The Historiographical Turn and Attitudes to History in Japanese International Relations

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Abstract
In recent years, a "historiographical turn" in International Relations has led to a great deal of excavation and critique of long-standing traditions and stories, as well as a re-evaluation of the role of history in disciplinary history identity formation. One of the main strands has focused on the occurrence of a supposed 'First Great Debate' between the realist and Idealist/Utopian 'schools', and its reproduction through textbooks and endurance in the face of historiographical exposure as largely untrue. Despite broad assumptions that this myth persists due to heuristic/pedagogical utility, and criticism that it buttresses a disciplinary orientation towards Realism and a generally Eurocentric bias in International Relations, to date, research beyond textbooks into introductory courses and within specific contexts has not been undertaken. This research attempts to address this in the Japanese context through a survey of International Relations curricula, textbooks, and instructor attitudes in the Japanese context.

Keywords: International Relations; historiography; eurocentrism

1.0 Introduction

This paper first outlines some of the main features of a recent historiographical trend in International Relations research, and especially those features of that trend that have pointed to a need to reflect on the use of textbooks, and traditional sequences of 'great debates'. This paper then points to the role of this historiographical revisionism in sustaining what many scholars see as a pernicious dominance of not only the Realist paradigm, but also Western/Eurocentric patterns of academic and policymaking dominance. However, save a few basic surveys of textbook reproduction of singular aspects of these pedagogic instruments (e.g. Dormer, 2016; de Carvalho et al., 2011), and despite growing recognition for the need for micro-sociological accounts of identity formation (especially Waever, 1998, 2007, 2011), the actual sites of disciplinary identity formation have not been subjected to examination, with published academic articles and textbooks remaining the main object of historiographical revisionism. Add to this the strong thread in contemporary International Relations self-reflection that expresses concern about the need to expand and include more voices (Hobson, 2012; Stanziani, 2018), and questions about how International Relations is taught, and how the traditions of representation of historical International Relations both in and beyond textbooks are perceived by those who use them in their teaching, begin to take on significance. Taking seriously the need for a more inclusive discipline means introducing more voices into conversations about the past and future of that discipline, and if those authors who have been at the heart of the snowballing historiographical literature are to be believed, the dialogue focused on where the discipline has taken its shape from, and where it is heading, should be highly prioritized in any such project. Not least among the reasons underpinning this priority is the fact that since the Western/Eurocentrism that is *sustained* by patterns of disciplinary reproduction of dominant strands also conditions the processes of gatekeeping into the very conversations of self-reflection upon it. This raises the prospect of divergent, various, and perhaps even ambivalent attitudes towards the "historiographical turn" in International Relations (Bell, 2001). As will be seen in the later discussion of the findings of this study, context-specific attitudes, concerns and views on the teaching of International Relations in Japan (and presumably, in any other contexts where similar research is undertaken) are complex and even contradictory. The acknowledgement within academic International Relations of the existence of certain power-centres has been and continues to be an important step in disciplinary development and in setting out a mandate for inclusiveness and critical self-consciousness – yet, as is tentatively shown in this research, if this does not lead to manifest principles of locally-generated values, procedures and principles for disciplinary inculcation, the historiographical-critical literature itself runs the risk of itself being subject to the charge of not being genuinely *inter*national.

2.0 Background

Duncan Bell's (2001, p.115) contemplation as to the potential dawn of a historiographical turn in International Relations has been answered in a clear affirmative; the initial wave of revisionism (especially in the work of Brian Schmidt, (1994, 1998, 2012) Lucian Ashworth (1999, 2002), Ole Waever (1998, 2007) and Cameron Thies, 2002)) has been sustained, as more and more scholars seek to tie their visions of the shortcomings and desirable trajectories of International Relations to historical accounts/critiques. Of course, this emergent research thread is bound up

with wider questions about disciplinary demarcation and anxieties of the sort seen played out in major IR Journals and conferences before but perhaps especially in the last 15 years or so (e.g. Buzan and Little, 2001; Baron, 2014), where the main loci of anxiety have been determining the subject matter and boundaries of operation. In the wake of the diminishment of the state as unit of analysis, and in the search for a more expansive account of what IR ought to properly direct its attentions to, there has been as much debate about looking backwards as looking forwards. Depending on where one thinks the discipline should go, excavating alternative accounts of IR history and/or showing the inadequacies of existing narratives are important strategies (e.g. Neumann, 2014). Recent summaries of the historiography to date (e.g. Bell, 2019) have shown how wide-ranging these efforts have been, with the general effect of a more nuanced, complex discipline. One constant among this varied research is the decrying of the rhetorical and often careless historical reconstructions that have traditionally dominated IR (Gunnell 2019, p.203). Chief among these is the 'Great Debates' structure of sequencing International Relations' history, with the first of these debates receiving the bulk of the critical attention. Briefly considering some of the claims made about the pernicious effects of the traditional historical narratives in general, and considering the First Great Debate in particular, will serve to manageably introduce the main themes of the historiographical literature more generally. Finally, it will be suggested that the despite the great strides in development emergent in and from this literature, IR has been operating with a fairly limited account of 'disciplinary identity'.

The tendency to depict development in terms of 'Great Debates' is more marked in IR than other social sciences (Smith 1987, Waever 1998). This 'debatist' tendency is inextricably linked to the paradigmatic thinking and explicit scientism (Jackson 2011, p.3) involving Kuhnian 'paradigms' and Lakatosian 'research programs' (Geller and Vasquez 1998). One upshot is the tendency to treat Realism, relative to other 'paradigms' as pertaining to some set of (mutually) exclusive and incommensurable content (Jackson and Nexon 2009), especially in the demarcation of the international states-system anarchy (Waltz 1979)- a move that Brian Schmidt has convincingly shown as elevating Realism as the 'traditional' paradigm of IR and preventing pluralism generally. The main negative effects of this are the proliferation of unnecessary boundary demarcation discourse about who is and who is not a Realist, the caricaturing of diverse thinkers into 'schools' (Jackson and Nexon 2009; Deudney 2006; Boucoyannis 2007). All of this is despite the overtly self-proclaimed non-scientism of Realist figureheads Morgenthau (e.g. 1946, p.10) and Waltz (e.g. 1959, p229-30. This has imparted a huge metatheoretical-methodological burden, characterized as "pushing a huge rock of theory up a steep hill… to roll it down to smash a few pebbles at the bottom" (Hochshild 2005, p.11). At the level of individual IR professors/researchers, financial, psychological and career investment in a given position and a given professional identity means much energy is spent on maintenance (Katzenstein and Sil 2011; Kratochwil 2003). The second 'Great Debate' especially has been seen as the height of the influence of positivistic/empirical theory (e.g. Duetsch 1964; Kaplan 1957) and the coalescence of pointedly 'scientific' disciplinary identity. Broadly, the third Great Debate can be seen as a collective pressurization on state-centrism from across the critical and pluralist thinkers leading to the Neorealist re-formulation (Lapid 1989. p.236-8). Now, although these other debates have been subjected to less voluminous but still important criticism, for reasons of space, it is

useful toe examine some criticisms of the effects of debatist tendencies through the example of the First Great Debate.

The main charge against the First Great Debate is that it is factually incorrect. This has, it is fair to say, been established beyond question (see Dormer 2016 p.8-7 for a summary of the historiographical critiques; Long and Wilson 1995 for a powerful and succinct deconstruction). The various pernicious effects of its perpetuation can be roughly grouped into those that highlight the exclusionism that it causes, and those that foreground the Eurocentrism it is seen as supporting. In the former case, there is extensive work showing that the dominant depiction of the myth in textbooks, especially in its caricature of E. H. Carr (Wilson, 2001), obfuscates a depth in variety of interwar scholarship in both macro-histories (e.g. Malloy 2006) and in the near-disappearance of key interwar thinkers such as Halford J. Mackinder (Mackinder 1904, 1919; Ashworth 2010), who despite endurance throughout Cold War security studies is now practically erased from IR introductory texts. This is just one example among many (see Long and Wilson 1995 for many other examples of influential yet largely suppressed interwar thinkers). This artificial sense of closure over interwar debates has deprived contemporary IR from a potentially rich source of resources; a source, somewhat ironically, that includes major threads on problems IR is making strenuous efforts to demonstrate fall within its purview (nationalism, interdependence, peaceful change). Even today, periodic efforts at resurgence of pluralism suffer from the constraints of the now fossilized institutionally positivistic assumptions, shackled to the unwieldly and unrealistic expectations of a holistic 'theory' (Strange 1985, 1988). The second group of pernicious effects, formally speaking a subset of the first, is that the story of the First Great Debate acts as a 'cover up' of the Imperialistic, Eurocentric and racist origins of IR (Carvalho et al. 2010, 2011). The segment of historiography that has revealed the key moments in disciplinary development (Knutsen 2008; Long 2005; Vitalis 2000) counters the traditional narrative (IR emerging physically in Aberystwyth, spiritually in Versailles) through showing explicit links to white supremacy (Vitalis 2005, 2008). John Hobson's recent book maps the "promiscuous architecture" of Eurocentrism in IR from enlightenment roots to contemporary institutional dispositions (2012, p.133-145). Those dispositions have been primarily shaped by "misconceptions and simplifications... congenial to the emotions of the Anglo-American community" (Booth 2004, p.332). It is worth noting that the 'Anglo' here should now probably only be framed linguistically, and *Euro*centric is in a sense redundant since the dominance of American power-centers leads narrow receptivity and barriers to much continental thinking (Jorgensen 2000), or indeed any thinking whatsoever not meeting the terms of a discipline "centered around ten US universities and five US journals" (Wallace 1996, p.312). This has been the jumping off point for independent and semi-independent histories of IR in both continental Europe (Amstrup 1989; Attina 1989; Japan (Yamamoto 2011; Inoguchi and Bacon 2009; Inogucho 2010), and elsewhere. At the heart of marginalization and exclusion is a tradition of Americocentricism in textbook-pedagogy practices which act to construct a "zone of darkness" (Nossal 2001, p.167-186) and perpetuate the myriad north/south, east/west, core/periphery, ethno and Anglo-centric asymmetries in IR (Acharya 2017, 2014; Acharya and Buzan, 2010; Amin 2009, 2010). This is so much more than a problem of justice, but rather, acts to hinder and limit the discipline, feeding into the gap between IR theory and policymaking efficacy (Holsti 2001; Harding 1998; Lapid and Kratochwil 1996). The

above discussion has been necessarily brief, but it is hoped serves to provide the reader with some sense of the range of issues associated with historiography in IR.

Turning to the selection of Japanese IR teaching contexts as the focus of this study, then this darkness is only due to a certain kind of one-way opacity. At the very time in which the 'First Great Debate' is traditionally framed as taking place in, Japan's challenge to Eurocentrism was well underway, and recent historiographical work has questioned the 'traditional' narrative that Japan's failed project to include racial equality in the League of Nation's covenant as obfuscating a multiplicity of other, universalist views (Toyoda 2018). Other work seeking to recover/reemphasize rich veins of Japanese liberal thought from the interwar period (Mimaki 2018) resonates quite strikingly with the IR 'core' interwar historiographies. However, whether this is a symptom of or resistance to Eurocentrism in IR is a complex question. At the turn of the century, when momentum for more internationalization of IR had broken through to become a mainstream research area, some suggested IR was on the precipice of something akin to an inclusiveness revolution (e.g. Inoguchi 2009). But there is a difference between diversity in personnel and diversity in agenda. Work that has sought to bridge the gap between conformity and contribution has sought to balance through contextualisation of the unique within familiar frameworks, showing how Japanese theories of IR existed before and during the inauguration of western-driven IR in local academia (e.g. Kamino 2008), or mapping historical debates in Japanese IR such as that between the eminent early 20th Century thinkers Yoshizaku Sakamoto and Masataka Kosaka in terms of the First Great Debate's utopian-relist binary (Sato 2008). In perhaps the most comprehensive attempt to compare Japanese and American IR metatheoretical development Inoguchi and Bacon (2001) import Ole Waever's topic-analysis of dominant US IR journal publications (Waever 1998) to show a marked difference in Japanese research theoretical orientation, especially in a tendency toward non-postmodern constructivism, and show how Japanese IR is better understood as consisting of four complexly interwoven and concurrent research 'traditions' rather than sequentially dominant paradigms. Their suggestion that the size and autonomy of American IR accounts for the proclivity in theory-driven research accords with much of the critical scholarship on IR, and their finding (2001, p.18) that younger scholars are moving towards theory in Japan might be taken as indicative that Japanese IR is becoming more, not less conformist. Indeed, it might be, as Chen argues, that simply promoting more unique, localized national IR identities/narratives feeds into rather than disrupts hegemonic IR practices (Chen 2012).

Finally, a few remarks about the choice to directly survey IR teachers in Japan must be made. To date, and despite the rich variety of research in IR on the broad topic of 'disciplinary identity', few studies have looked beyond journal publications as primary sources. Certainly, IR textbooks have been the subject of criticism, but textbooks are an instrument of teaching, and despite calls for more micro-sociological approaches, no research to date has tried to solicit the views of those responsible for the teaching of successive waves of IR undergraduates. For example, the frequently cited reason of pedagogical efficiency underpinning the endurance of the debatist narrative in IR is, strictly speaking, unsubstantiated. Given the discussion the preceding paragraph, even publication by those teaching, researching and working beyond IR's core is likely conditioned by the topical and theoretical constraints of the power structures within which those publication modes and media are embedded; this

claim is, after all, the main substance/motivation of the whole sociological project within critical IR. Accordingly, directly engaging with those scholars teaching and researching within the tensions of conformity and contribution presents itself as a potentially insightful endeavor.

3.0 Methods & Results

To investigate the attitudes of International Relations in Japan a survey was administered consisting of three sections: attitudes to historiography in International Relations; the use/efficacy of the 'Great Debates' system for teaching; and, the textbooks/materials used for introductory International Relations courses/components. All sections consisted of a small number of questions, with Likert scales and opportunities for open-ended comments. In addition, a fourth section allowed respondents to comment open-endedly on any of the issues in the prior sections. Questions were provided in both English and Japanese, to maximize the potential for response and detail of content. Using the Japan Study Support (JPSS), Times Higher Education (THE) and general internet searches, a preliminary list of 186 universities with International Relations (or, for the first screening, Global Studies, international Studies or other potentially International Relations-related teaching content) being taught at the course, module or program level in both English and Japanese was drawn up. From this list, individual institutions were examined in terms of their web-available syllabus and other course/program information to ensure that introductory International Relations components were on offer, and to draw up contact details for departments/faculty for internet-based delivery of the survey. In addition, recipients were invited to forward the link to any colleagues they deemed appropriate, and the Japan Association for International Relations was contacted through their website and requested to distribute the survey to members. Given that many of the questions ask respondents to refer substantially to their teaching and materials content, the decision was made to make responses completely anonymous, which, while allowing respondents to answer freely, prohibits indexing of results by institution/course/language of teaching etc. Further, in requesting redistribution of the survey and contacting both individuals and groups, a potentially larger group of respondents was reached at the expense of determining response rate. The final number of respondents was 36, which while quite modest is comparable to median overall responses (by country) in the TRIP survey (see e.g. Jordan et al., 2009). Results for the questions, and thematically coded open-ended question counterparts (where applicable) are shown below.

3.1 Survey Section 1: Attitudes to Historiography

3.1.1 Respondent's Own Engagement with International Relations Historiography

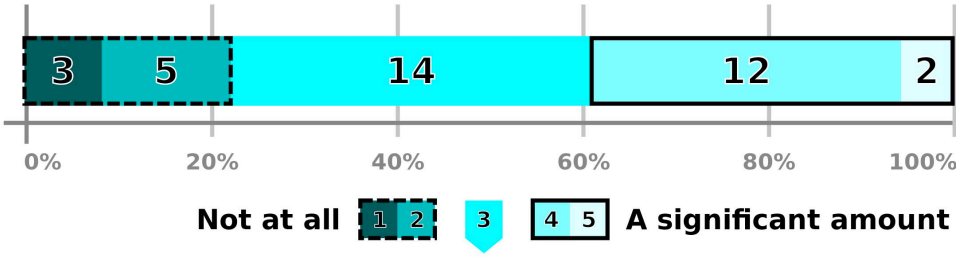

Figure 1: Question 1.1 "*The past 15 years has seen a large amount of research on International Relations historiography. In your own teaching/research, how much have you discussed/read/written in this area?*"

As Figure 1 shows, most respondents report moderate or medium amounts of engagement with International Relations historiography in their work. Of the 14 responses where respondents provided an open-ended supplementary answer, almost all (12) indicated that they had read about, but neither researched nor taught on this topic (e.g. "I have read about Brian Schmidt's work [a prominent International Relations historiographer] but this doesn't feature in my own work."

3.1.2 Respondent's Perceived Relevance of International Relations Historiography

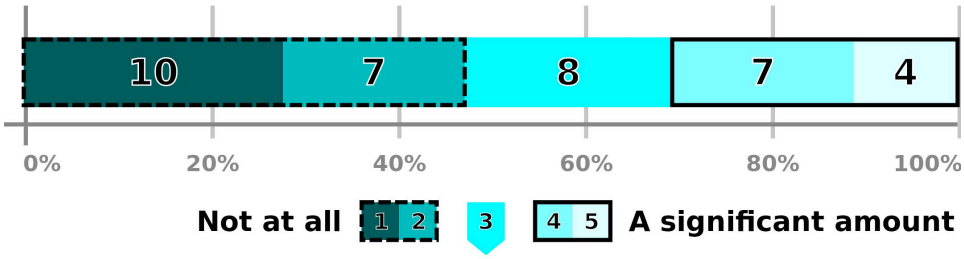

Figure 2: Question 1.2 "*The past 15 years has seen a large amount of research on International Relations historiography. How relevant has this been to your own research/teaching?*"

Figure 2 shows fairly evenly distributed responses, and of the 5 responses where respondents provided an open-ended supplementary answer, no themes emerged. This raises the potentially interesting future research agenda of investigating the underlying causes of variance in perceived relevance of the historiographical literature.

3.1.3 Respondent's View on International Relations Teaching as Sustaining Realism's Dominance

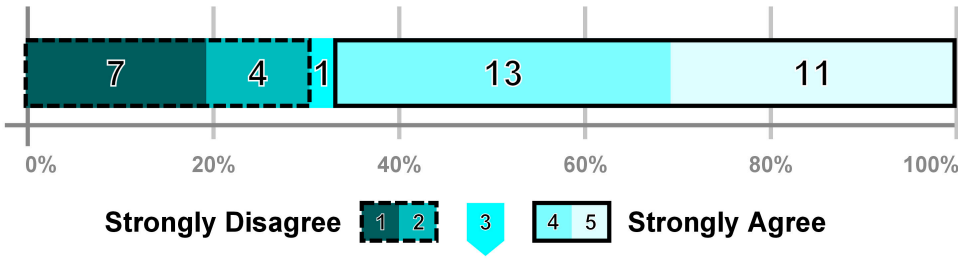

Figure 3: Question 1.3 "*Some suggest that this historiography reveals that the way International Relations is taught at universities sustains Realism as a dominant paradigm. How much do you agree with this assertion?"*

Figure 3 shows polarized responses, with only a single respondent offering the median view (neither agree nor disagree). Quite a complex set of open-ended supplementary answers were offered (19 responses), with main themes emerging being 'Realism is not/decreasingly dominant' (3), 'Teaching reflects/does not sustain Realism's dominance' (7) (disagree), and 'Textbooks present Realism as the first/main paradigm' (5). Disagreement responses that indicate views that Realism is justifiably dominant reflect the TRIP faculty Survey in Japan, where around a third of respondents self-identify as Realist researchers, but also the large number of respondents that expressed detachment from the paradigm-framework and/or reported their work as being eclectic (Malniak et al., 2014). However, these results warrant further investigation into the specific views on teaching, sine a possible explanation of the mixed results might be due to differences in views about personal research and obligations to deliver background/foundations in undergraduate courses and/or materials-driven restrictions.

3.1.4 Respondent's View on International Relations Teaching as Sustaining Eurocentrism in International Relations

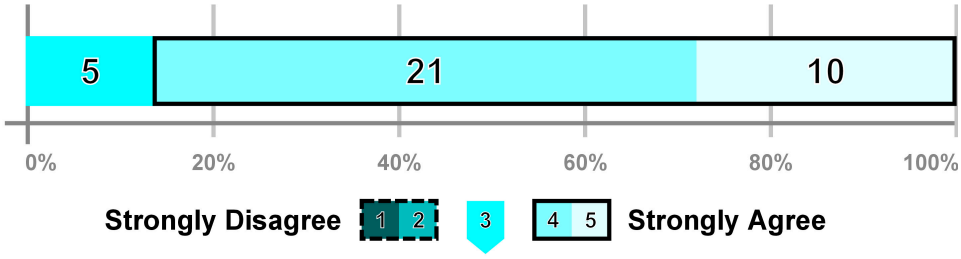

Figure 4: Question 1.4 "*Some suggest that this historiography reveals that the way International Relations is taught at universities maintains a Eurocentric attitude in international Relations. How much do you agree with this assertion?"*

Figure 4 shows general agreement of a link between International Relations teaching and Eurocentrism in International Relations. Several open-ended supplementary answers were offered (19), with major emergent themes of 'Dominance of Europe in Materials' (11), 'Dominance of Western/American Journals/Publishers' (8) and the

necessity to publish in English and/or materials being in English (4). Again, these results are not surprising given the TRIP survey faculty responses from Japan showed quite high rates of respondents perceiving a need to "Counter Western/American dominance in the discipline of international relations" (63%/53%, respectively-Malniak et al., 2014).

3.1.5 Respondent's View on Representation of Japanese International Relations History/Ideas

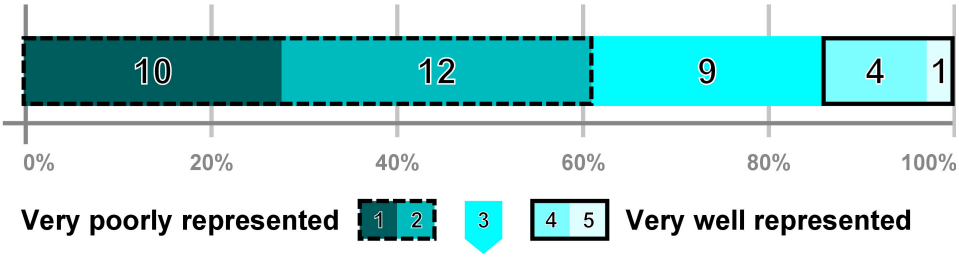

Figure 5: Question 1.5 "*How well represented do you feel Japanese International Relations history and ideas are in the current debates about International relations' history?*

As mentioned in the preceding subsection, both results of this survey and the TRIP survey indicate strong agreement with the necessity to counter a Euro/Western/American dominance in International Relations, so it is unsurprising that, as Figure 5 shows, responses indicated strong views that Japanese history/thought are poorly represented in current International Relations debates, since 'dominance' to a great extent implies underrepresenting alternative views/histories/paradigms. Unfortunately, the limited number of offered supplementary answers (3) did not provide much in the way of information that might help unpack this trend. This posits the potential future research avenue of exploring these views in more detail, especially the intersection of faculty attitudes regarding what might constitute a mitigating pedagogical system for dislodging the perceived dominance of Euro/American-centric views, the Realist paradigm, and/or the underrepresentation of Japanese history/views.

3.2 Survey Section 2: The 'Great Debates' Systemization of International Relations Teaching

3.2.1 Respondent's Own Teaching & the 'Great Debates' Systemization of International Relations

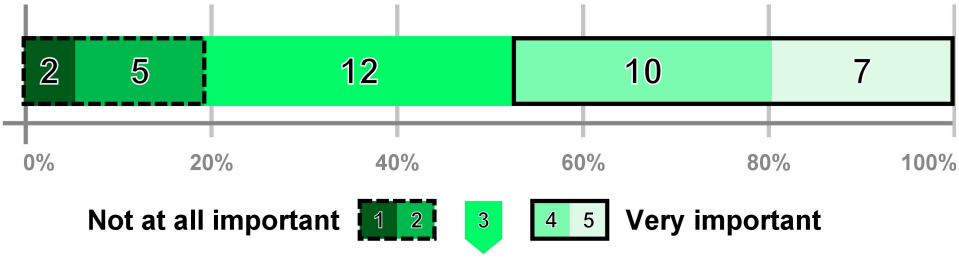

Figure 6: Question 2.1 "*In your own teaching and research, how important do you think the 'Great Debates' system of historical International Relations is?"*

As Figure 6 shows, responses are mixed, with many reporting neutral views, and a trend towards perceived importance of the 'Great Debates' systemization of historical International Relations. Emergent themes from the coded open-ended supplementary answers fell into two main groups, with 'Importance of Teaching Students the Disciplinary Tradition' (7) and 'Coordination with Wider Disciplinary Teaching Traditions' (4) indicating that some respondents felt constrained by the wider web of institutional practices in International Relations teaching and research, and 'Simplicity over Accuracy' (6) and 'Priority of Current and Future Issues' (8) indicating that many respondents saw the importance of accurate historical sequencing as subordinated to the need to prepare students to engage with substantial local and global issues. Unfortunately, no responses offered any insights into alternative approaches to covering disciplinary history (or alternative strategies for contextualizing International Relations in introductory courses/components), and this stands out as a potentially interesting line of future inquiry.

3.2.2 Respondent's Perceptions of the 'Great Debates' as Pedagogical Tool

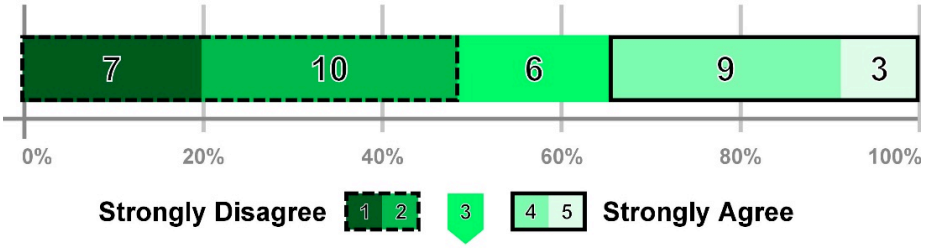

Figure 7: Question 2.2 "*Some suggest that even where it is historically inaccurate, the 'Great Debates' system is pedagogically effective. How far do you agree with this statement?"* (1 non-response)

As Figure 7 shows, views on the question of the pedagogical efficacy of the 'Great Debates' system were mixed. In retrospect, the compound nature of the question (including the element of historical inaccuracy and the question of pedagogical utility within a single survey item) complicates interpretation of the results. The limited number of offered supplementary responses did not yield any interesting themes, although there was some repetition of the themes 'Simplicity over Accuracy' (2) and 'Priority of Current and Future Issues' (2), which again implies that future research directed at faculty attitudes to appropriate alternative pedagogical materials and approaches might be interesting.

3.2.3 Respondent's Expectation of Student Knowledge of the 'Great Debates'

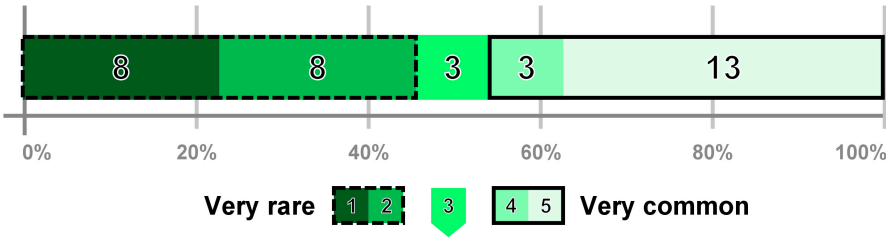

Figure 8: Question 2.3 "*Among the average Japanese International Relations undergraduate juniors/seniors, how common do you think knowledge of the 'Great Debates' is?* (1 non-response)

As Figure 8 shows, responses were fairly polarized, which raises important questions about the underlying reasons. One obvious possibility is that teaching faculty form their views based on the extent to which the 'Great Debates' features in the contents of their own classes/curriculum. Supplementary responses tended to explain their Likert choice in terms of curriculum coverage (5), rather than any observations about complexity or problems with student comprehension.

3.2.4 Perceptions of 'Great Debates' Systemization in Japanese Contexts

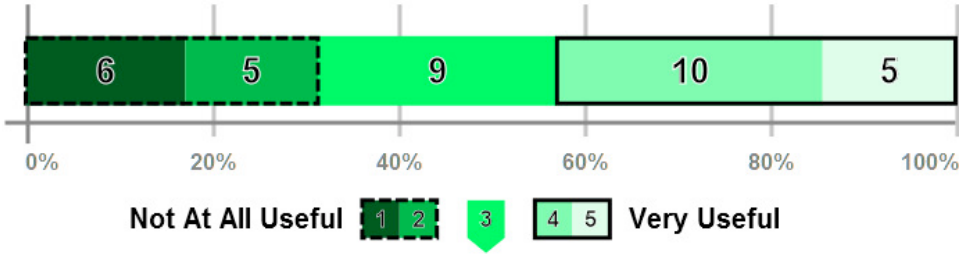

Figure 9: Question 2.4 "*To what extent do you think teaching the history of International Relations through the 'Great Debates' is useful in Japanese contexts?* (1 non-response)

As Figure 9 shows, most respondents report neutral or moderate views about the suitability of the 'Great Debates' system. Of the open-ended responses (3), an interesting contribution specifically mentioned the need to include examples from Japan for the key paradigms.

3.2.5 Respondent's Perceptions of the 'Great Debates' & Japanese History

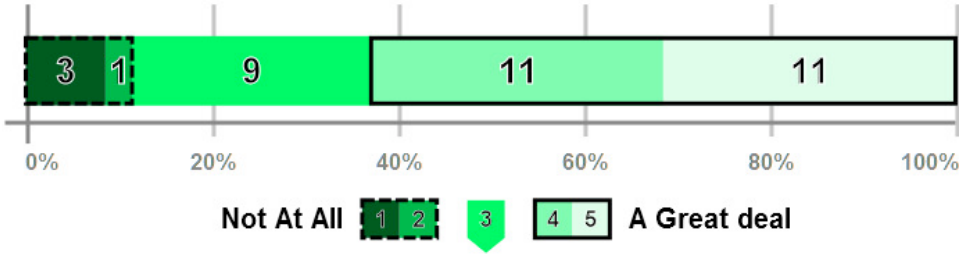

Figure 10: Question 2.5 "*To what extent do you think teaching the history of International Relations through the 'Great Debates' excludes Japanese International Relations history?* (1 non-response)

As Figure 10 shows, most respondents report strong or very strong views about the exclusion of Japanese International Relations history through the 'Great Debates' system of scholarship/teaching. This resonates with the TRIP survey and previous answers as to a discomfort with the dominance of the discipline from extra-Japanese sources. Interestingly, in the supplementary open-ended answers, themes emerged of 'Lack of Available Japanese Materials' (4) and 'English-language dominance in International Relations' (3), showing that future research exploring what would constitute appropriate/ideal materials is both required and has the potential to be informed through consultation with faculty.

3.3 Survey Section 3: Textbooks Used in International Relations Teaching

3.3.1 Textbooks Used

No respondents chose to list any textbooks they used in International Relations teaching, nor offered any information in the open-ended supplementary question about the degree to which the 'Great Debates' system featured in their chosen published textbooks, in-house or self-produced materials. In short, the survey was unable to glean any information about materials used, which raises the question of how future research might be designed to investigate this quite important aspect of International Relations teaching. This is especially so given the themes relating to availability of texts in Japanese, as well as dominance of English-language materials, which reflect on the teaching-level results from the TRIP faculty survey that show regular reliance upon English for researching and producing research (Malniak et al., 2014, p.4 (especially items 10-12)).

3.3.2 Respondent's Perceptions of (English) Undergraduate International Relations Textbooks

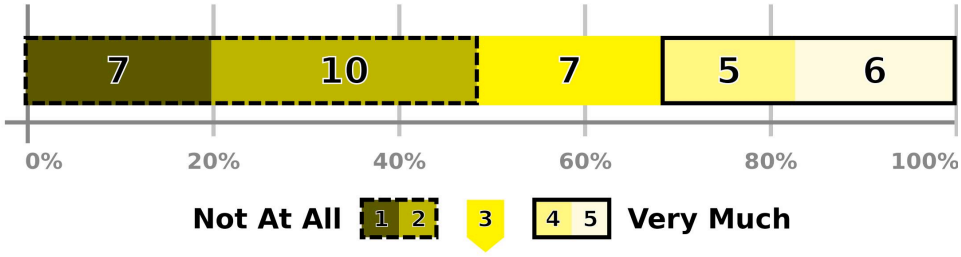

Figure 11: Question 3.2 "*How appropriate do you feel the main English-language undergraduate International Relations textbooks are for Japanese university contexts?* (1 non-response)

As Figure 11 shows, responses were mixed, with a slight trend towards views that see the main textbooks in English as being inappropriate for Japanese university contexts. Of the small number of open-ended answers provided (4), an emergent theme was 'Preparing students to work in Japanese contexts/institutions'.

3.3.3 Respondent's Perceptions of (Japanese) Undergraduate International Relations Textbooks

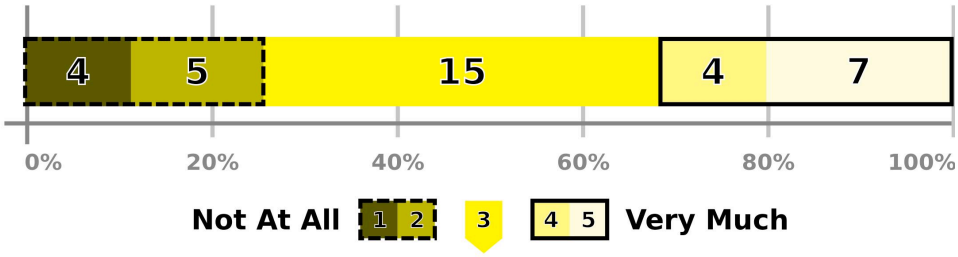

Figure 12: Question 3.3 "*How appropriate do you feel the main Japanese-language undergraduate International Relations textbooks are for Japanese university contexts?* (1 non-response)

As Figure 12 shows, responses to Question 3.3 were comparably more ambivalent than Question 3.2. Open-ended responses from those who attributed high appropriacy mentioned 'Adapting/producing own materials' (3) and 'High quality textbooks'. However, unfortunately no further details of those textbooks considered appropriate were provided.

4.0 Discussion & Conclusion

The key observation from the survey results is that there is a great deal of variety concerning the attitudes to both International Relations historiography, and the main traditions of teaching and materials available. Awareness of research in International Relations historiography is moderately high, but there are mixed views about the relevance of that research to International Relations teaching. With respect to the perpetuation of Realism as a dominant research paradigm, and Euro/American/Western-centrism in International Relations, clear trends that accord with the TRIP faculty survey emerged, and yet the perception of these dominances was not matched in Section 2 responses on the 'Great Debates' systemization. This might indicate that many respondents do not view that system as a prime component of those dominances and/or don't consider the link between undergraduate teaching and research paradigm dominance to be substantial. As seen above, Section 3 failed to elicit any information about materials choice, but in the open-ended responses and general trend to see both English and Japanese-language materials as lacking appropriacy, a major area for future research might involve consultation with faculty members regarding the content and design of context-specific materials. As a brief example of what such research might point to, it might be informative to consider the field of English Language Teaching, where the consciousness of the link between language and country/region-specific dominance of materials is comparably higher (Jenkins, 2003; Rubdy and Saraceni, 2006). Informed by such research, the government of Chile embarked on an extensive local/national/global needs assessment process (Valverde, 2004), with one major upshot being locally-generated textbooks. Extensive consultation with Japanese International Relations faculty as part of future research might serve to facilitate a framework for the generation of improved materials, or minimally, criteria for the assessment of existing materials, with further potential for that process to serve as a guide to parallel projects in other contexts.

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