



# ***Our International Studies* as Intellectual Movement: Significance, Today's Issues and Hopes for Tomorrow**

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## **Abstract**

This article focuses on the theme how *Our International Studies* as intellectual movement can contribute to achieve better tomorrow' world through fostering sound global citizenship and consciousness of cosmopolites. In prevalence of neo-liberalism and deepening "inward-looking" attitude of the people, the shape of globalization becomes very fragile and contorted in the contemporary world. As an alternative of it, one need to propose ideals for better tomorrow based on the principles of peaceful co-existence and worldwide cooperative way of life. As a professor of the Faculty of International Studies of Bunkyo University that has experienced academic trials for this issue for a quarter century, the author has tried to describe the outline of *Our International Studies* as embodiment of diverse our intellectual movements and analyzed today's issues caused by wrong

evolution of globalization as well as considered several ways for contributing to achieve better tomorrow.

## **1. Introduction: How can we make efforts to form better relationship, exchange and communication under the contemporary globalization?**

Due to deepening interdependence and widening correlation in the world, there arise a large number of troublesome issues. Development of globalization led by neo-liberalism ideology has brought severe conflicts and turmoil, and many people are suffering from irrational difficulties. In the United States as well as in European nations, for example, exclusive or chauvinistic sentiments emerge rapidly among the people and citizens' concerns incline into inward-looking trend with growing antipathy against the *étrangers*. In East Asia, also, there

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increases narrow-minded nationalism fostered by the authorities that cannot cope well with growing peoples' dissatisfactions in each country, and every nation comes to be hostile against the others under increasing antagonism. These show us a critical moment when the contemporary international community faces up to growing menace of disintegration into more dangerous world while it must become more difficult for us to achieve peaceful co-existence and cooperation.

Starting for the story of *Our International Studies* as intellectual movement, I want to date back to the era of birth of human being in a great plain of Africa more than 4 million years ago. Ardipithecus Ramidus, one of the eldest Ardipithecus, was the first "human" having ability of erect bipedalism. Getting "free hands," he (she) could acquire specific ability to continue active challenge to nature, organize groups and develop technologies enough to adapt himself (herself) to circumstances. As Karl Marx (1818-1883) defined human as being specie of labor as well as Henri Bergson did it as *Homo Feber* or being one of creation, development of his (her) living frontier for survival had kept accompany with evolving organizations through cooperative works. And the Neolithic Revolution, or innovation of agriculture and settlement, brought drastic transformation of his (her) lifestyle and great leap on productivity. When he could afford to store "social surplus," there

established unequal social formation and class structure as the result of increasing disparity of possession. Thus, the new circumstance became big burden for him (her).<sup>2</sup>

Correlations or inter-actions between socio-economic activities and natural circumstances had not developed properly in equilibrium form. Due to increasing disparity on productivity created by differences of location, tempo of innovations and differential degree of cooperative works, human society developed by complicated and diverse courses. It also raised big burdens for the people in community and relations among them were organized in more tremendous and complexed situations. In accordance with growing diversification of human lives, specific social groups emerged in differentiation of social circumstances, while they influenced each other and strengthened interdependence. After all, any member of the globe could not be freed from the others' activities and they inevitably had to have something of communication, relation and exchange with the others.

Kenichirou Hirano, a Japanese academic authority of intercultural studies, pointed out importance of transformation of specific cultural groups urged by connection and exchange with the others and he referred to an academic notion of *inter-culturality* that defined mutual interactions among cultural

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<sup>2</sup> J. Rousseau referred to origin of social inequality for birth of notion of private possession in his famous critical edition with ironical expression. Rousseau J., J, *Discour sur l'origine et les fondements de l'inegalite les hommes*,1755

groups and “media” urging their transformations as effective approach for analyzing mechanism of formation of international society. He concluded that various types of cultural development mainly depended on diverse social circumstances, and endogenous formation of them fostered social organizations and unification of specific cultural groups.<sup>3</sup> In this context, he mentioned to historical trend that integration process of the people into specific nation was cultural procedure as well as political one, and cultural unification was a vital basis of political one under developing circumstance of *inter-culturality*. Thus, formation of specific cultural atmosphere fostered by increasing homogenous consciousness of specific cultural group became decisive factor for having political association. In circumstance of developing communication, relation and exchange with the others, man could become a social existence or *political animal* by nature.

*Our International Studies* I wish to focus on and for what we, Faculty of International Studies of Bunkyo, is seeking can define an intellectual trial to cover up Shinra-Bansho, or all things of communication, exchange and relation of the universe. All circumstances and human behaviors influence each other. As we cannot survive without any activity as *political animal*, so we cannot escape from all kinds of karma of communication, exchange and relation with the others. It is

true that Gautama Buddha’s preach on *Idampratyayata: when this is, that is*, i.e., all things in the universe exist in form of inter-dependence and under this-that conditionality. His teaching in more than 2500 years ago tells us wisdom on how we can understand the world and for what we can try to challenge the global issues. Due to rapid development of communication technologies and strengthening economic ties, the contemporary world becomes not only “smaller” by spatial context but also “deeper” by time-line meaning that socioeconomic activities of the present generation will give big influence over the next ones. Increasing spellbinding of “conditionality” in the globe makes us aware of necessity of intellectual trials to overcome the troublesome issues: how we can achieve better communication, exchange and relationship with the others in the era of globalization, for example.

As a member of the faculty established in 1990, I would like to summarize our faculty’s efforts to organize *Our International Studies* through reflection on understanding of this academic field and to propose some ideas for achieving the better tomorrow of the world in this article.

<sup>3</sup> Kenichirou Hirano, *International Cultural Studies (Kokusai Bunk-Ron in Japanese edition)*, 2000

## 2. Transformation of Perceptions on Globalization: Comparative Interpretations from Historic View

No one can deny that notion of international studies includes diverse and comprehensive ideas that have much relation with issues on the tremendous trend -globalization. Today, worldwide scale of communication, exchange and relationship among the people conducts us to the world in which we are obliged to involve and it influences on our livelihoods powerfully. However, we can see closing ties between one and the others in the past. I mean, man experienced “old-type of globalization” under which different ethnics had experiences of crossing over seas and deserts for trade, and expanded their economic share as well as cultural exchanges. For instance, Herodotus, Classical-Greek historian, introduced the story of the so-called Silent Trade in which ancient Carthaginians had engaged with local natives of remote areas beyond the Pillars of Hercules, or the Strait of Gibraltar, for their trade gains. In it, they traded precious products such as textiles with beautiful colors or splendid handcrafts in exchange for equal value of gold with local natives without any word at “communication point” of unknown seaside.<sup>4</sup> His story showed us ancient mode of exchange of Carthaginians’ deal, curious way of their communication with ethnic natives and interesting formation of their relations for sharing interests with all

players on deal in silence. It was sure there was an another tale of globalization.

The characteristic of globalization in the contemporary world distinguished from the past one is the quantitative scale of phenomena caused by rapid increase of communication and complexed constitution of multiplied relationship over the world through swelling material exchange of merchandises, capital, labor power and different cultures. Diversification of social organizations and expansion of economic activities have urged rapid innovation on communication technologies and they have brought worldwide connections of social systems in the globe. As our living space expands enough to cover up all over the world, so the globe became “smaller and smaller” in qualitative context. Because interdependence within people and correlation with natural circumstances becomes very strong, everyone has to connect with the others more densely whether he (she) likes it or not. Thus, the contemporary trend of globalization leads us to unknown phase of the international community in which everyone cannot be freed from more complicated relations in relative conditionality, i.e., *when this is, that is*.

I wish to relate the story of a pet-bottle of oolong tea for thinking of aspects of the contemporary globalization, for example. Imagine when you buy it in a convenience store, you can see the label of it printing

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<sup>4</sup> Herodotus, *The Histories, Book IV Melpomene*

“Origin: Fujian, CHINA, Manufacturer: XX Co. Ltd. (Japanese Company).” This daily moment, however, symbolizes the present trend of globalization. We can get it through complexed constitution of supply-chain system in which young female Chinese laborers have been working very hard with low salary and Southeast Asian crews employed by low standard of wage shipping leaves to Japan. Though we cannot directly realize all realities from which Japanese big companies can establish managing system, we can imagine several stages bringing up the tear through getting oolong tea’s bottle. By means of supply-chain of drink as media of relationship, “our world” is obliged to connect with “their world.” Deepening interdependence in the world is bringing us tremendous opportunities for exchanging values on lifestyle, cultures as well as ways of thinking etc., and they often urged us to realize inevitability of their co-existence or fusional efforts.

The story of a pet-bottle drink may be quite different from the ancient story of silent trade. The contemporary mode of globalization is strongly intervened or adhered by “magnetic force” of nation states. Notion and reality of it is artificial social association born in the Western world in the 17-18 century. After formation of the Westphalia Regime in 1648, Europeans admitted notion of nation state into which it integrated local residents homogenously, possessed own territory and could establish sovereignty being independent from the others. From that on, nation state becomes basic unit of the international community.

Through several experiences in modern history, we can understand that it has sometimes threatened livelihoods of the people of neighboring countries and experienced to be evil power-source of colonialism or imperialism. On the other hand, concept of nation state has been perceived as effective measure for the oppressed people for achieving their independence and liberation. In spite of development of globalization, --no, it may be result of globalization--we know the fact that the present international community is constituted of collective formation of nation state and have to bear burden of it that forces us to have strong restraints of contradictions.

Prevailing exclusive patriotism or chauvinism in the world may be a bad proof of it. Not a few people are misled by maneuvers of the authorities and incline into hostilities against the neighboring nations or civilizations that must be big source of international conflicts. Irrational structure of power disparity and different scale of economy in the world has formed the fragile present international order, and that development process of each nation is not always equilibrium under rapid expansion of global economy. As the result of it, we can see the multilayered “caste systems” in the world. The present international community often forces the “low-castes” people to bear hard exploitation and suppression that must bring them big hardships like poverty, conflicts, dispersion of family etc. Yes, the contemporary globalization symbolized by the story of a

pet-bottle drink does not share happy situation, rather it brings growing inequality and devastating circumstances to the people.

Unhappy situation of the world after the end of the Cold War system has been fostered by infiltration of neo-liberalist ideology that solely emphasizes on “infallibility” of market economy and becomes more powerful in America, Europe and East Asia. This ideology has justified sociopolitical jungle game, while it can turn social contradictions amplified by greed of the authorities to the weak under pretext of “self-responsibility.” The myth of neo-liberalism brings weakening social safety-networks in each society and put spurs to increasing inequality whereas the minor multimillionaires can only enjoy their “prosperity.” Because of it, the alienated people in peripheries escalate their frustrations and rush into radical political reactions, i.e., worldwide rampage of terrorism. Due to swelling antipathy of the alienated peripheries against the United States occupying hegemonic seat of neo-liberalism, the post-Cold War’s international order has become very fragile. On September 11 in 2011, when Al-Qaeda’s terrorism attacked on the neo-conservative administration of G. Bush Jr., the American authority took more aggressive attitude and operated wars under the name of anti-terrorism. Though the Bush administration schemed to revenge shame in New York City, American brutal operations in Afghan and Iraq caused several millions of

casualties of local civilians, mainly children and females. After all, the US authority could neither get support from the international community nor endure burden of increasing twin deficit. It ironically encouraged terrorists’ activities such as Islamic State (IS) and brought big turmoil to the international community. Today, we can view devastating effects of neo-liberalism and growing disillusion to the American hegemony.

The international community has changed drastically. After collapse of the Cold War’s confrontation, global economy has integrated the whole world into a single but multi-leveled capitalist system that consistently causes differential magnitude of socio-economic and political disequilibrium. As Leon Trotsky, Russian revolutionist, predicted more than 80 years ago on prospect of international socialist revolution, some of the backward nations could catch up and even overtook the advanced ones by means of unprecedented “frog jump” in a short term in prevailing global capitalism.<sup>5</sup> Of course, not mentioning to turn of socialist revolution under his doctrine, I just do to one of transferring industrialism. Especially, China and India are rapidly raising their economic status through accepting big inflow of capital and transfer of industrial technologies from abroad. Now, “center” of global economy has been shifting to the Orient again, and this megatrend continues to the next stage enough to have big impact to dynamism of globalization.

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<sup>5</sup> Trotsky L., *The History of Russian Revolution*, Vol. 1, 1932

It is difficult task to predict the future's realities of the world in which dynamism of the oppressed peoples' movements are fighting against the establishments and historical megatrend of *re-Orient* will contain complicated aspects exactly. However, it must be impossible for us to persist in the myth of unlimited growth by exhausting natural resources and indulge in securing selfish "prosperous" life-style with wasteful consumption of energy. In other word, we should realize our limit to growth or unsustainability of present globalization led by neo-liberalism. This might be very serious lesson for the Japanese citizens that experienced big tragedy of nuclear disaster in Fukushima on March 11 in 2011. That tragedy shows us reality of hierarchical power structure of the Japanese society in which *Tokyo*, mainstay of it, has coveted wealth in sacrifice of *Fukushima*, a remote local periphery, by depending power supply on in return for a tinny subsidy. *Fukushima* also shows us hopeless Japan's situation in future that nuclear power will threaten next generations for a long time by which disastrous effects will deprive them of their native places indefinitely as well as nuclear wastes will pile up irreparably. This irrational center-periphery system is nothing but similar figure of the contemporary globalization that strengthens international tensions in widening economic and sociopolitical disparity.

On the other hand, we can observe drastic advance on information technologies that can give unprecedented opportunities for sending frank opinions to the ordinary citizens who have been under strong influence of governments, mass media and big businesses. Confronting with the authorities' information control, their capability of sending messages increases with support of rapid development of SNS, and their grass-rooted information sometimes causes drastic impact to the international community. Emerging new type of communication and accumulation of social capital on information can foster possibility of alternatives of globalization. Local citizens' movements, for example, can organize and strengthen their solidarity through SNS network beyond difficulty of cost and distance. Their movements not only for the sake of overcoming their difficulties but also of understanding the others' ones, can have opportunity for reconsidering their values and status quo and they can foster radical approach to reform their lifestyle. Recognizing diversity of values or cultures in the world, they can orient toward global citizens' formation of solidarity by which any difference can be overcome, as M. Hardt and A. Negri pointed out this sociopolitical dynamism as "multitude."<sup>6</sup> Yes, this is another aspect of the contemporary globalization.

Thus, comparing the era of the story of a pet-bottle drink with that of silent trade, our world becomes more complicated and

<sup>6</sup> Hardt M., & Negri A., *MULTITUDE*, 2004



complexed power structure is strongly built in it. Disproportionate development in each region is widening disparity in accordance with piling up contradictions. In circumstance of limitation of global resources, human as specie seems to be dissolving into divided and differential social groups into rich and poor, center and periphery, and many people are threatened to survival. However, opposing to excessive greed, there are emerging global citizens' networks in cooperation with each other and they are making efforts positively to join in changing this trend, in other word, movements for achieving alternative of globalization. It is useful for us to pay more our respect to these movements and concerns on the theme how to achieve better tomorrow's world through establishing global citizenship.

### 3. Review of Academic Development of International Studies

In response with changing situation of the world, academic concept and context on international studies have changed to cope with, too. We can see changing contents of it and perceive transforming academic purposes through historical review.

#### A) International Studies Majoring in International Relations

(~ in the Latter Half of the 20<sup>th</sup> Century)

Historically, as far as the international community formed as collective unit of nation state, it was quite natural

mainstream of the first stage of international studies had focused on analysis of relationship among them. Specific study on relations of "inter-nation states" originally started in the 17<sup>th</sup> century after the Westphalian sovereignty system established in Europe. Prevalence of nation state concept and recognition of national sovereignty urged each authority to pursue national interests though winning power balance games and to seek powerful strategists for securing them as possible as it could. Thus, intellect of international studies primarily served to fulfill this political target. For example, Carl von Clausewitz, Prussian general and military theorist in the era of the post-Napoleonic Wars in the 19<sup>th</sup> century, emphasized on consistency of war and diplomacy of nation state for maximizing national interests.<sup>7</sup> Alfred Thayer Mahan, American naval officer and historian in the beginning of the 20<sup>th</sup> century, also advocated strategic importance of sea power of the United States as newly rising global power.<sup>8</sup> In Japan, Kanji Ishiwara, general of the Imperial Japanese Army in the early Showa-era, also insisted on necessity of the Final War against the United States in order to secure Japan's geopolitical interests.<sup>9</sup> These theorists had common concern on how nations they belonged to could secure bigger national interests through efforts for making advantageous international balance of power. Though they were perceived as theorists on "international" politics, they

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<sup>7</sup> Carl von Clausewitz, *Von Kriege*, 1832

<sup>8</sup> Mahan A., *The Influence of Sea Power upon History*, 1890

<sup>9</sup> Ishiwara Kanji, *World Final War (Sekai Saishu Sensou-Ron* in Japanese edition), 1940



simply persisted in national interests from view of one-country's doctrine as well as they schemed to win power game serving to their authorities.

Characteristics of academic field on international relations serving to maximize national interests did not change even in the era of the Cold War. Although the Cold War's confrontation was regarded as ideological conflict superficially, it was really nothing but power politics between the political blocks led by two superpowers, i.e., the United States and Soviet Union. Subsistence of international studies then confined to traditional perception that put priority on balance of power theory and strategical analysis of diplomatic relations among the powerful nations. In other words, the first stage of international studies had strong adherence to static thinking on international relations. In this context, as main players of the international community were nation states and it was constituted in accordance with power order of them, intellects on international studies had only contributed to interests of power elites not to those of ordinary citizens. For example, the massive retaliation strategy advocated by John Foster Dulles, the US Secretary of States of the Eisenhower's administration in the 1950's, or balance of power doctrine of Henry Kissinger, the US Presidential Aide of the Nixon's administration in the 1970's, were the typical intellectual fruits of this way of thinking. These showed us the fact that the

core concept of international studies then was international relations based on traditional power balance theories and it just contributed to power elites' concerns.

However, in changing international circumstances caused by several important events such as American's defeat in the Vietnam War, rising tide of natural resource-nationalism in the Third World, collapse of the Berlin's Wall and the end of the Cold War system, we could see some critics on traditional interpretation of international studies as power tool for the establishments. Hiroshi Momose, a Japanese professor of political science of Tokyo University, for example, criticized traditional academic approach of international studies by saying that it needed to reorganize purposes and concepts not for the sake of power elites' interests but for ordinary citizens' concerns.<sup>10</sup> In the end of the 20<sup>th</sup> century, we came to the turning point for paradigm shift.

#### B) International Studies Concerning on Study of Inter-nations

(In the End of the 20<sup>th</sup> Century~)

The international community came to have difficult global issues that we could not solve easily in context of the old-fashioned ideas of balance of power approach or patchwork analysis of nation states' relations in the end of the 20<sup>th</sup> century. Citizens' concerns on global issues became more powerful and they had schemed to join in reformation or cooperate with each other beyond borders of nation states. Troublesome issues such as

<sup>10</sup> Hiroshi Momose, *Studies on International Relations* (*Kokusai Kankei-gaku* in Japanese edition), 1993

worsening global warming, sociopolitical frictions caused by development of regional economic integration, rising citizens' movements of anti-deployment of middle-range nuclear missiles, feminists, ecologists etc., brought big impact to ordinary citizens all over the world. These difficulties could not overcome solely by depending on their administrative organs. Thus, players of international activities had rapidly widened to civilian organs like international organizations, NGO, enterprises, universities etc. Development of connection, exchange among the grass-rooted civilian activities gave more additional and multiplied meaning to international relations. This transformation on realities could add another and valuable interpretations to the meaning or definition on trend of globalization. One could liberate the traditional perception of study of international relations from that of power elites' monopoly to more open-doored and "public" one. It was interesting that the above-mentioned trend had already emerged in the 1960-70's, i.e., age of "worldwide revolt." In the field of economics, for example, one could see Neo-Marxist School including G. Frank, A. Emmanuel, S. Amin who criticized international capitalism as system of exploitation through unequal exchange formation through application of Marx's surplus value theory. Also, we could see the world-system's perspective of I. Wallerstein in historical science.

Originally, the word of "international studies" implied various and diverse concepts of interpretation on globalization, that was to say, it was a complex of inter-disciplined

studies that schemed to understand realities of current globalization and find out ways for achieving better tomorrow beyond limited abilities of nation states or elites' ideas as well as limitation of separated disciplines. Instead of thinking of power game among them, we could reorganize international studies as one of peoples' wisdom for having new measures of exchange, connection and relationship. I meant, it needed new concept defined as wider and deeper cooperative activities of each nation beyond national interests. Thus, this new approach to international studies was formed as mutual cooperative study for "inter-nations' studies" as well as counter-intellect against power elites in the end of the last century.

Really, in circumstance of developing drastic change of the world after collapse of the Cold War order, proceeding socio-economic integration in Europe or development of transnational citizens' movements, civil society in each nation state had crossed borders and became more transnational one. Though this trend was interpreted as positive phenomena, it also included troublesome issues. All citizens' movements had not transnational or international mind that enabled them to foster more coordinated and peaceful international community. Rather, some of them persisted in exclusive nationalism or racism and they sometimes became obstacles for developing liberal democracy. In Japan, for example, not a few narrow-minded nationalists stirred up the fire of anti-foreign sentiments with their hate speech of anti-Chinese or anti-Koreans. In some cases, their movements roused

irrational public opinion with intensifying frustrated antipathy. The multiplied situations of civil society had, at the same time, ambivalent and confused aspects though clashes of complicated interests, conflicts on possession or disputes on share of property were partially coordinated in it. Civil society was, thus, a kind of system of complexity. So, some emphasized on the difference of attributes, values of each nation such as the S. Huntington's insistence of "clash of civilizations,"<sup>11</sup> while grass-rooted global movements for achieving co-existence and cooperative works developed all over the world. In this context, we could recognize the limit of international studies bounded by "inter-nations approach" in order to strengthen cooperation of the separated nations. Thus, in the beginning days of the 21<sup>st</sup> century, we came to have to establish new academic approach on international studies in order to overcome complicated conflicts of civil society in each nation and achieve the largest public interests of global citizens' community beyond the notion of "nation."

### C) *Our International Studies as Study for Intra-Peoples' Global Citizenship*

(As an alternative to the future~)

The contemporary globalization reflects various activities of cultural organs. Although some of them are dependent on their national authorities, there are independent ones being freed from restriction of their ethnicity or nationality. From individuals to international organizations, diverse stages of transnational citizens' activities come

to set seats as main players in the international community. In this situation, one can observe rising consciousness of global citizens independent from their nationality. Development of fair-trade or slow-food movements, for example, is the typical case of formation of new consciousness, while expansion of ecotourism or social business model proposes possibility of new measure of international cooperation from local places beyond nation state's sovereignty. Today, emerging identity as *cosmopolitan* prepares new stage of international studies, i.e., possibility of creating globalization alternatives.

Not only global viewpoint is not enough to catch up with new trend but also local one is required. That is to say, combined global with local, i.e., "*glocal* viewpoint" becomes the key concept for thinking globally as well as acting locally. *Our International Studies* as new intellect for *glocal* thinking of intra-global citizens expects to establish consciousness of global citizenship for fulfilling cooperation and co-existence among all people in the world through intellectual efforts. For example, we refers not only to analyze international politics, economies as global system but also to study tourism as "media" of cultural exchange. It also mentions to business activities through which world's regions are connected. Moreover, we need to study intercultural communication, understanding on different cultures, foreign languages,

<sup>11</sup> Huntington S., "The Clash of Civilizations," *Foreign Affairs*, Vol. 72, 1993

education on development etc., as inter-disciplined context. All things existing in the world have something relation with our present livelihoods and we wish to make efforts to be better *cosmopolitan* citizens through seeking for new globalizations alternatives.

*Our International Studies* not as intellect serving to any authority's interests but as one for fostering global citizenship has to pay much attention to the contemporary megatrend shifting from the era of the Westerns' hegemony to that of *re-Orient*. In order to create new principles of our livelihoods, we need to liberate our way of thinking from bondages of the Western-centered perspective and neo-liberalism ideology. The most academic important theme is how we can constitute transnational civil society beyond nationalism based on multiculturalism and commit to citizens' movements in the world through the above-mentioned "*glocal* approach." In Japan, several faculties on international cultural studies propose new curriculum or academic context for this goal.<sup>12</sup> In cooperation with them and having positive engagement with citizens' movements for achieving social justice in the world, we wish to make efforts to form the new-styled international studies encouraging peoples' joining in the *glocal* ideals for creating better international community as well as proposing new ideas for fostering identity as global citizens. Through them, we hope to create powerful

moment for establishing globalization alternatives.

#### **4. *Our International Studies*: Present Issues and Standpoint**

As emerging intellect, *Our International Studies* goes on the road to form context as academic subject for contributing to movements for intra-peoples' global citizenship. It is no doubt that the established subjects are parts for this inter-disciplined intellect. However, they should not enumerate or separate ones in it. *Our International Studies* schemes to integrate them in and form academic sublation in the melting pot of global civil society. Of course, it needs to have intellect of concerns on all matters and affairs in the world. However, it should at least tackle some critical issues from which we cannot escape.

Big global issues caused by limit to growth like worsening environmental problems or obvious finite endowment of natural resources should be included in them. However, *Our International Studies* needs to consider them with more "sincere" attitude under relationship with our livelihoods and status quo of the world. For example, when one refers to the issue of global warming due to increasing CO<sub>2</sub> contamination in atmosphere that brought disastrous effects to climate change and rise of sea level, he (she) should never forget the fact that wasteful lifestyle in the developed

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<sup>12</sup> We can see some textbooks orienting to academic thinking of global citizenship as new trend of international studies such as editions of professors of faculty of international cultural studies in several universities including us.

countries has big responsibility on the critical situation of sinking in the Tuvaluan or Kiribati islands. Also, we, Japanese, can remember the regrettable realities after the nuclear disaster in Fukushima happened on March 11 in 2011. Nuclear power plant contains serious problems. Exposure of radioactivity causes serious health damage among many native minorities around uranium mines in Canada or Australia. Launched cannonballs of depleted uranium deprives many children of their lives in Afghanistan or Iraq. Meltdown of nuclear reactor causes disastrous damage to the local residents located in and they have to give up their native places forever. Moreover, increasing nuclear wastes will emit tremendously dangerous radioactivity for hundreds of thousands of years etc. These show us irrationalities and contradictory sociopolitical relations existing in the globe as well as realities of strengthening structural violence. We should realize that we are not able to understand international problems without paying our concerns on these difficulties. Thus, what we consider the world or what we consider relationship with it is nothing but what we reconsider our present status quo and we should seek for fairer and more impartial standpoint to keep accompany with the others in the global stage.

Let us define our space of livelihoods having something with realities in the contemporary globalization as “local pivot.” It is nothing but that of viewpoint and basis of

value for deciding on standpoint for connect, relate and exchange with the others. I also expect to stick to it and tackle with difficulties in order to reform livelihoods of global citizens. Identifying ourselves as global citizens, we wish to continue our efforts to share ideas on globalization alternatives through seeking for more cooperative tasks and movements for coexistence of the international community. Based on our local pivot, we should have concerns on affairs of “outer fence” or peripheries in globalization and reflect ourselves with objective attitude. In this way of thinking, intellect can foster better sensitivity to realize existing global contradictions from local pivot, while having global viewpoint can give us opportunities to consider irrationalities in local stage from global view. Thus, ideal of *glocalization*, i.e., combination of global viewpoint of thinking and local-pivot movements is the basic principle for developing academic sense of *Our International Studies*.

As B. Anderson mentioned that nation state is the imagined political community, any nation state is artificial product of human being.<sup>13</sup> In other word, it is possible for us that we will go beyond “wall of nation” by imagination as global citizens and conform ourselves to new ideal of the hopeful international community. To our regret, however, we are now watching at increasing antagonism among nations in East Asia, for instance. Rising exclusive patriotism among them causes political

<sup>13</sup> Anderson B., *Imagined Community, Reflections on the Origin and Spread Nationalism*, 1983

conflicts such as territorial dispute on trivial small islands and we are even worrying about military clash. This situation is the direct result of intellectual negligence that allows each national authority to shift the peoples' frustrations for unstable sociopolitical security onto the other nations as "enemies." Everyone has to learn from history in which any sneaky authority tends to deceive indifferent people by turning its failures to stirring the fire of anti-foreign sentiments for securing selfish interests under the principle, "Divide and rule." Dangerous situation including escalation of structural violence will finally lead them to the brink of collapse of civil society. *Our International Studies*, therefore, has to face up to any structural violence in the world with cool brain, warm heart and righteous indignation.

Clearly, *Our International Studies* includes peace study and its standpoint has engaged in intellectual movements seeking for better globalization in which all people can secure their human rights and be freed from threat of any violence. Peaceful circumstances can secure only through global citizens' solidarity advancing in hand in hand not building wall for separation.

##### **5. *Our International Studies*: Critics on the Authority's Insistence and Prospect**

Japanese people recently hear a variety of opinions on the theme how Japan can catch up with the contemporary globalization or how it can bring up talented young generation having "international mind." Most of them, however, focus on national interests, I

mean, they entangle with narrow-minded nationalism. They are just screaming for winning jungle game of mega-competition on global business and hastily urging young Japanese to stand on front for satisfying national pride under noisy voice: "Japan has to bring up of global talented youth." Due to this biased view, Japan's "international education" tends to neglect respect to diverse cultures and values of the world, and ideal of international cooperation or co-existence degrades to be selfish one by strong presser for assimilation. We cannot find any sincere insistence from them that have little concern on fulfilling radical transformation beyond differences between one and another to foster global citizenship and establish *our community* as global commons.

A typical case of the above-mentioned, I can illustrate with an example of the "official" suggestion on education for bringing up global talented persons proposed by the Japan's Education Congress for Regeneration and Action that is organized by strong political initiative of the right-wing faction of the ruling LDP. In the fourth report of it submitted and distributed to all Japanese universities in October of 2013, it appealed as bellow,

"...Today, rapid globalization leads us to the situation of mega-competition by means of great deal of exchange of manpower, merchandises, information etc. If our country will be able to continue further development in future by getting more reliance and respect from the international community, young Japanese will be requested to have positive challenge spirit



and creativity in order to increase national presence in global stage. In circumstance of decreasing population of productive generation due to falling birth rate and aging, Japanese society needs to reform quality of human resources drastically for sustaining economic growth from now on. ...”<sup>14</sup>

Recent Japanese political situation tends to have more reactionary and inward-looking figures. In Educational policies, for example, we can see authoritarian tendency for which the government decides moral education to be obligatory subject and political pressure becomes stronger to force conservative and nationalistic textbook of history to junior high school students. These actions consist of part of Japan’s transformation to be more conservative and authoritarian society in which the authority wishes to escalate aggressive defense policies including substantial renouncement of ban of arm export or amendment in interpretation of the Constitution of Japan that allows the Japanese forces to cooperate with the American operations under the name of recognition of collective security system. One can imagine reactionary schemes that might lead Japan and Japanese people to step back to the past of militarism through the Abe cabinet’s slogan of “breaking away from the post-war regime and reviving beautiful Japan.” The logic of bringing up “global talents” also constitutes of part of its reactionary policies. In fact, this report has strong bias synchronizing with authoritarian chauvinism or exclusive nationalism of the

Japanese conservatives on perception of global trend. It pays sincere respect neither to diversity of the world cultures nor expects to have exact understanding on them. It just regards “globalization” as jungle field of international business competition and did the world as market for earning profit. Thus, it reveals only narrow-minded elites’ arrogance, old-fashioned strong tenancy on self-centered thinking as economic animal and timid mind worrying about becoming loser in future.

Anyway, one has to reconsider his standpoint in academic world on interpretation of “global talents.” As one academician, I think, is it my obligation or contribution to the international community that I should bring up students to be “economic soldiers of neo-liberalism” and chauvinists for their tiny selfish success? (Of course, I will reject this ridiculous goal.) *Our International Studies* wishes to bring up younger generation to have consideration to the others suffering in difficulties with cool brains and warm heart, and encourage their intellectual ways of thinking to foster more comprehensive understanding on the world in order to develop publicity of global citizenship as basis for creating true “global talents.”

*Our International Studies* simply insists that it is not difficult task for us to cope with the contemporary trend of internationalization in the Japanese society. Before studying foreign languages, or at the same time of it, we need to have modest attitude for

<sup>14</sup> The Japan’s Education Congress for Regeneration and Action, *The Fourth Report*, October 31, 2013



understanding the others (foreigners or foreign cultures) as basis of communication. Having consciousness as members of global community, we should put our standpoint onto local pivot living in, and make efforts to live together and exchange with them. By means of developing relationships and fostering consciousness as intimate fellows in common space, we can make better international community in which distinction between one and another would diminish as public global citizens. At the same time, we should free ourselves from any mythical “commonsense,” say, the myth that it is good life for him to be rich elite by climbing up social hierarchy for getting high status. Not inclining into nationalistic or “money-the first” attitude, we want to have more free ways of thinking and seek for better tomorrow with sincere international-mind. From this view, everyone will not disagree with my opinion that studying foreign languages is to support our intellectual movements for conciliation, co-existence and solidarity of the world. They must not be fighting tool for global competition but communicative one for achieving peaceful tomorrow, are not they?

Remember the historical anecdote that Diogenes, a Greek philosopher of Hellenistic age, was living in ceramic jar with poor clothes as his simple lifestyle and courageously persisted in his philosophical identity as cosmopolites even when he met Alexander

the Great.<sup>15</sup> I can also remember the moving words of a young female local idol that she would not go to Tokyo in order to be famous national idol but stay in her native town and if anyone wanted to meet her, he should come here in the popular TV drama of “Ama-Chan” of the NHK broadcast several years ago.<sup>16</sup> I think that we should stand on our local pivots and cherish anything original and sole in order to bring up “global talented” youth. Having intellectual conceptions, we should challenge the hackneyed value as the Japan’s Education Congress for Regeneration and Action insists on. In other words, *Our International Studies* wishes to bring up individual not like Alexander the Great conquering the world by force but like Diogenes as intellectual cosmopolites acting out from his jar, or one not like Tokyo’s idol moving around the world’s stages but local pivot’s idol having *glocal* mind. At present, there are so many movements of professors and students in our faculty as intellectual community lasting for quarter of century.<sup>17</sup> Each movement that has developed in cooperation with professors, Japanese students, foreign students, local citizens, administrative organs, NGO or NPO consists of *Our International Studies* as intellectual movement for creating new global citizenship.

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<sup>15</sup> After this meeting, it was related that Alexander the Great said with deep emotion if he had not been Alexander, he would have wished to be Diogenes.

<sup>16</sup> In this TV drama, Kankurou Kudo, main writer of it, put spot to the active life of Tohoku region’s residents as critic on Tokyo-centered social values as a native man of Tohoku.

## 6. *Our International Studies*: What it expects for tomorrow is ...

After the peak of 127.8 million in 2004, Japanese population is decreasing gradually. We have come to reconsider attachment to the myth of unlimited economic growth through maximizing share of bigger pie and change our way of thinking to cope with downsizing society. It is clear that it will be impossible to depend solely on the old value of life based on unsustainable preconditions. As far as we indulge ourselves in seeking for temporary “affluent” lifestyle by exhausting limited resources, we may make irreparable mistake with great regret, such as nuclear disaster in Fukushima happened in 2011. The tragedy of Fukushima surely suggests us precarious socioeconomic situation of Japan sustained by risky nuclear power plants as well as shows us hopeless future in which we would rush into illusion of unlimited growth. Thus, we had better make decision to say SAYONARA to that ridicule.

Having radical doubt to the established values and sound critical mind liberated from narrow-minded nationalism, we wish to challenge intellectually as well as actively for finding out wisdom for the better globalization alternatives. Movements for it are essence of *Our International Studies*. Unless any person can pay sincere

considerations to the others’ views or standpoints and respect them from relative view, he (she) will not be person having true international-mind because he (she) may fail in having comprehensive understanding or consciousness as global citizen. For this, we need to be more cautious about strengthening global orientation of inward-looking inclination and not to be integrated ourselves into enthusiasm of exclusivism. Confronting with dangerous chauvinism, neo-liberalism, economic supremacism, *Our International Studies* puts its academic priority to foster spirit of public cosmopolites and fixes basic principles of co-existence in the international community as well as pays respect to the next generations so that they will be able to secure their human rights and public interests as promising global citizens.

Perceiving *Our International Studies* as dynamic intellectual movements, one can imagine desirable image of global exchange, communication and relationship with the others. The contemporary world consists of multiple levels of dynamism of cultural subjects, I mean, there are varieties of cultural activities not only from horizontal or special context but also from vertical or time-axis one, and synthetic embodiments of their dynamism are nothing but realities of the contemporary globalization. We will fix our eyes on them, stand on our local

<sup>17</sup> Since establishment of our faculty in 1990 as the third one of international studies in Japan, “community members” of Faculty of International Studies of Bunkyo University have been engaged in several activities. There are forest restoration of the campus as ecology movement, planning and participation in local tourist projects, writing and reorganization of transnational modern history in East Asia, support to school construction in developing countries, volunteer’s activities in Japan and abroad, critical study on center-periphery world’s orders, sociopolitical critical movie showings, for example.

pivots and face up to many irrational issues derived from the established global system. From global stage to local affairs, we need to recognize importance of diversity and mutual dialogue for encouraging cultural exchanges. Going on this road, we will be able to foster our will and identity as global citizens for overcoming hardships. Thus, significance of *Our International Studies* is to orient toward intellectual contribution for establishing better global civil society. Combination of actual movements and intellectual efforts enables us to reorganize independent academic fields into more synthetic or more comprehensive subject not as “mixed material” but as “chemical compound.” Thus, *Our International Studies* should be an intellect tool for global citizens for securing global publicity under fairer, nonviolent and more peaceful circumstances. Everyone wishing to join in this idea should not be hesitant to gather his (her) intellectual movement to create better livelihoods of the people and would share responsibility on the future’s generations. So-called anti-intellectualism emerges in hand with lack of imagination and misunderstanding on the others, and increasing hate sentiment will plunge us into endless circuit of violence. Being liberated from vicious chains of the contemporary globalization, *Our International Studies* will be useful “free hand” for making new stories just as Ardipithecus Ramidus had when he stood on the earth.

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