

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

Yasushi MARUYAMA
Hiroshima University

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 embellishment 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.