

Call for Papers

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Monograph

Diversity and Transnational Connection in the History of of Modern Education in Asia

Guest Editors

Shin'ichi Suzuki, Waseda University, Tokyo,

Parimala V. Rao, Jawaharlal Nehru University

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Through three centuries, from the 18th to the 20th, Asia, more specifically South and East Asia, encountered Western cultures and civilizations. Plural European cultures and civilizations met Asian people whose cultural backgrounds were also plural. Defining modern civilization as industrialized and technological state-building, the European approach to Asia was a new phenomenon to almost all of Asian polities. Asian ways were different. Asian people had their own ways of living that were systematized in institutionalized norms, values and ethos. Asian people also had their ways of community problem-solving which covered political, legal, ethical and religious conflicts. Giving such Asian ways of problem-solutions the term Asian culture, Asian culture was also a rational way of sustaining and advancing human life. Moreover, just as Western culture is be pluralistic, so is Asian culture. Some Asian cultures had systems of writing systems of letters, pictographs, or hieroglyphs while others had no written language. Some had highly ordered belief-systems and sophisticated religious dogmas while others did not. In this sense, Asian people had their own “cultivated” systems. During this time when Western culture and civilization encountered Asian cultivated culture, Asian culture absorbed the new idea of the state based on the constitutional governance while Western culture was enriched by Asian values (beauty, piety, and righteousness), manners and wisdom. At the same time, such encounters, however, bore bright and dark outcomes on both sides. In the dark shadow of imperialism committed by the western powers and Japan, there are many instances of exploitation, enslavement and humiliation of people in Asia.

A country as a political unit of geo-politics has been thought of as an imagined place. As a place it must have a ‘Space’. Thus territoriality was an urgent topic not only for colonial

management but for national state-building of powerful nations. Territoriality was often the main causes of and conflicts and wars within and among nations. After 1945 more Asian nations began building independent nation-states. From a territorial viewpoint, they now control their own space as a geo-body politic. It is important to note that not a few Asian nation-states have established several types of institutionalized 'Space' for their identity-crises due to their colonial past. Some memories are honourable and victorious while others are of sufferance and humiliation. They have been enshrined into national museums or politico-cultural centres. Frequently history textbooks compiled by national governments were symptomatic of national identity crises caused by imperialist humiliation. In Asian memories, the images of Japan, for example, have been diverse: normative 'Other', alternative 'Other', and distant 'Other' (Vickers et al, 2013). Imagined polities in Asia can be multifariously represented in communication among themselves. In this sense, 'Space' in Asian politics and cultures can be indicative of meaningful complex of 'Ours' and 'Others'. Assuming such a 'Space' as *topos* (Field) consisting of political, social, cultural, and anthropological 'ethnicities', the Asian *topoi* may represent both nationalism-cum-internationalism and monoculturalism-cum-multiculturalism.

At times of globalization (a huge marketization of livelihood), despite the religious diversity of Asia—Hindus, Buddhists, Jains, Confucians, Taoists, and Shintoists, Christianity still rules the dating system. The historiographical notion of the 'century' is a Christian understanding of time and most of us use this system across all continents. Asian people had their own respective calendars based on their own respective world-views whose chronological rhythms differed not only from each other but from the Christian-cum-natural scientific chronology. Reconsidering how and why Christian dating system became universal may tell the story of how the military, economic and cultural expansion of Christian Europe was extended over the last five hundred years or so. Mechanical control of time accelerated temporal universality. Asian social institutions including schools and schooling were enclosed within such temporal frames as they were modernized. Asian dating systems prior to the modern age originated indigenously before the arrival of Christian dating system. They were not only the foundation of the first industries but often the beginning of 'mechanical technologies' in Asian civilizations. Asian calendars, for example, represent their backgrounds in Asian astronomy and mathematics through which Asian cultures coped with European civilization.

Nowadays, a ubiquitous sphere of information established and accelerated by information technology surpasses almost all geographical regions in time and space. Globalization has given humans anew the tasks of recovering human rhythms (combination of time and space in social settings) in human life as a whole. This problem-setting, how might we live in this globalized century, requires humans again to ask how we think and act. This is not only a social scientific but also an ethical and philosophical question. Through encounters in today's globalizing world, now Asians may know the diversity in representations of human cultures. For example, the encounters with Western knowledge in the past brought Asians recognition of difference between 'I' who speaks and 'I' who is spoken of (Bhabha, 1994). The identifications of people can be dual: 1) where/who/what they identify with, and 2) how people are labelled as those who speak and those of people who are heard. In the 'Third Space', as it were, between two 'I's or more than two schemes of belongingness of one person, may emerge quite a new, un-expectable linguistic and semantic space. This space can be symptomatic of relationship between Asian and Western people. This discrepancy as such has been the foundation where creations and translations on both sides have gone right or wrong, crossing the national and cultural boundaries between Asia and Europe. Against the ubiquity of information, time and space still remain a key field where renewing networks of human relationships necessitate reflecting upon the methodological dimensions of universal human culture.

Defining child-rearing from birth to initiation as education, the Asian regions maintained their own forms of education before European civilization reached Asia. The motivation to nation-state building, lead Asians to look to Europe and the U.S.. Moreover, most Christian churches sent missions to Asia and their churches introduced western schools into the regions where they established churches. The newly established governments in Asian countries also sent missions to Europe and the U.S. to observe and collect information on school systems from the kindergarten to the university level. In the early days of modernization not a few Asian governments invited foreign scholars and school teachers in order to build schooling systems and school education adapted to the new needs of national education.

National education was required to create a sense of a nation among people by establishing a national knowledge of national history, a national geography, a national literature and a national language. To do so, state governments enshrined national-cum-religious creeds as the standards of popular moral codes. National flags, national anthems and

national standards were introduced. All of these political processes are defined as the “grammar of modernity”(Gluck,2016) .This grammar was adopted by many Asian nations. Communication with the European and American experts in school education, from practice to management, and from administration to policy-choice, helped Asian people in improving their educational systems.

After this early period of international communication, each nation-state established and expanded its national education. The philosophical understanding of education grew to such an extent that people could conceive of and cherish their own principles of education. Sociological discussions on education expanded wide far to absorb and respond to new trends in academic sociological arguments on education and are ready to make Asian sociological discourses on education. Some of Asian practices and theories of education attract Europeans and Americans. At this stage Asian people have formed new educational identity-issues which could be described as dichotomous conflict between ‘Ours’ and ‘Others’ that have awakened either ‘inter- and intra-national’ or ‘inter- and intra-ethnic’ consciousness of threatened individual and collective identities. The tasks of overcoming dual otherness in one culture can be universal covering both Asian and Euro-American cultural contexts: conflict between ‘*otherness* in ours’ and ‘*ourness* in others’ within one cultural envelop. Education in and out of Asia, either schooling or life-long learning, cannot escape from trying to solve this problem. .

In retrospect, in the 19th century when European culture and civilization reached many corners of South and East Asia, people responded to its impacts by introducing or inventing the idea of separating Asian Spirits from Western Technology: 中体西用(Chinese response) and 和魂洋才(Japanese response). This historical response suggests a number of questions. Is this idea still perhaps prevalent and relevant in Asian educational and cultural contexts? From the last period of the 19th century on, the New Education Movement reached Asia. Dewey’s visit to China and Japan was symbolic of the criticism of coercively institutionalized school education. Montessori’s principles and methods were also widely accepted. Elen Kay attracted many Asians. Is pragmatic child-centred education still alive? Indian philosophers like Gandhi (Mahatma) and Tagore (Rabindranath, Sir) vindicated the spiritual values of love and peace which represented Hindu and Upanishadic world-views. Asian nations may illustrate such persons as those from India. How extensively do these values survive?

Over the past century, we have observed various academic trends from Einstein's relativism to post-structuralism. Criticism of reductionism came from the new views on 'being living'.(Koestler, 1969) Life-science and expanded cosmology tell revised stories of the emergence of life. Brain and information sciences explain what 'being intelligent' can be. All of these academic trends never fail to effect education. Against such mighty academic trends, how far can traditional Asian wisdoms and innovative education-movements be meaningful and relevant for children in the future generations?

Two World-Wars in the 20th century and continuous regional wars after the establishment of the United Nations should have hindered more children from reaching normal and healthy development levels as persons. International organizations like UNICEF and UNESCO have taken all possible measures to save suffering children, but the global situation for children is not yet friendly.

In this special issue we hope to suggest how modern and contemporary education crosses the borders of states, cultures and ethnicities so that we may successfully cope with the new tasks of education in the 21st century. The methodology can be historical, philosophical, sociological and comparative. Social scientific and human scientific approaches to general and specified topics can be heuristic and generative. The approach of New History (McCulloch, 2016) is welcome. The list of tentative topics below are illustrations and we the editors hope that all the contributors may take the initiative in opening new vistas for contemporary readers and those who will come..

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1. Asian and European encounters in ideas and the practice of education, the early interactions between the Asian and European promoters of education.
2. Intra-Asian Debates on the introduction of modern education. Cooperation-conflict in its adoption, and the process of modernisation,
3. The local-national-transnational networks of education, the individual and the missionary initiatives in the introduction of modern education
4. Politics of modern education: nation-state building and national education in historical-comparative perspectives: equal opportunity, education for girls, gender issues, schools as the centre of community-cum-urban construction
5. Schools: Cross-national Circulation of Educational Culture: concepts of educated men and women, languages and literacy, school uniforms, school textbooks, child-rearing and minding, adult education, labour and training
6. Circulation and Development of Pedagogy: theories, subjects, curriculum, extra-curriculum activities, child-centred and child friendly education, educational institutions
7. Development of Tertiary and Higher Education, & Universities
8. Biographical approach to Modern Education: initiators, translators, administrators, theorists, critics, scholars

Special Issue: Editors' e-mail addresses

Dr Parimala Lao: Professor of History of Education
Jawaharial Nehru University (New Delhi)
Email: parimalavrao@gmail.com

Dr Shin'ichi Suzuki: Professor Emeritus, Comparative Education
Waseda University (Tokyo)
Email: saskia933111@lilac.plala.or.jp