia, Latin America, Africa as well as Eastern Europe would not necessarily solve the problems. Without questioning the structure and customs of our intellectual system, it might result merely in a further promotion of the academic colonization. The study of philosophy of education also cannot have nothing to do with the so-called post-colonial problems.

We then might have many questions as follows: Is there no difference between internationalization and globalization today? Can the medium of English by itself guarantee the internationality of study? How does the internationality of our studies correspond exactly to the universality they could show? Is a paper written in Japanese, for instance, 'international' or universal? If there is a great variety of cultural and social contexts in each country, even in the English-speaking world, what kind of change do they undergo in the age of globalization? If the national is a precondition for being *international*, doesn't the internationalization ironically result in the reinforcement of the national and in a new standardization, segmentation or classification? If so, in what kind of ways can we think for the sake of avoiding such standardization, segmentation and classification; namely, for the sake of maintaining the diversity and plurality of each culture and society? How can we then, on the contrary, achieve the universality of our studies and avoid mere relativism? How have the scholars of other countries and other cultural spheres accumulated their experience in confronting with these problems? What kind of response can we Japanese philosophers of education make to them?

Based on the aforementioned issues, we would like to consider in this *Thematic Research* the current and future situation of the internationalization and/or globalization of philosophy of education in the globalized world, while comparing that of our society to those of societies abroad. As the first presenter, we invite Prof. Liz Jackson from Hong Kong University, who is the president of the Philosophy of Education Society of Australasia (PESA), one of the overseas academic societies aiming to collaborate with philosophy of education societies in East Asian countries. Prof. Jackson talked about the trend of the internationalization in PESA, the current academic situation in Hong Kong in relation to China, and her own vision for the aforementioned problems. The second presenter, Prof. Naoko Saito from Kyoto University, talked about the current and future situation in the International Network of Philosophers of Education (INPE) and other academic societies in the UK and the United States. Prof. Saito also presented her own philosophical experience among several languages and ideas of the "philosophy of

translation."

After the presentations from Prof. Jackson and Prof. Saito, Prof. Lothar Wigger from Technische Universität Dortmund made a comment on the theme of this *Thematic Research*, from the viewpoint of non-English-speaking countries, where, as well as Japan, the academic achievements written in English are demanded more and more by the administrations of universities and ministries. The story in Germany brings meaningful suggestions for us. Following this, Prof. Shigeo Kodama from the University of Tokyo, as the second discussant, talked about his standpoint toward the globalization of the study of philosophy of education, especially about the significance of educational study both in foreign languages and Japanese. Finally, the then president of our society, Prof. Yasuo Imai, who has promoted the internationalization of the study of philosophy of education itself and of our society, gave us his comprehensive comments regarding with this *Thematic Research*.