

# **‘Un Polo Loco’ Set - Trilogy on the Future of the Study of International Relations: From IR, GIR, to the Study of Global Relations and beyond**

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This is a translation of Introduction and the first three chapters of my book, *Thoughts and Behaviour on the Idea of ‘Global Relations’* (Koyo Shobo, 2024). The first one was originally published in 2015, in *The Annals of Japanese Political Science Association 2015-I (Bokutaku Sha)*, 2015. Original PDF is available at ([https://www.jstage.jst.go.jp/article/nenpouseijigaku/66/1/66\\_1\\_138/\\_article/-char/ja/](https://www.jstage.jst.go.jp/article/nenpouseijigaku/66/1/66_1_138/_article/-char/ja/)). The second was originally published in 2018, in Aya Kuzuya and Atsushi Shibasaki eds., *Kokusai Seijigaku Ha Owatta Noka: Nippon Kara No Outou (The End of IR? Reply from Japan)*, Nakanishiya Publishing, 2018, Chapter 3. (<http://www.nakanishiya.co.jp/book/b383088.html>) The third one was originally published in 2020, *Kokusaiseiji*, the journal of Japan Association of International Relations (NIPPON KOKUSAI SEIJI GAKKAI), No. 200. This is a special issue which celebrates its 200<sup>th</sup> publication, under the subtitle: The Search for Alternatives -- International Politics Revisited.

(<http://www.yuhikaku.co.jp/books/detail/9784641499553>) The Original Japanese version is available at ([https://www.jstage.jst.go.jp/article/kokusaiseiji/2020/200/2020\\_200\\_101/\\_article/-char/ja/](https://www.jstage.jst.go.jp/article/kokusaiseiji/2020/200/2020_200_101/_article/-char/ja/)).

These three papers attempt to project the future, possible and desirable model of the discipline of the Study of International Relations. The first one explores the basic structure of the discipline, and the second one focuses on the interaction between disciplines. And the third one is to predict the future of Japanese IR by applying insights from the former two. Just like the modern jazz classic of the three takes of ‘Un Polo Loco’ by Bud Powell, I try to figure out why IR is as it is and how we can change it to the more desirable one, by writing them, which have a distinct viewpoint of each and at the same time, with overlapping framework.

The introduction recently composed provided an overview of the whole book, including nine chapters. The rest of the six chapters would be translated accordingly.

## **Introduction**

### **The History of the Idea of Global Relations as a Movement for the Perception of the World Full of Encounters with the unknown**

*I believe that we can think of a thought as an existence in a flesh-and-blood person. Strange as it may sound, any thought exists as such form in the first place. First, there is no such thing as a thought as it is. All that exists are people who have ideas. This may seem like a weird way of putting it, but when you think about it, it is quite natural: there was no such thing as “18th century French Enlightenment thought”. There was a group of people whose ideas were called by such names. There was no such thing as “the thought of Jean-Jacques Rousseau”, floating in the air. There was one person, Jean-Jacques Rousseau, a flesh-and-blood human, who thought. (Omitted).*

*What I want to consider first when I use the word “thought” is a movement – thought as a movement in a flesh-and-blood person. When I said earlier that there is no such thing as thought, I meant that there only exist people who acquire thoughts. What attracts me most is not the thought as it is. Rather, It is*

*the movement of a certain human being - a living human being - to get to have a certain thought that captures my heart, and I believe that a thought can only exist in the form of such a movement. Anything else, for example, could exist as a book, but a book itself is not a thought.*

*I would like to analyze and consider the human movement of having thoughts a little more. It exists as an organic culmination or composite of various movements such as the following. Reading. Understanding. Feeling. Thinking. Imagining. Analyzing. Memorizing. Remembering Memories. Writing. Speaking. Self-questioning. Asking questions towards others. Receiving answers. Acting. Feeling and thinking while acting. Desiring. Making plans. Determining. Deciding. Hesitating. Feeling anxious. Summoning up courage.*

-- Makoto Oda, "Thought in a Fresh-and-blood person" or, "'Books' are not 'Thoughts'"<sup>1</sup>

Why is international cultural exchange, as a phenomenon in which encounters between people make and change the world, mostly neglected, or underestimated in mainstream IR? This was the author's primary question. The original experience that gave birth to this question was my own "encounter" experience at the Japan-America Student Conference, which started in 1934 and is annually resumed until the present, that I attended as an undergraduate student.

Eventually, I was led to ask myself whether the reason why such "experience" was not properly evaluated in the field of IR, which I was also making efforts to master at that time, was not a fault on the part of the "experience," but rather in the structure and mechanism of the discipline itself. The problem is that the study of international relations, especially that of the English-speaking world (IR), is usually considered to be "scientific" in the sense that it is dedicated to whether or not it can consistently explain the chain of causal relations that it can demonstrate as long as it assumes a certain and narrow rationality and objectivity, by turning a verification/refutation loop through hypothesis testing methods. The clue to this question was likely to be the elucidation of why there is such a tendency for this normal scientific behavior to only be considered "correct". Based on this interest and prompted by a desire to rethink academic knowledge in IR, the author embarked on a series of discussions.

## **1. Un Poco Loco take 1,2,3 From "International Relations Studies" to "Global Relations Studies"?**

Chapter 1 (Part I) argues that a more rigorous, more comprehensive, or more essential pursuit of the study of international relations as a "science" than the mainstream IR prescribes would reveal the essence of the science that mainstream IR assumes it is capable of pursuing. If the study of international relations is to call itself a "science" and its subfield "humanities and social sciences," then it must have structures and characteristics that all "sciences" and "humanities and social sciences" must share at a minimum. Rather than being on the side of the consistency and rationality of science, the common structure and characteristics of the humanities and social sciences consist of *two inherent inconsistencies*. The first one resides in the inherent inconsistency of *the nature of a domain of study* in one discipline, due to the aspect of setting domains and determining objectives/viewpoints, which cannot be eluded. The second is the inherent inconsistency of *the nature of the object of study*, which stems from the fact that the act of the humanities and social sciences in general is nothing but a mapping of language by language, which is also inescapable. And IR has continued

<sup>1</sup> Makoto Oda, *Ethics and Logic for Yonaoshi (World Reformation)*, Iwanami Shoten, 1972, Book 1, pp.6-10.

to have theoretical aporias because it is a discipline that has repeatedly “adding” viewpoints and “expanding” domains without changing its core trilogy of states, sovereignty, and power, without ever having given deep thought to this dual inconsistency. The “future” depends on how we accept this theoretical aporia.

In Chapter 2, I analyzed the phenomenon of mutual contact and exchange between disciplines as “international cultural relations” from the theoretical view of “encounter with the unknown,” and, by developing the thoughts of Akira Yanabu and Ken’ichiro Hirano, I described the general structure of mutual exchange between disciplines and presented the issues involved. In Chapter 3, based on these two insights, I added to the double inconsistency *the inconsistency regarding the nature of academic exchange* based on differences between cultures and languages, and included findings from the study of global history, and discussed the history, present situation, and future of “Japanese international relations studies,” which was being specifically questioned by the International Politics Association, in terms of its uniqueness and originality. The three papers in the first part of the book are thus a summary of the history, present situation, and prospects of the “study of international relations” in Japan.

## **2. Space and Temporality: Defining International Relations and International Relations Studies**

Naturally, both a given body of scholarship and the phenomena it examines are supported by some kind of temporal and spatial imagination and the perceptions that this imagination embodies. If this is the case, it is essential to clarify what further supports and defines the discussion limited to the purely academic structure of knowledge in the meta-academic knowledge theory in Part I. In the first place, a certain academic knowledge is also a phenomenon. In the first place, a certain academic knowledge is also a phenomenon, and a further issue that cannot be scooped up by a discussion only on the interface of the phenomenon of “academic knowledge  $\rightleftharpoons$  phenomenon” is to question the temporal and spatial cognition that supporting said phenomenon and the mechanism of the formation of said cognition.

Chapter 4 deals with the relationship between the theory of “empire” and the theory of “empire” as a place where the limitations of the existing academic knowledge examined in Part I are laid bare. By comparing the thinking of Negri Hart, who is a thorough outsider from the perspective of existing international relations studies, and his criticisms, with the discussion of “empire” within the scope of existing academic knowledge, and by avoiding the usual end result of rejection or silencing of the one by the other, this chapter aims to make the reader realize and imagine the relationship between “empire” and “empire” mainly in terms of space. By so doing, the author attempts to question the structural problems in the study of international relations from the perspective of the process of awareness, imagination, recognition, and argumentation, mainly in the area of space.

In the following chapter 5, on the contrary, the author puts on the chopping block the Westphalian view of history, which stands in the “middle” of existing international relations research. The three-fold perception that supports the Westphalian view of history and the “double-twine” structure that it constitutes are not accepted as “myths,” but are instead made invisible by making “myths” a point of contention and are thus made “invisible” in the same way as in the first chapter. The existence of a third cognition and how to deal with it are discussed, based on the results of the joint research, in which the aporia of international relations research shown in Chapter 1 continues to be driven, and other spatial perceptions are treated as “additions” and “rebuilding” like the hypermatter reactor of the Death Star.

Chapter 6 is an introductory work that attempts to reexamine the formation of academic knowledge from the aspect of time perception. As is the case with the so-called “temporal turn,” critical theoretical considerations including temporal theory, which deny linear temporality and simply praise various kinds of temporal recognition heterotemporality, has a tendency to give in to the snowballing complicity between “mainstream” and “criticism” that is mass-produced in the style of “not A but B, so  $A \rightarrow B$ .” Refusing this

tendency, I present a framework that captures the dynamism of time perception from the more human historical perspective of Shozo Omori and Yusuke Maki, and focus on the “power asymmetry of the layered structure” in order to dissolve the aporia of international relations studies. To find a direction that resolves the aporia of international relations research, we are trying to construct a method to examine time perception by rewinding back to “proto-time and proto-space”.

### 3. From “Encountering the Unknown” to Pulriverse / Nonhuman

Part 1 is a consideration of the phenomenon of “academic knowledge  $\rightleftharpoons$  phenomenon,” the phenomenon of “academic knowledge  $\rightleftharpoons$  phenomenon”  $\rightleftharpoons$  “academic knowledge  $\rightleftharpoons$  phenomenon,” and the “academic knowledge  $\rightleftharpoons$  phenomenon” of Japanese international relations studies as one of these phenomena. The second part is an attempt to construct a basic framework for liberating the “academic knowledge  $\rightleftharpoons$  phenomenon” movement in a direction that neither transcends nor constrains the spatial and temporal perceptions that attempt to transcend or constrain these considerations, and that does not fall into transcendence without constraint or constraint without transcendence.

The third part is a consideration of what happens in the “ $\rightleftharpoons$ ” itself, the “movement” itself, which is the “knowledge  $\rightleftharpoons$  phenomenon,” “knowledge  $\rightleftharpoons$  phenomenon”  $\rightleftharpoons$  “knowledge  $\rightleftharpoons$  phenomenon,” and “knowledge  $\rightleftharpoons$  phenomenon”  $\rightleftharpoons$  (that represents temporal epistemology  $\times$  spatial epistemology). To clarify the “ $\rightleftharpoons$ ” is, in other words, to grasp the kinetic phenomena occurring in the concrete, individualized place where, to borrow Oda Makoto’s term, “living human beings” acquire “thought”. The perspective on this point has already been presented in Chapter 2 of Part 1 in the form of an “encounter with the unknown,” and the following three articles attempt to further explore this in the specific and concrete “field”.

Chapter 7 explores the meaning of imagination as a source of complementarity and commonality between art and science, relying on Northrop Frye, based on an analysis of two works. *Sansho-Dayu* (*Sansho the Baliff*) and *The Life of Gusko Budori* are works that can be read by children, but at the same time they tell the stories of children and their families who have been tormented by a fate so severely. How can the reading of these works in text, in performances such as sutras and plays, and in video works, whether “live-action” or animated, have significance in considering what is happening in the world today, such as the COVID-19 pandemic, Ukraine, Gaza, and so on? I also presented the significance of these kinds of readings and why it is important to consider their significance.

In Chapter 8, I attempted to show the importance of “experience” as “infection” in “encounters with the unknown” by taking Paul Williams’ argument as a clue to deepening the meaning that an encounter with “the sound of Bob Dylan,” rather than Bob Dylan, has for human beings. As his recent book *Philosophy of Modern Song* (2022)<sup>2</sup> reiterates, why Dylan himself describes his work as “song” rather than “literature,” but does not reject the “literary” prize, can only be convincingly conceptualized through a re-construction and evaluation of Williams’ theory of “sound,” which he began writing about Dylan at age 17. This can only be persuasively understood through a reorganization and evaluation of Williams’ theory of “sound,” which he began writing about Dylan at age 17. The theory of “sound” presented in this book contains suggestions that are fundamental to the “experience” of “encounter” in relation not only to Dylan but to all sounds, not only to sounds but to all art, and not only to works of art but also to the world itself, in which we find ourselves.

Chapter 9 describes how the encounter with “sound” in class practice can function as a place that opens to a global chain of empathy, and what kind of “experience” this encounter with “sound” offers for the students in terms of class structure and practice, as well as the responses of the students. This is also the “birth” of the class. Here again, the meaning of the encounter between “real people” in the classroom is discussed, but at

2 Bob Dylan, *Philosophy of Modern Song*, Simon & Schuster, 2022. (Translated by Yoshiaki Sato, *Song no Tetsugaku*, Iwanami Shoten, 2023.)

the same time, it also refers to the possibility of on-demand classes, which from educational practices that serve as online “encounters” with the videos and sounds that have already been prepared, and the possibility of a global chain of empathy through “songs”.

This book starts from the power of “encounters” in cultural exchange and the question of why these encounters are difficult to analyze or emphasize when viewed from the perspective of “scientific and objective descriptions” (see Chapter 2 and 3) such as causal relationships and hypothetical verification methods. All world phenomena are “encounters with the unknown,” and how we can understand, express, and describe these “encounters” in various forms, including academic forms, is in a sense all we can do. Read. . . and courage.” As Oda expresses with a string of verbs, “To read... to stir up courage.” To expose oneself permanently to a complex of organic movements brought about by various “encounters” and to continue expressing them in some form is to “have a thought”.

In the world of academic research, of which I am a member, it is especially important to find and practice a methodology that includes and synthesizes objective descriptions in a narrow sense without excluding them. Encounters with the unknown always have a richness that cannot be fully captured by “scientific and objective descriptions.” The challenge is to maintain the minimum style and role as an academic discipline, while at the same time acquiring the tightrope-walking or juggling skills to include and describe world-shaping movements that go beyond “scientific and objective description” in a way that makes the most of this richness.

The phenomenon of “encountering the unknown” itself includes “knowledge  $\rightleftharpoons$  phenomenon,” and “knowledge  $\rightleftharpoons$  phenomenon”  $\rightleftharpoons$  “knowledge  $\rightleftharpoons$  phenomenon” As suggested by such worldviews as the Anthropocene, the planetary limit, the theory of the Pluriverse, the material turn, and the relational turn, which have been proposed in recent years, the world itself is full of multiple varieties, and the world is shaped by “encounters with the unknown” involving all things, including non-humans and things. In this book, too, we can say that the world itself is filled with many varieties, and that the world is shaped by “encounters with the unknown,” in which all things, including non-humans and things, are interrelated.

#### **4 not $\rightarrow$ but $\rightleftharpoons$ “global relations” as “*nagual*”**

The state in which a wide variety of studies that show the richness of the world coexist by continuously describing the world itself, in which all things are interconnected, in various different ways each time, is rather desirable, rather than the A to B argument from “international relations studies” to “global relations studies”. B, C, D, and so on, which will naturally liberate those who are trying to rely on A in a richer direction, rather than building B in order to defeat A.

For many years, at least since “You ain’t...paper”, I have argued that the world we see cannot be fully expressed in terms of “international relations” but should be understood as “global relations” in which all kinds of “people, goods, money, and information” interact with each other across various “boundaries”. In parallel, we have attempted to propose “global relations research” as an alternative with a certain systematics from “international relations research” as an academic device to acquire such recognition. However, as mentioned in the three papers in Part I, when raising such questions, I have always reserved them as a matter of conditional choice, rather than a matter of the present situation, if that is what people choose to do. This is because this question is not a matter of submitting to the orders of “superiors,” whoever they may be, but is ultimately a matter for each individual academic to decide freely according to how he or she perceives academia and what kind of academia he or she wishes to pursue, as long as the minimum procedures are taken into account.

Based on the development of the author’s thoughts from Part 1 to Part 3, it seems that the “global relations” he refers to can be defined as a “*nagual*” world representation that is open to such diversity and unlimited

possibilities<sup>3</sup>. If this is the case, we should reject the “A to B” model from *tonal* to *tonal*, which says that “international relations research” is no longer sufficient and that “global relations research” is necessary from now on. As long as we continue to academically examine and express the world with its myriad possibilities through a variety of descriptions, all of which are *tonal*, there is essentially no meaning in the struggle for supremacy among *tonals*. This is because, structurally, no *tonale* can claim to be the origin in the strict sense of the term, nor can it be said to be the definitive endpoint.

The study of global relations will not be conducted from one *tonal* to another, but as a perpetual back-and-forth movement between “global relations” = *nagual*  $\rightleftharpoons$  *tonal*. It is an activity that continues to juggle, tirelessly repeating trial and error little by little, releasing various *tonals* into the world, and then planting another *tonal*. If the world cannot be saved by what Yusuke Maki calls “a way of thinking that conceives of the future as an extension of the denial of present misfortunes,”<sup>4</sup> then perhaps this way of thinking is preferable to the way in which academia is viewed.

Thus, this book is a record of the author’s own training process as a movement with an “idea of global relations” by describing the theory, thought, and philosophy of global relations as a “movement of flesh and blood human beings” (Minoru Oda) as described above. Masanao Toda proposed the analogy of language as a “frozen dynamic schema,” an approximate representation of the “dynamic schema” as fragments of perceptual images generated through one’s own activities, according to the grammar of the language<sup>5</sup>. To “read” this book (also the first verb that Oda Minoru gives as “movement”!), each reader is to “experience” the book by “thawing” (a kind of translation) it through his or her own “dynamic schema”.

Before bringing up the inherent inconsistency of the threefold, this is an approximate expression to begin with, and since each person’s dynamic schema is inherently different, it is not possible for the exact same understanding to be born, nor should it be so. As Dylan repeatedly answered, meaning is always left to the receiver. Like painting on a palette, you are free to recall and use the various parts of the chapters as you see fit. Not only texts, sounds, and images, but also “encounters” with all kinds of human and non-human creatures and objects can be viewed as such freezing and thawing relationships.

The title of this book, *Thought and Behavior on the Idea of Global Relations*, does not imply a history of the only possible idea of “global relations,” but rather a logbook of the author’s own theoretical, ideological, and philosophical juggling act over the term “global relations,” as he moved from “→” to “ $\rightleftharpoons$ ”. This book is meant to be a logbook of the author’s own theoretical, ideological, and philosophical juggling over the term “global relations”. We would be more than happy if the “exercise” of “reading” this book contributes, even if only a little, to “having a thought” in the sense of what Oda means.

3 For an original essay on this point, see Atsushi Shibasaki, “Munesuke Mita/Yusuke Maki and International/Global Relations: A Case of ‘Inheritance’ of his study in Research and Education,” *Shiso*, August 2023, Iwanami Shoten. The concept of *nagual/tonal* comes from the works by Corles Castaneda.

4 Yusuke Maki, “Kamado no Naka no Hi (Fire in the Hearth: A Supplementary Note on *the Origin of the Self*),” *Shiso*, August 1994, Iwanami Shoten, p. 61.

5 Masanao Toda, “Emotional Systems and Cognitive Systems: From the Standpoint of Urge Theory,” *Journal of Cognitive Psychology*, Vol. 3, No. 2, 2006, pp. 201-215. Shibasaki, “The International Relations Theory of Fear,” Shibasaki, *Thought and Behavior on the Idea of ‘International’*, Iwanami Shoten, 2015, Chapter 8.

## Part I

### The Future of the Study of International Relations: From the Study of International Relations to the Study of Global Relations

*Academia is, after all, a constant effort to systematize the chaotic world by gradually drawing it toward the middle. Therefore, what has been created in the middle is of little significance, except in the case of a radical change that requires a radical transformation. In other words, that part is nothing but a past tradition. What is truly meaningful is the effort to pull something amorphous or chaotic toward us at the boundary. When you think about it that way, discipline makes no sense at all. Therefore, it is only necessary for the sake of discipline, and it is inherently strange that discipline should come to dominate research. For us, there is a problem that exists at the boundary first, and it does not matter what discipline is used to solve that problem. In short, we must use all available weapons<sup>6</sup>.*

### Introduction: Beyond Two Pluralisms

The purpose of this paper is to look ahead to what the study of international relations should look like in the future. Specifically, the goal is to clarify the primordial origin of the aporias inherent international relations studies that have been repeatedly discussed in different situations and contexts, and to offer a prescription for becoming a discipline that better contributes to the survival and welfare of humankind by resolving these aporias.

The study of international relations is the general term for the study of “international relations,” including international relations theory, international politics, and international relations studies. In a narrow sense, “international relations” refers to relations between sovereign states. In fact, the very name and definition of the discipline and its research subject itself symbolize the aporia of the field in question, but this point will be discussed later.

International relations research is characterized by its frequent attempts at self-reflection on its own disciplinary identity and challenges. Even if we limit our discussion to the so-called IR from the end of the century to the present (the discipline of International Relations as English Social Science, which is regarded as the core of “theoretical” research in international relations studies), the period around the year 2000, the period after the Iraq War, are also characterized by frequent attempts at self-reflection on one’s own identity and challenges as a discipline. Theoretical research is limited to the period around 2000, the period after the Iraq War, and the period around 2010<sup>7</sup>. These references range from the fatal problems of IR as an academic

6 Atsunobu Ichikawa, *Sekai Ninshiki Suru System Kagaku* [System Science for World Perception], Mita Shuppan-kai, 1990, p. 48.

7 Ole Wæver, “Figures of International Thought: Introducing persons instead of paradigms”, Iver B. Neumann and Ole Wæver eds., *The Future of International Relations: Masters in the Making*, Routledge, 1997, pp. 1-37, Ruggie, John Gerard “What Makes the World Hang Neo-utilitarianism and the Social Constructivist Challenge”, *International Organization* 52-4, Autumn 1998, pp. 855-885, Barry Buzan, and Richard Little, “Why International Relations has Failed as an Intellectual Project and What to do About it”, *Millennium* 30-1 (2001), Steve Smith “Singing Our World into Existence: International Relations Theory and September 11th”, *International Studies Quarterly* 48-3 (2004), pp. 499-515, Steve Smith, “Six wishes for a More Relevant Discipline of International Relations”, Christian Reus-Smit and Duncan Snidal eds., *The Oxford Handbook of International Relations*, Oxford University Press, 2008, pp. 725-732, John M. Hobson, *The Eurocentric Conception of World Politics: Western International Theory, 1760-2010*, Cambridge University Press, 2012.

discipline to criticisms of the Western-centric structure of knowledge.

Despite these repeated criticisms, the structure of international relations research itself has remained largely unchanged. At present, there are two pluralisms that have been proposed as a prescription for this situation: theory-related pluralism and domain-related pluralism.

First, the debate on theory-related pluralism is represented by *the European Journal of International Relations* 2013 article “The End of International Relations Theory?”<sup>8</sup>. What this title means is that there are fewer and fewer theoretical studies that directly contribute to the great debate based on former paradigms such as realism, liberalism, and constructivism, and that attempts to theorize from individual standpoints without explicitly associating themselves with the great debate have been born. This is a recognition that attempts to theorize from individual perspectives, without explicitly associating oneself with the great debate, are emerging. The editors, Dunn, Hansen, and Wight, are concerned that the paradigmatic debates of the past have come to an end, and that the current situation of pluralism and its further development may be a result of the fragmentation of research and the coexistence of various theories without being conscious of their interrelationships or aiming for integration between them. The current situation and its further progression are called pluralism. However, they had no effective prescription for this situation, and their argument was to realize “integrative pluralism,” which intends to promote diversity among (sub)theories while also aiming for a certain degree of integration through communication<sup>9</sup>.

Integrative pluralism does not aim for a single, uniform theory in exchange for the loss of pluralism, nor does it create an iridescent grand theory by combining all theories. By combining and “testing” various theories and research subjects, those that should survive will survive, and those that do not will be eliminated. It is a call to continue to acquire more comprehensive and more multidimensional explanations of complex phenomena while maintaining theoretical diversity<sup>10</sup>.

Dunne and his colleagues start from a broad definition of theory as “abstraction from complex reality” and “aiming at generalizations of the phenomenon under study,” while also drawing attention to Waltz, Rosnow, and others in their discussion. However, being integrative is not the same as being feasible. They argue that the current fragmentation of theories is due to (1) the increasing complexity of the international political system, (2) the division of labor that has developed because of attempts to examine increasingly complex phenomena, and (3) the tendency to further reproduce the situation by accepting theoretical diversity<sup>11</sup>. However, they do not offer a positive outlook on how integrative pluralism can change these points.

On the other hand, the leading figure in the field of pluralism is Acharya, who has been one of the central figures in the study of so-called non-Western IR<sup>12</sup>. Acharya, who became president of the International Studies Association (ISA, International Studies Association), has championed the concept of “global IR”<sup>13</sup>. This idea is based on Acharya’s roots in South Asian-based regionalism studies and is also based on the idea that IR should be made global by incorporating a wide range of non-Western historical experiences.

According to Acharya, global IR is (1) pluralistic universalism, not monistic; (2) the voices, experiences, and values of people throughout the world, not Greek-Roman (not Western-centric); (3) inclusive of existing

8 European Journal of International Theory “The End of International Relations Theory?”, *European Journal of International Theory* 19-3 (September 2013).

9 Tim Dunne, Lene Hansen, and Colin Wight, “The End of International Relations theory?”, *Ibid.*, pp. 405-425.

10 *Ibid.* pp. 417-18.

11 *Ibid.* pp. 417-18.

12 Amitav Acharya, and Barry Buzan, *Non-Western International Relations Theory: Perspectives on and beyond Asia*, Routledge, 2009.

13 Acharya, Amitav, “Rethinking Power, Institutions and Ideas in World Politics: Whose IR? : Beyond Sahibs and Munshis: A New Agenda for International Studies”, *Presidential Address to the 55th Annual Convention of the International Studies Association*, Toronto, 27 March 2014. Acharya, “Global International Relations (IR) and Regional Worlds: A New Agenda for International Studies”, *International Studies Quarterly*, 55-1, pp. 1-13.



IR while (3) inclusion of non-Western experiences (4) emphasis on regions, regionalism, and local studies (5) rejection of essentialism (6) introduction of diverse active subjectivities such as changing the status quo, resistance or rejection, and vulnerable groups<sup>14</sup>. He also argues that in order to understand the multiplex world that is now emerging, we should consider comparisons between international systems and inequalities between the West and non-Western worlds<sup>15</sup>.

Although there are many parts of Acharya's approach that are long and complex, at the core of his approach is the theoretical form and that IR can automatically move away from being merely non-Western and become global as long as it is inclusive of a wide variety of domains. However, as Dunn and his colleagues point out, it goes without saying that it is not easy to assume that IR can become global by only pluralizing its domain, as theories are also becoming more pluralistic. Acharya's argument lacks consideration of the structural difficulties of IR as a form of knowledge, and the existing non-Western, non-global definition of IR has the effect of making it easy to view IR as a monolithic entity. The existing non-Western, non-global IR regulations have the effect of making the conventional IR monolithic.

The core issue that has been the subject of academic theory and self-reflection on international relations research in the past and present is whether or not IR can be a discipline with an independent and unique academic identity. The answer has always been "no," at least at each point in time, with some reservations, and this is why self-reflection and advocacy for change have continued. The divisions among the various isms and debates over their "mythic nature" during the Great Debate, the numerous and repeated arguments against objectivity, rationalism, and positivism, the interest in non-Western theories, and the evaluation of pluralism all boil down to the question of why international relations studies has not been able to establish a unified academic system. This is nothing more than a consideration of why IR cannot have a unified body of scholarship. This kind of debate has been repeated and reproduced to the extent that it could be called a chronic disease of IR. On the other hand, it cannot be said that sufficient consideration has been given to why these questions keep recurring and reproducing, and why no one has been able to find a definitive answer or prescription for them. In a sense, it seems as if we have been discussing symptomatic treatment without causal treatment.

It is difficult to say that the two pluralisms of theory and domain that are currently being developed are free from this tendency. More precisely, the two pluralisms are, on the theoretical side, the existing pluralism of the status quo, which should be endorsed with a view toward integration, and, on the domain side, the coming pluralism of the future, which should be recommended with the condition of greater inclusion of non-Western temporal and spatial experiences. As with the critiques and reforms of IR that have been developed in the past, it can be said that both of these issues themselves accurately capture the problems inherent in IR at that time, although they are in different situations. However, both sides have not reached the two "whys" mentioned above, and their arguments are still in the realm of wishful thinking for the future, based on the assumption that they are following the status quo (theory) and denying or criticizing the status quo (domain).

In addition, both pluralisms share the assumption that (global) IR as a single discipline ultimately exists and can be established based on pluralism, and they both refer to the possibility of such a discipline. However, it does not consider how integrated pluralism or global IR is possible. They only state that it should be done without elucidating the reasons why it has been difficult so far.

Nevertheless, it is worth noting that the debate is converging in the form that the difficulty with IR lies in its two focal points: theoretical pluralism and territorial pluralism. This is because the academic or self-reflexive theories of international relations research to date have often been either inclined to consider the structure of the self as a discipline, science, or theory, or to consider the domain in terms of how to incorporate new domains, or simply a combination of the two. The two pluralisms that have emerged are, in this sense, the

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14 Acharya, op.cit., "Global International Relations (IR) and Regional Worlds", p.3.

15 Acharya, Ibid.

inevitable outcome of international relations scholarship.

The problem is that communication between the two remains deficient, and both sides are unaware of this. Advancing theoretical (integrative) pluralism will not bring about territorial pluralism, nor vice versa. The decisive problem lies not in the two pluralisms themselves, but rather in the fact that the former lacks consideration of the meaning of the latter and the latter of the former, and the key lies in consideration of the relationship between theory and domain. In other words, the starting point of this paper is the assertion that there has been a fundamental lack of consideration of the relationship between the domain of “international relations,” which is the key subject of research, and the self, or the relationship between the domain and the structure of learning, science, and theory. The aporia of international relations studies as a discipline that has been lamented so far does not originate separately and independently from theory and domain, but rather is crucially rooted in the problem of domain and its impact on the relationship with theory. In other words, it is thought that IR academic theory has been so focused on discussing the methods and issues involved in cutting out the subject in accordance with theory and methodology that it has lacked reflection in the direction of recasting theory and methodology in accordance with the subject, or more specifically, considering the structure of international relations studies as an academic discipline in light of the interaction between the formation of field and the formation of theory.

It is the position of this paper that a prescription for curing the chronic disease of international relations research can be found by reevaluating the relationship between the field and theory from a larger perspective. The logical conclusion to be reached from this point of departure is the speculation that the study of international relations will have to become the study of “global relations” rather than the study of “international relations” in the future.

First, in “1,” we will review the general process of establishment of the discipline itself and confirm the critical importance of setting up a field of study based on a set of viewpoints (objectives). Next, in “2,” the characteristics of domain setting in international relations research and the “development” in the subsequent academic development will be broadly summarized as the phenomenon of “adding viewpoints” and “building up domains. In section “3,” we point out that the diversification and convergence of theories, which IR researchers have been lamenting and pointing out, is caused by the “splicing” and “building on” of perspectives, and that this has led to a theoretical aporia in international relations studies. In section “4,” we will show that the only way to overcome the theoretical aporia is to initialize and redefine perspectives and domains in order to eliminate the additions and expansions that have already been made, and that as a result, international relations research must become global relations research. Finally, in section “5,” we look at the conditions and possibilities for the establishment of global relations research and summarize the discussion in the “Conclusion “.

Due to the space limitations of this paper, it is necessary to go through this issue, which is one of the largest in scale and scope for the study of international relations, in the shortest logical way possible. Nor does the author intend to claim that he is qualified to discuss this issue in the most precise manner. Therefore, although there may be many leaps of logic and flaws in this paper, I hope that by discussing this issue at once in the first half of the 21st century, regardless of my own talent, I can present this paper as a milestone for the future of international relations research, and I look forward to the criticism of my readers. I would be happy to receive such.

## **1. How is an academic discipline formed?**

How is an academic discipline formed in the first place? Let us examine this point based on the arguments of Hiroyuki Yoshikawa, who has developed many scientific and academic theories from an engineering perspective, having served as President of the University of Tokyo, President of the Science Council of

Japan, President of the International Council for Science (ICSU), and President of the National Institute of Advanced Industrial Science and Technology.

In general, a discipline is established through the following processes: (1) establishment of a domain based on objectives and perspectives, (2) discovery of laws within the domain, and (3) construction of a theory as a system based on the laws.

The following three steps are necessary to create an academic system.

- <1> Determine the viewpoints that the academic discipline will deal with. As a result, all the objects related to that viewpoint are selected, and a set of objects is determined. This is called a collection.
- <2> The relationships among the elements of the selected set of objects are counted up according to the defined viewpoint. From that set of relations, a simple basic principle is derived. This is called a law.
- <3> If we describe a system of phenomena that can arise without contradicting the laws, it is a theoretical system.<sup>16</sup>

The viewpoint and purpose are set by mankind's intellectual curiosity to understand this world in a unified way, but they are also set by a practical purpose that Yoshikawa describes as "the fight against evil"<sup>17</sup>. Floods and droughts, human and livestock diseases, violence and conflicts, discrimination, and oppression, and so on: this point is probably common to both the so-called humanities and sciences. Academia is established through its relationship with the "life and death" problems of humankind, and as is well known, this point applies to the study of international relations as well. From the time of Thucydides to the present, the study of international relations has developed through the struggle against "fear" brought about by wars and environmental problems<sup>18</sup>. Academia is the activity of setting up a domain in line with such a set of perspectives and objectives, and then analyzing that domain in the sense of "understanding the target world consistently from a chosen perspective"<sup>19</sup> to discover laws and construct theories.

How, then, does a human being establish a domain (or "collection," to borrow Yoshikawa's term) in the context of the life-and-death problems of humankind? Yoshikawa calls the act of finding a domain from a phenomenon "abduction". This is a kind of aesthetic sense or inspiration, as in the fable of Newton and the apple, in which the activity of finding universal laws and theories within a domain is paradoxically left to individual human senses<sup>20</sup>. This is a point that is commonly referred to in recent discussions of serendipity, and in the study of international relations, for example, Waltz's recollection that three images "inspired" him is a type of abduction<sup>21</sup>.

What becomes clear from the above is that it is critically important to set perspectives and objectives as the premise of academic theory, and to set up areas that are in line with these perspectives and objectives. However, most of the past self-reflection theories in international relations research, or at least IR, have concentrated so much on IR as a "theory" or "science" (even though this concentration itself has its own problems) that they have neglected the vital importance of setting perspectives/objectives and domains (collections), which are the premises for the establishment of international relations research and IR. It seems to me that there was a lack of consideration of the vital importance of the perspectives, objectives, and

16 Hiroyuki Yoshikawa, *Kagaku Gijyutsu No Yukue (The Future of Technology)*, Iwanami Shoten, 1996, p.130.

17 Hiroyuki Yoshikawa, "The Challenges Faced by Modern Engineering," in Hiroshi Takahashi and Saburo Kato (eds.), *Iwanami Koza Chikyu Kankyo 1 Gendai Kagaku Gijutsu to Chikyu Kankyo Gaku (Iwanami Lectures on Global Environment 1)*, Iwanami Shoten, 1998, pp. 45-69.

18 Atsushi Shibasaki, *Kokusai Kankei no Shiso Shishi: Gurobaru Kankei no Kenkyu no tameni (Thoughts and Behaviour on the idea of 'International': For the Study of Global Relations)*, Iwanami Shoten, 2015, Chapter 8.

19 Hiroyuki Yoshikawa, *Techno Globe*, Kogyo Chosakai, 1993, p. 56.

20 Ibid, p. 77.

21 Shibasaki, op. cit., Thoughts and Behaviour on the idea of 'International', chapter 6.

domain settings (collections) on which international relations research and IR are premised. To the best of my knowledge, there are IR textbooks in circulation that discuss what “theory” and “science” are, but none of them begin from the point of view of what “scholarship” means to human beings and how scholarship is established<sup>22</sup>. The same is true of Dunn and colleagues’ argument: even when theories are discussed, rarely do we find a theoretical “theory” in international relations studies that goes beyond an operative definition. Even if we broaden our scope a bit and take a gander at the leading works of social science methodology in the U.S., we find almost no perspective that attempts to discuss these points from the ground up<sup>23</sup>.

Without taking into account the conditions for the establishment of a discipline, that is, without taking into account the perspectives and purposes from which the study of international relations is established as a science, it is established by pursuing only theory and science in the dark, or by setting up fields of study based on different perspectives and purposes. Introducing theories from other fields does not lead to the resolution of aporia. However, the self reflection of IR to date has been conducted without considering the relationship between the conditions for the establishment of the discipline and IR. A feedback loop between the question of “why” and “what” the research is about and the question of “how” the research is conducted is necessary.

## 2. Adding Perspectives and Rebuilding the Domain

### 2-1 Setting the primary viewpoints, objectives, and domains

What is the relationship between the establishment of viewpoints and objectives and the establishment of domains? First, let us explain the general relationship between viewpoint/objective setting and domain setting.

	Initial viewpoint setting	Viewpoint addition
Initial domain setting	I	II
domain addition	III	IV

Figure 1 Relationship between viewpoint setting and domain setting (by the author)

Normally, as in I, one area is set based on one viewpoint and objective (e.g., prevention of war in interstate relations). Next, a viewpoint is added, as in II, where the domain remains unchanged, but a viewpoint is added (e.g., looking at social relations as well as political relations among states), or a domain is added, as in IV (e.g., looking at relations among non-state actors as well as interstate relations). The additional domain can be either unchanged, as in III (for example, newly formed states and international intergovernmental organizations are added to the scope of consideration), or it can be IV (non-state actor relations are added, and the social perspective is added).

This is only an extremely schematic and ideological arrangement, and the discipline is established and transformed while including the four patterns in its entirety. However, when it comes down to the stage of “science” in the sense of discovering laws and theories as a discipline, it is necessary to set a strict perspective, purpose, and domain. In the social sciences, the discipline progresses to some extent from a

22 Jenny Edkins, and Maja Zehfuss, eds., *Global Politics: A New Introduction*, Second Edition, Routledge, 2014.

23 Gary King, Robert O. Keohane, and Sidney Verba, eds, *Designing Social Inquiry: Scientific Inference in Qualitative Research*, Princeton University Press, 1999; Henry Brady, David Collier, *Rethinking Social Inquiry: Diverse Tools, Shared Standards*, Rowman & Littlefield, 2010.

relatively vague perspective and domain setting, and at some point, when rigorous science is sought once again, only what is necessary among what is actually visible for the discovery of theories and laws is taken up and the rest is discarded, so to speak, in an after-the-fact manner.

How, then, have perspectives and objectives in international relations research been set, and how has the field of international relations research been defined? To summarize boldly, it has been said that the perspectives and objectives of international relations research can be broadly classified into the following two categories. The first is a genealogical perspective that is an extension of state studies, whose primary objective is the survival, maintenance, and expansion of states, and which can be called the *Staatslehre* motivation. This point has become evident once again since the work of Brian Schmidt<sup>24</sup>. The second is what can be called the peace studies motive, a genealogical perspective that emerged in the wake of the (First) World War, which is often mentioned in international relations research textbooks, and whose primary purpose is to maintain peace in the sense of the absence of interstate war. This point has been understood in terms of the structure of major conflicts such as World War I, World War II, and the Cold War and the avoidance of the misery they caused or could have caused. Conservative textbooks, as well as a concise textbook by Booth, published in the fall of 2014, which takes a relatively new perspective, maintain this viewpoint<sup>25</sup>.

The domain setting that results from this perspective and objective setting is, needless to say, to make “interstate relations” the most important and top-priority subject of consideration. This is a collection that can be affirmed from either motive. The discovery of the domain of the ‘international’ was, so to speak, shared by the two perspectives/objectives. Without going into which of these two perspectives/purposes is the more fundamental, it can be said, in line with the current self-understanding of international relations studies, that international relations studies has been formed as a collection of one field in line with two perspectives/purposes. As a result, international relations research has been formed by collecting two viewpoints and objectives in one field. As a result, from a *Staatslehre* perspective, war is not necessarily avoided if it is desirable for the maintenance, survival, or expansion of the state, but from a peace studies perspective, war is avoided in all cases, except for self-defense. To simplify, the conflict between traditional realism and idealism is inevitable because different perspectives and objectives are set for a same single domain, and it is impossible to “settle” the conflict theoretically in the first place. This is because, as will be explained later, it is structurally difficult to integrate the two as long as they have different perspectives and objectives.

## 2-2 Adding Perspectives

The situation that has arisen in international relations research since then has been the “adding on of viewpoints” and the “building up of areas”. The “addition of new perspectives” refers to a change in perspective from the nationalist and peace studies motives to a new perspective that addresses a wide variety of global issues (as embodied in the MDGs and SDGs), such as poverty and inequality reduction, development, human rights abuses and discrimination, terrorism and infectious diseases, health and welfare, gender, children, multicultural and multiethnic coexistence, environmental destruction prevention, and sustainability, in addition to the *Staatslehre* and peace studies motives. The solution of a wide variety of global issues, such as those embodied in the MDGs and SDGs, has become the subject of international relations research (as exemplified in a typical textbook<sup>26</sup>).

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24 Brian C. Schmidt, *The Political Discourse of Anarchy: A Disciplinary History of International Relations*, State University of New York Press, 1997. Brian C. Schmidt, ed. *International Relations and the First World Debate*, Routledge, 2013.

25 Ken Booth, *International Relations (All That Matters)*, McGraw-Hill, 2014, p.7.

26 A typical textbook example is Michael T. Snarr, and D. Neil Snarr, *Introducing Global Issues*, Fifth Edition, Lynne Reinner, 2012.

These are different perspectives and objectives from the original ones, but the added perspectives are still “subordinate” and do not change the master-slave relationship in which the “master” is the survival of nations and the avoidance of interstate wars. Since international relations is “anarchy,” if someone does not respect the primacy of the “sovereign state”, it means a denial of anarchy, which comprise the fundamental, objective/domain setting of international relations research. In this sense, it was nothing but an addition. As Waltz grudgingly noted, the “main” is the “big and important things”<sup>27</sup>, the consideration of the possibility of stability in the realm of interstate relations, based on perspectives and objectives that are overlaid with nationalist and peace scholarly motives. The addition of a new perspective did not change the primacy between the perspectives.

Booth’s latest textbook illustrates this point as follows Booth states that he wants to acknowledge the empirical importance of state and interstate relations without becoming a political or ethical nationalist. This position is “similar to what atheists argue about ‘religion’”<sup>28</sup>.

*An atheist cannot for long discuss religion without talking about God, but this does not make the atheist ‘God-centric’; it only means that the atheist is aware of the significance of God when talking about religion.*<sup>29</sup>

However, the relationship between atheists and God is very different from the relationship between international relations scholars and sovereign-state relations/state-centrism. While it may be possible to discuss God without accepting God, it is not easy to practice international relations research and education without accepting the hypothesis of primacy of interstate relations. This means studying and teaching international relations on the premise of rejecting the concepts of sovereignty and anarchy and denying the qualitative differences between international and domestic relations. Booth thus attempts to outline the international level of world politics as an area where “the state is the dominant force” in an empirical sense without falling into state-centrism in a normative sense, but in the end, he is not falling into extreme state-centrism, but he is still trying to outline an epistemology that places interstate relations primarily<sup>30</sup>.

The question is not whether one does not fall into extreme statism, but whether one breaks free from the dogma that haunts one as long as one is engaged in the study of international relations, state-centered or not, and Booth’s logic is hardly successful in doing so. And it is not easy for any researcher of international relations, including myself, to succeed in doing so.

Although there have been arguments, not only Booth’s, but that have also attempted to deny the overthrow of the master-slave relationship of primacy, no argument has emerged that can be regarded as having transcended it. This is because being an international relations researcher and educator does not exist without accepting the above perspectives, objectives, and domain settings as “primary”. Furthermore, it is necessary to present not just a denial, but what kind of discipline can exist beyond denial, which is more difficult than overthrowing the master-slave relationship. In the study of international relations, it is easy to deny anarchy and sovereignty and pronounce “God is dead,” but the task of this paper is not to easily follow such a pronouncement, but to first clarify why it is not easy.

27 Kenneth N. Waltz, “Reflections on the theory of international politics: a response to my critics”, in Robert O. Keohane (ed.) *Neorealism and its critics*, Columbia University Press, 1986, pp. 322-45.

28 Booth, op. cit. p. 8.

29 Ibid.

30 Ibid.

## 2-3 Extending the domain

The next is “extending the domain”. Since a field of study is created by setting up a domain in line with a certain viewpoint, the addition of a viewpoint also means the addition of a domain. The “expansion of the domain” means adding multinational corporations, NGOs, international organizations, terrorist groups, “civil society,” individuals, and a wide variety of other entities to the field of study in line with the perspective and objective of solving global issues as described above. However, just as in the case of “adding viewpoints,” the “building up of domains” did not result in any change in the master-slave relationship between subjects. The expressions “state actor” and “non-state actor.” continue to symbolize this. The reason why Kohane and Nye proposed the “world political paradigm” focusing on transnational relations (or more precisely, “transnational interactions and organizations (involved in such interactions)”) was, in the first place, because of the need to add and subtract perspectives and domains to better explain interstate relations. The reason for proposing the “world political paradigm”<sup>31</sup> was, first and foremost, the need to add and build on perspectives and domains to better explain interstate relations, not to invert the master-slave relationship.

Thus, the addition of territory by the addition of viewpoints is treated as an exception to the primacy of “big and important things.” The addition of viewpoints and regions is not treated in a way that changes the priority between viewpoints and regions, and even though viewpoints and regions are in fact added (IV in Figure 1), the additions are only additions, as if the most important viewpoints and regions were unchanged. Therefore, even when situations such as II, III, and IV in Fig. 1 occurred, the insistence that the structure of the discipline was basically I continued to be maintained.

In other words, the study of international relations has continued to build on and add to the discipline without being aware of the changes brought about by the addition of new perspectives, objectives, and fields of study, and has successively taken on the causes of the resulting discrepancies as a discipline without changing the master-slave relationship in terms of perspectives and objectives. Of course, as mentioned at the beginning of this section, the social sciences are fundamentally compelled to include various elements of complex reality in the scope of recognition. The study of international relations also primordially included transnational relations in a different sense from sovereign-state relations, such as international cooperation through international organizations and other means, and relations between empires and colonies. As Brian Schmidt points out, the fact that *Foreign Affairs* was originally published as *The Journal of Race Development* is emblematic of this<sup>32</sup>. Against this background, from the beginning, international relations research was established with perspectives, objectives, and domains that cannot all be reduced to its initial setting, and because of this, it has been difficult to refine the academic identity of IR.

Let us look at a typical example of a constructionist explanation from Booth’s textbook. Booth states that the premise that international relations are anarchic and differ from domestic relations in this respect directly explains “big and important things” such as “war and peace, balances and imbalances of power, and structures of cooperation and domination. But international relations are not just about that. However, international relations are not only about “who you are” and “who I am,” but also include “small and important things” such as gender, race, prejudice, and misunderstanding. However, he clearly states that “big and important things” have a decisive importance that has a strong influence on “small and important things”<sup>33</sup>. In other words, no matter how “small and important things” arise, they are all defined by “big and important

31 R. O. Keohane, and Joseph S Nye, Jr. eds. *Transnational Relations and World Politics*, Harvard University Press, 1971.

32 Schmidt, Brian C. “The Historiographical Turn and Busting the Myths of International Relations,” the discussion paper presented at the workshop titled “Historical Turn in International Relations” (11/30/2013, Tokyo Campus, Ritsumeikan University), (later translated as chapter 5 in Norihisa Yamashita, Hiroo Yasutaka, and Atsushi Shibasaki, *Deconstruction of Westphalian Historiography: International Relations as Historical Description*, Nakanishiya Shuppan, 2016).

33 Booth, op. cit. p.6.

things,” an understanding that recognizes the determinacy of the “higher” structure while acknowledging the multilayered nature of the phenomena being handled<sup>34</sup>.

Elsewhere, Booth draws on Lasswell’s definition to distinguish between “international relations” and “world politics” as follows. He defines world politics as “who gets what, when, and how in the world” and international politics as “the international level of world politics” and “the international level is primarily (but not exclusively) the interaction between sovereign states”<sup>35</sup>. This paper does not intend to condemn Booth. Rather, this way of explaining “(but not exclusively)” is probably a way that many international relations scholars, when clarifying their own disciplines in educational settings and the like, feel a discrepancy with the way they actually treat and perceive their own phenomena, but cannot think of any other way to express it. This is probably a way of describing their own discipline in the field of education. This is a statement that seems too obvious at first glance, but I would like to raise the issue of whether the greatest difficulty in international relations research lies in the fact that we are forced to explain things in this way, and whether the future of international relations research can be envisioned without considering where this difficulty originates.

## 2-4 Summary

Thus, at least primordially in IR, there was a primordial perspective/purpose setting and domain setting based on *Staatslehre* and peace studies motives. Or, at least, there is a shared understanding that it was so set. It is a perspective and objective setting of the survival, maintenance, and expansion of the state, the avoidance of war, and the maintenance of peace, and a domain setting in which the “anarchic” relationship between the sovereign state as an entity and the relation among sovereign states is of paramount importance and must be considered first and foremost. The subsequent addition of new perspectives and the expansion of the field expanded the scope of consideration of international relations research but did not change the initial setting itself. Therefore, no matter how many new perspectives, objectives, and domains are introduced, the priorities among perspectives, objectives, and domains will not change. The scheme of criticism of statism and its defense, which we have experienced and witnessed for a long time, has been developed according to these “constitutive rules”.

Put in this way, Waltz’s contribution in *Theory of International Politics* becomes clear once again. His theoretical stance that “if international politics has a theory, it can be no other than the balance of power between sovereign states” was the work that made it clear that the study of international relations can only be a theory if it is limited to relations between states as its subject matter. In a sense, Waltz was the first theorist to verbalize and define the original perspective, objective setting, and domain setting of international relations research, or at least of IR<sup>36</sup>.

The adverse effect of not fundamentally reexamining, if not overturning or reversing, the relationship between principles and exceptions in these perspectives, objectives, and domains is that the study of international relations has become a discipline that attempts to grasp and understand the world as a whole, as a result of including many perspectives and domains other than the balance of power in interstate relations through additions and additions to and from the existing ones. The result is a gap between the perspectives, objectives, and domains that international relations research, which has become an academic discipline, addresses, and the priorities that international relations research places on these perspectives, objectives, and domains. The failure of Nye’s world trichotomy of military = unipolar, economic = multipolar, and

34 Ibid., p.4.

35 Ibid. pp.7-8.

36 Atsushi Shibasaki, “Kenneth N. Waltz, ‘Theory of International Politics,’” in Hiroyuki Tosa (ed.), *Global Political Theory*, Hitobunshoin, 2011.



transnational as a classification is a symbolic expression of such a rift<sup>37</sup>. The current study of international relations can only talk about the world in the logical structure that the activities of non-state actors are “also” important, but the most important is the state, and that issues of poverty, inequality, and human rights are “also” important, but the highest degree of relevance must be accorded to the national interest and the avoidance of war.

### 3. Theoretical Aporia

#### 3-1 Inherent Incommensurability of Humanities and Social Sciences

What are the consequences for international relations research as a science and as a theory of international relations of the fact that international relations research has been adding to and rebuilding its field of study as a “secondary” perspective while maintaining the primacy of its initial setting? To answer this question, we must first consider the meaning of the process of discovering laws and building theories, which comes after the establishment of viewpoints, objectives, and fields of study. In this paper, the resulting situation is called “theoretical aporia”. I will explain this by relying on the arguments of Yoshinobu Ichikawa, who developed his own scientific theory specializing in systems engineering based on his research experience at the world’s first systems research center, and at the same time served as Director of the National Institute for Environmental Studies and Director of the Research and Development Center for Social Technology of the Japan Science and Technology Agency.

According to Ichikawa, science is “an activity that builds up a system of process-theoretic experiences of the entire human race by connecting process-theoretic experiences acquired by individuals in a mutually consistent manner by turning a ‘hypothesis and verification loop’ for any given space-time and event in the target world based on the assumption that the target world is a consistent entity”<sup>38</sup>. This is illustrated in Figure 2.

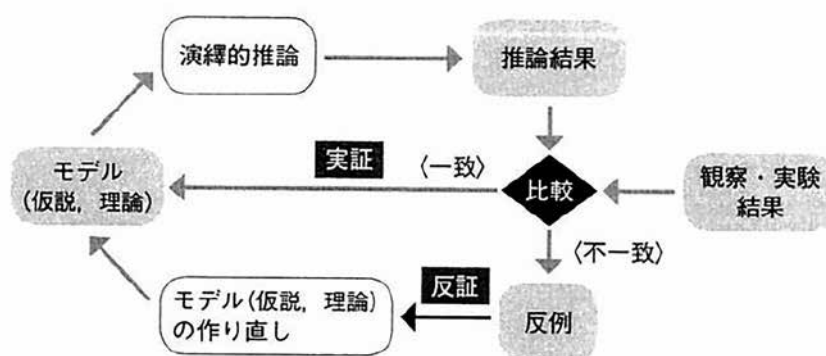


Figure 2: Model formation and its verification<sup>39</sup>

(モデル (仮説、理論) = model (hypothesis, theory)/演繹的推論(deductive speculation)/推論結果 (result of deduction)/観察・実験結果(result of observation or experiment)/反例(counterexample)/モデル (仮説、理論) の作り直し = remaking model (hypothesis, theory)/実証 = verified/比較 = comparison/

37 Atsushi Shibasaki, op.cit., Thought and Behavior on the Idea of 'International', chapter 7.

38 Yoshinobu Ichikawa, *Five Conditions for the Evolution of Science*, Iwanami Shoten, 2008, p. 82.

39 Ibid, p. 12.

反証=falsified)

Ichikawa believes that such a loop is a structure of knowledge that is common to human “understanding” in general, and that humans have obtained their current development by turning this loop as they accumulate knowledge in the process of evolution. Whether it is natural science or humanities/social science, it cannot be called “science” unless it discovers and constructs laws and theories by turning this loop. Therefore, there can be no “Japanese” or “American” science in the sense that moves the universal condition of a hypothesis and verification loop.

Next, Ichikawa points out the crucial difference between the natural sciences, which are concerned with nature, and the humanities and social sciences, which are concerned with people and society, in that the results of the humanities and social sciences cannot be consistent in the first place. As shown in Figure 2, science is described by mapping real events in the real world onto the linguistic world.

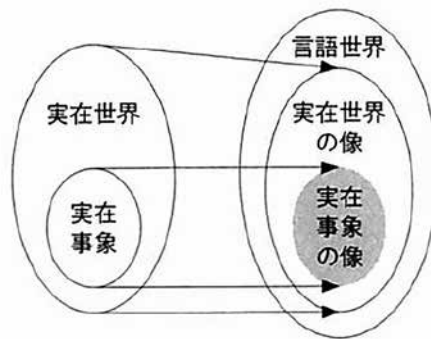


Figure 3: Mapping the real world onto the linguistic world<sup>40</sup>

(実在世界=real world/言語世界=linguistic world/実在事象=phenomenon/実在世界の像 = image of real world/実在事象の像 = image of phenomenon)

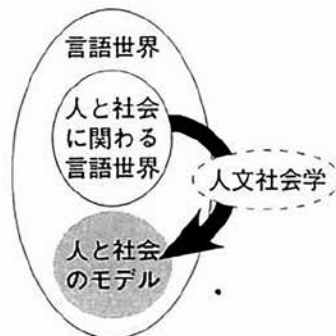


Figure 4 Humanities and Social Sciences: Mapping from the linguistic world to the linguistic world<sup>41</sup>

(言語世界=linguistic world/人と社会に関わる言語世界=linguistic world referring to human and

<sup>40</sup> Ibid, p. 61.

<sup>41</sup> Ibid, p. 93.

society/人と社会のモデル=model on human and society/人文社会科学=human/social sciences)

However, while this scheme is possible in the natural sciences, it does not work as shown in Figure 3 in the humanities and social sciences, but rather as shown in Figure 4. The reasons for this are as follows.

*Humans are in the real world. Therefore, groups of people are in the real world. However, today's society is not just a group of humans. A society is a society only when it has various systems and rules defined by language. In this sense, human society exists in the linguistic world. The study of people and society, as shown in Figure 19 (Shibasaki note: Figure 3 in this paper), is an attempt to describe the phenomena in the language of society in language, i.e., a mapping from the linguistic world to itself. Then, contradictions exist in the language world based on the surplus of language (i.e., it is not consistent). It is impossible to map an event containing contradictions onto a hypothetical system that does not contain contradictions.<sup>42</sup>*

This inevitably leads to the existence of “contradictions among models” in the humanities and social sciences. The only way to eliminate this contradiction is to adapt the reality that contradicts the model of people and society to the model, but this runs the risk of falling into Nazism, Stalinism, and the like. Thus, we are left with no choice but to accept this contradiction. In another book<sup>43</sup>, Ichikawa attempts to construct a foundation that can be shared by the natural sciences, humanities, and social sciences based on a perspective that he names the “evolutionary worldview,” but this paper refrains from exploring the validity of this standpoint.

### 3-2 The Case of The study of international Relations

IR is not immune from the inherent inconsistency among theories in the humanities and social sciences. Let us examine what the additions and additions to the theory of international relations research are due to the consistency of the theoretical system. This is because there is no need for consistency between theories in different fields that are set up from different perspectives. Hiroyuki Yoshikawa makes this point as follows.

*I have already pointed out that one of the characteristics of these domains is the consistency of the theoretical systems within each domain, in other words, consistency. What is more important here, however, concerns the relationship between the domains. In other words, consistency is not required between theories belonging to different domains. Viewpoints are historically established under the condition that the events that occur between different viewpoints are independent of each other, at least as functions bearing significance for human beings. Therefore, it is natural that events in different domains are independent of each other in the domain created by viewpoints.<sup>44</sup>*

If the study of international relations was born and developed from the *Staatslehre* and the peace studies motive, then the study of international relations is a discipline that was originally born with multiple perspectives and objectives. Although the two fields of study are almost identical in terms of sovereign-state relations, they have different perspectives. Therefore, as already mentioned, in the conflict that is said

42 Ibid, pp. 92-93.

43 Yoshinobu Ichikawa, *Worldview Based on the Theory of Evolution*, Tokyo Tosho Shuppan, 2014.

44 Yoshikawa, op. cit., *Techno-Globe*, p. 60.

to have arisen between realism and idealism in the early days, the *Staatslehre* motive took a state-centered position from a power politics perspective and did not emphasize the role of international organizations, while the peace studies motive took a state-centered position and also emphasized the role of international organizations such as the League of Nations.

Thus, the validity of their arguments are forever disputed, which is rather natural if science is originally constructed as a discipline that is consistent within at least one theoretical system that is established by setting up a domain in line with a single viewpoint and purpose and discovering laws within that domain. If this is the case, it is rather natural. If the above is correct, then from the moment of its birth, the study of international relations was born as a discipline that can only be inherently incommensurate even within a theoretical system.

Therefore, according to Ichikawa's argument about the nature of subject in science, the study of international relations, like other humanities and social sciences, is inherently incommensurate. And according to Yoshikawa's assertion about the nature of domain, the study of international relations is inherently incommensurate because plural perspectives/purposes were introduced from the start. Furthermore, by continuous adding and extending, it becomes more and more difficult to keep its relevance as the whole.

### 3-3 Meaning of Theoretical Aporia

The above explains the structure of the aporia in which international relations research has been and continues to be a form of pluralism that has never been settled and has never been theoretically integrated.

In other words, in addition to the assumption of inconsistency and inconsistency among models, which is fatal to the humanities and social sciences, international relations research is a discipline that was originally born with multiple perspectives and objectives, and has been repeatedly added to and expanded upon while maintaining the primacy of the perspectives, objectives, and domains that were originally set up there. The repeated additions and extensions have increased the inconsistency between theories, and at the same time, the actual additions and extensions have made it impossible to integrate the perspectives and objectives being addressed and to reassess the field in its totality. As a result, it is no longer possible to describe the real world in a unified manner, even though the study of international relations has in effect shifted from the study of relations between nations to the study of global relations, including relations between nations. This is the theoretical aporia into which international relations research has fallen.

Therefore, if this situation persists, theories will only continue to multiply and pluralize, and "settlements" will never be reached. From the standpoint of maintaining the original initial setting, any additions and extensions can be treated as exceptions to the principle. The position that we should grasp the "post-Westphalian" world from the side of additions and extensions also cannot easily overthrow this principle-exception relationship, if maintaining the initial setting is the canon of the discipline. No matter how much one may advocate the importance of small and important things, the default stipulation in the initial setting of the discipline is to accept that the initial setting is big and important things. This is why Dunn and his colleagues' integrative pluralism is likely to be treated as a cakewalk like the various previous proposals by using the term integration without fully considering what integration between theories means in the first place, and why Acharya's global IR concept is also likely to be treated as a patchwork or a reworking. Moreover, global IR may even be treated as an attempt to incorporate non-Western voices and objections, even though in some cases it is merely an addition or an enlargement.

Many international relations scholars are aware of this situation to varying degrees. On the other hand, most researchers can remain "unconcerned" with such fragmentation. This is because they can produce research and reproduce researchers in their own limited areas of specialization if they keep the loop of

hypothesis and verification that they rely on running<sup>45</sup>.

In general, the more limited the domain, the more precise the analysis can be, and the more elaborate the model can be constructed within that domain. At the same time, the researcher, to borrow Yoshikawa's expression, will find himself increasingly looking at the world through the eye of a needle and moving away from a comprehensive perspective of research, such as a unified portrayal of the world<sup>46</sup>.

It has been said that there are various theories and paradigms in the study of international relations. However, from the viewpoint of adding on and building on, from the criterion of priority setting, there has in fact been only one theory of international relations. The theory of international relations is based on a theory of *Staatslehre* and peace studies motives and treats everything else as an add-on; it limits the domain to relations between sovereign states and sovereign states and treats everything else as a build-up; and it treats sovereignty, anarchy, and power politics as principles and treats everything else as exceptions. In this sense, Kenneth Waltz was right, and the position that criticizes "state-centrism," whatever its ism, is logically self-contradictory if it accepts the position of international relations research. This is because, as we have seen, the study of international relations is a discipline that can only be established from a nation-centered perspective, objective setting, and domain setting. In this sense, Waltz hit the nail on the head when he stated that "international politics is international politics and cannot be anything other than international politics," and that is the meaning of the term "causal weight".

In this context, it is understandable that neo-utilitarianism after the neo-neo integration eventually settled on the line of maintaining this causal weight, and that social constructivism followed the same path to arrive at what Dunn and his colleagues call pluralism. It is easy for any theory to criticize "state-centrism," but unless it can offer an alternative that overturns the current way the discipline is formed, it will ultimately have to accept it, no matter how sound it may be, or else leave international relations studies itself. The entire history of IR studies can be thought of as a history of deviations in the evaluation of sovereign-state centrism, interstate relations centrism, and power politics centrism.

Thus, it can be understood once again that the theoretical (integrative) pluralism and territorial pluralism that are currently being developed are not effective prescriptions for resolving the aporias in international relations studies, but rather symbolic expressions of the aporias themselves.

#### 4. Initialization and Re-design of Perspective and Domain

The idea that has supported this theoretical aporia is "the historical understanding that after the Peace of Westphalia in 1648, modern international relations in the sense of relations between sovereign states were established in Europe, and that modern international society expanded to a global scale"<sup>47</sup>. As is well known, the historical validity of this view has already been largely denied<sup>48</sup>, but it continues to appear in international relations textbooks with some reservations. The reason for this is that it is a convenient marker for mooring

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45 Ichikawa, op. cit., *Five Conditions for the Evolution of Science*, pp. 82.

46 Hiroyuki Yoshikawa, *Technology to Kyoiku No Yukue (Technology and the Future of Education)*, Iwanami Shoten, 2001, and *Kagakusha No Atarashi Yakuwari (New Roles of Scientists)*, Iwanami Shoten, 2002.

47 Atsushi Shibasaki, "Myths in a Discipline: IR and the 'Peace of Westphalia'", *Journal of Global Media Studies*, 13 (March 2014), pp. 41-52.

48 Benno Teschke, *The Myth of 1648: Class, Geopolitics, and the Making of Modern International Relations*, Verso, 2003 (Benno Teschke, translated by Naotaka Kimizuka (2008), *The Myth of Westphalia*, Sakurai Shoten), Kinji Akashi, *The Treaty of Westphalia: Myth and Reality*, Keio University Press, 2009 and Andreas Osiander, "Sovereignty, International Relations, and the Westphalian Myth", *International Organization* 55-2, pp. 251-287, Sebastian Schmidt, "To Order the Minds of the Scholars: The Discourse of the Peace of Westphalia in International Relations Literature", *International Studies Quarterly* 55-3, 2011, pp. 601-623.

the validity of the perspective and domain settings that give rise to the three centralisms to historical reality<sup>49</sup>.

However, even if the recognition that the Westphalian historical view turns out to be false is shared and the 1648 European origin theory disappears, at least in its naive form, in the discipline of international relations studies, the theoretical aporia is not resolved by itself. This is because the historical origin, no matter when or where, does not affect the basic character of the discipline as a discipline constructed from a perspective and domain setting based on national and pacifist motives. In other words, no matter when or where it began or how Western-centric it is, it does not affect the “hypothesis-testing loop” that the very structure of the discipline of international relations itself can spin<sup>50</sup>.

What, then, should be done in response to theoretical aporias? There are three possible options. The first is to exit from the current situation as it is and continue to accumulate criticisms and proposals that do not lead to change, which does not resolve the theoretical aporia but only leads to the proliferation of seemingly wide<sup>51</sup>, diverse, but narrower and smaller “hypothesis and verification loops” called pluralism. This option is the only way to avoid the “loop” of international relations research, which is a “loop” of hypothesis-testing. This option would effectively mean abandoning the pursuit of the specificity of the discipline of international relations studies. This would lead to a gradual dismantling of the discipline and partial integration with other disciplines, given that many other disciplines are already working on “international relations” as well. This is a direction that is also common to the outlook that the current situation may not be the end of IR theory, but rather the end of IR itself, as Dunn and colleagues have argued<sup>52</sup>.

The second option is a tactical retreat to preserve the integrity of the discipline. If we follow this position, we limit the purpose/perspective setting and domain setting to the original initial setting. In other words, it means to divide the study of international relations as the study of interstate relations and the study of international politics as the study of political relations among nations. This is an option that allows for the pursuit of consistency and consistency in methodology, at least within theory. However, this option either ignores or unjustifiably underestimates the history of the additions and subtractions that have been made and continue to be made in the name of international relations research and is probably unacceptable to many international relations scholars. Scholars who cannot accept such a retreat may accept the possible consequences of the first option, which is the splintering and dismantling of international relations scholarship.

The third option is to look at the causes of the theoretical aporia and to recreate a discipline that can comprehensively synthesize all the issues and interests of all researchers working under the name of “international relations studies” and all the phenomena encompassed under the umbrella term of “international relations”. The discussion in this paper indicates that the only way to achieve this is to redefine the field based on new perspectives and objectives that actively overcome theoretical aporias, and to discover laws and theories in line with such a field. However, the condition for this third option to be valid is the premise that the study of international relations must be established as a comprehensive discipline from a unified perspective.

## 5. From the Study of International Relations to the Study of Global Relations

The purpose of this paper is to propose a hypothesis according to which if the study of international relations is to survive as a unique and comprehensive discipline, it may be necessary to redefine its objectives, perspectives, and fields of study. We do not have a clear answer on this point. However, given the course we have taken in our discussion so far, it is permissible to offer a certain speculation from the standpoint of this paper.

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49 Iwao Takayama, “A Consideration of Westphalia,” *Kokusai Seiji (International Relations)*, No. 160, 2010, pp. 48-63.

50 See Part One of this paper.

51 Dunn, Hansen, Wight, op. cit. p. 416.

52 Ibid., p. 419.

To begin with, how are the viewpoints and objectives set? In the logical process of academic creation, the establishment of viewpoints and objectives comes first, followed by the establishment of the domain, but the order of the two is not necessarily unidirectional in the actual need for academic study. Rather, it seems reasonable to think that the two are mutually formed through a two-way back-and-forth process that includes the creation of new phenomena and the discovery of a set of perspectives and objectives for understanding those phenomena in a unified manner. This point can be understood, for example, by considering the case of preventing floods or infectious diseases. When Waltz conceived of his doctoral dissertation, which became the prototype for *Man, the State, and War*, he also conceived of the perspective and purpose of the three images while reading the actual debates on war and peace in a vague area, and from there, he began to think about the superiority of the third image and the role of the third image in the theory of international politics. Furthermore, it was precisely the result of such a reciprocal movement that he arrived at the establishment of the viewpoint and purpose of “theory of international politics” and constructed an academic system from there<sup>53</sup>.

Considering this, let us attempt to redefine the perspectives and objectives of international relations studies: as we have seen in 1, and as Takeuchi states<sup>54</sup>, the perspectives and objectives of the discipline are basically anthropocentric and do not take a “practical” perspective of solving life-and-death problems of humans (even though consideration of biodiversity and natural resources is also essential). The “practical” viewpoint and purpose of solving the problems of life and death of human beings (even if biodiversity and natural resource considerations are also essential) are at the root of the discipline. The same may be said with regard to the nationalistic and peace motives that are the initial setting of international relations research. However, the study of international relations today does not focus solely on the survival, maintenance, and expansion of states, nor on the avoidance, prevention, and termination of wars between states, but on almost all of the various phenomena produced by the various actors that cover the entire world. In this sense, the greatest common divisor of international relations research today is the viewpoint and objective of the survival of the entire human race and the entire planet, which includes both big and important issues and small and important issues, and what should be done about the world as a whole.

Next, as mentioned in the previous section, the “domain” refers to all phenomena related to the survival of the entire human race and the entire planet, and includes all entities involved in such phenomena. In the past, Hirano classified the subjects of “international relations” into two categories: “immobile actors” based on territories represented by states, which themselves do not cross-national borders (but instead are crossed by agents such as politicians and diplomats), and “mobile actors” who themselves cross national borders to form various relationships<sup>55</sup>. All subjects here must include all moving and immobile actors. Furthermore, whether the subject itself is movable or immovable, it must be included in the scope of the discussion to be affected by the people, goods, money, and information that it has moved. It should also be obvious that when we speak of “crossing over,” the boundary line is not limited to national borders, considering the cases of internally displaced persons, ethnic conflicts and civil wars, and virtual cases such as the Internet.

In other words, the new domain must be set up as the totality of the relationships formed by all the entities coming and going across all kinds of boundaries. If we treat extraterrestrial activities such as space stations and satellites as “exceptions,” at least for the moment, we may describe this area as “global relations” for now. The generic term for the reality we are actually considering is global relations, not international relations.

Such a perspective, objective, and domain setting does not preclude the perspective, objective, and domain setting of international relations research. What is particularly problematic here is how to deal with the issue of primacy, for example when “including” is used. In particular, the focus is on how to consider the decisive

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53 Shibasaki, op. cit. , Thought and Behavior of the Idea of ‘International’, chapter 6.

54 Kei Takeuchi, *Science, Technology, Earth System, and Humanity*, Iwanami Shoten, 2001.

55 Ken'ichiro Hirano, *Kokusai Bunka Ron (International Cultural Relations)*, University of Tokyo Press, 2000.

influence that nation-states and interstate relations have on other relations in the real world, on which the state-centered perspective bases its primacy. Related to this is the concern that the problem of global relations may cancel out the opportunity for a critique of power, which is to be constantly alert to and critical of the actors and structures that can exert influence on “who gets what, when, and how” in the world. In other words, how does the study of global relations take on the structural prescriptions of the kind seen in Booth’s work, in which state-centered objectives, perspectives, and territorial settings continue to be valid in the past, are valid in the present, and will continue to be valid in the future because they still strongly prescribe all intersubjective relations in which all subjects participate in practice? The question is: how does the study of global relations resume the structural prescriptions found in Booth, which have been, are, and will continue to be valid because all subject relations remain powerful prescriptions?

At this point, the author is not prepared to give a clear-cut answer that will resolve this question at once. However, three points can be made in preparation for tackling this question.

First, however difficult it may be, the logical conclusion is that it is impossible to resolve the aporia of the study of international relations as an academic discipline except through the prescription of setting the field of global relations in line with the perspective of the survival of humanity as a whole, which, by the very nature of the discipline and theory, is not possible. If this line of argument is correct, then this conclusion is the only way to go. If we do not reconstruct the study of “global relations” in accordance with the reality of the actual study of “global relations” under the guise of “international relations,” and if we do not reconstruct the study of “international relations” in accordance with the reality rather than the nominalization of the reality, we may become unable to view even inter-state relations properly. And at the same time, this means that international relations researchers may not be able to get rid of the chronic disease as a kind of sterile repetition.

Second, I do not believe that it is enough to change the name of international relations studies to global relations, nor do I believe that the academic field of global relations studies will emerge in the next few years. Furthermore, the author does not believe that academic discipline will be transformed by the academic discussion that this paper leads. Although we will not go into the history of science or philosophy of science here, it is likely that changes in the field will proceed slowly until a certain point, and that a decisive change will occur when it reaches a critical point. The change will first proceed through the convinced or inevitable introduction of perspectives, objectives, and areas that cannot be handled in the initial setting of international relations research, and the accumulation of such perspectives, objectives, and areas will produce change. In a sense, the discovery and pointing out of aporia so far can be regarded as a process of such accumulation. In this respect, the current situation as described by the two pluralisms is significant.

Third, regarding the superiority of big and important things and their dominance over small and important things, while acknowledging their dominance and the vital importance of observation and analysis of their dominance, it is necessary to reestablish a scholarly foundation on the possibility of man’s original freedom. It will be necessary to establish such a way of thinking.

One example that may help is Yusuke Maki’s (Munesuke Mita) discussion of multilayered nondeterminism. After carefully examining the various factors that constrain the activities of the human subject, from the gene (translated by Maki as “generators”) level to the species level and the individual level, he argues that the individual is a symbiotic system of generators, and that it was originally born and has evolved derivatively, but as a derivative autonomous state, it is first agentive and then teleonomically evolving. The individual is a symbiotic system of generators and has originally been born and evolved derivatively, but as a derivative self-sustaining state, it first becomes agentic and then teleonomically autonomous in the process of evolution, but it can also welcome different others and open itself to the teleonomical circuit of others<sup>56</sup>.

56 Yusuke Maki, *Jiga no Kigen: Ai to Egoismu no Hikaku Shakaigaku (The Origin of the Self: Comparative Sociology of Love and Egoism)*, Iwanami Shoten, 1993.



According to Maki, the individual is always simultaneously subject to the actions of (1) self-generation as a generator, (2) self-objectification of the individual, and (3) love for others of the same or different species (de- and self-objectification of the individual). The individual with such a self-cleavage structure has the power to subject itself at the same time. In other words, “no other determines the purpose of our life as individuals, and no other can determine the purpose of our life as individuals. This groundless determinacy and the openness of teleonomy determine the form and content of our individual freedom”<sup>57</sup>.

Although Maki confines his discussion to the level of the individual and does not at present comprehensively develop a discussion of the social level to which the individual belongs, he offers a basic perspective on how to apply this analysis to civilized, modern, and contemporary societies<sup>58</sup>. In the framework of these discussions, big and important things may be only one element in the multilayered structure of nondeterminism that Maki refers to.

The initial setting of the study of international relations can be considered to have been made with the help of the “here and now” effect, in Toda’s honest sense, because big and important things were so prominent and “terrifying” to people that they seemed to determine and continue to determine everything in the world<sup>59</sup>. If we pull back this “here and now” effect and switch our cognition, we may be able to establish a perspective that frees us from the spell of the problem setting of big and important vs. small and important. This is to reconsider the determinacy of international relations as a phase that seemed to have been prominently determinative at one time, the modern era, from a very long-term, human-historical perspective based on the multilayered nondeterminacy of the individual as a subject. While Booth recognized multilayeredness and unidirectional multilayered determinacy, it seems that a line of argument that recognizes multilayeredness but not unique determinacy is not impossible.

Thus, at the present time, it is not possible to fully sketch what global relations is and what global relations research is as a discipline and as a theory. First, it is necessary to examine the appropriateness of considering the future of international relations research in this direction, and to consider how and why international relations research has been dealing with this priority issue in the past. It is also necessary to reexamine how international relations scholars have understood, recognized, and used the terms “theory,” “science,” and “scholarship”.

In other words, it is necessary to grasp how “international relations” were perceived in the context of the world as a whole and how they have been transformed in the minds of people when they “think about international relations,” and without this, it is impossible to overcome international relations research overnight or to construct a new study of global relations in a single step.

The discussion thus far has focused mainly on IR, and the unique development of international relations research in Japan, which has been influenced by and interacted with IR, is not fully covered in the discussion in this paper. The Japanese view of discipline, theory, and science in the study of international relations has a deep relationship not only with Marxism but also with the neo-Kantian view of science and theory in the sense of modern science, as pioneered by Masamichi Royama<sup>60</sup>.

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57 Ibid, p. 152.

58 Maki, Ibid, pp. 159-164; Atsushi Shibasaki, “Self, State, and International Relations: An Introduction to the Study of International Relations Perception as Culture,” *International Social Science*, 52, 2002.

59 Masanao Toda, *Emotion: The Adaptive Program that Drives Humans*, University of Tokyo Press, new edition, 2007; Shibasaki, op. cit., *Thought and Behavior on the idea of 'International'*, Chapter 8.

60 Masamichi Royama, *Kokusai Seiji to Kokusai Gyosei (International Politics and International Administration)*, Ganshodo Shoten, 1928; Yu Ishida, *Nippon No Shakai Kagaku (Social Science in Japan)*, University of Tokyo Press, 2013.

## Conclusion

In his lecture titled “The Future of Psychology,” Masanao Toda once pointed out that the challenges of today’s world are (1) to deal with the excess energy that accompanies the acceleration of technological progress and the aging of social organizations, and (2) to organize how that energy is used and to put as much as possible into the process of expanded production. He considered that the state and other social organizations, which were supposed to be designed for a society in which most people were given just enough energy consumption to survive, were malfunctioning and aging. As “the greatest goal of mankind,” he argued, we must aim for “the creation of a social organization that enables truly new and enriched individuals to participate directly in the information-control process (the creative process) with their energy”<sup>61</sup>.

Toda then called for the establishment of a “unified human and social science” that would take a relative view of humans and society, with psychology, the study of the human mind, at its core. Toda believes that this is not a general theory, but rather a grotesque model that initially combines a group of partial theories, and that although there is no overall theoretical unity, it is predictable.

The argument that this paper speculates on, from the study of international relations to the study of global relations, is also influenced by Toda’s speculation. Toda states that “the only way to establish such a unified human and social science is to describe the dynamic aspects of society at any rate,” but the current study of international relations is also a study of the global (including non-Western) development of theoretical pluralism and domain pluralism. In this sense, it can be maintained that the current study of international relations is beginning to distance itself from the rampant use of “general theory,” which Toda once criticized, and to accumulate dynamic descriptions from various perspectives.

However, without consideration of the origin of the theoretical aporia, these descriptions cannot be applied to the next step, and the same is true without a vision for the next step. The role of this paper is not to simply deny and melt international relations research into global relations research as a new, completed template, but to smother the aporias of current international relations research, and to suggest that if international relations research is to dissolve its current aporias and survive as a new, unique discipline, it must be able to take on those issues.

NOTE: The author’s discussion of this issue is preceded by a paper by Shibasaki (2014a), which was published in the 2011 Annual Report of the Japan Political Science Association. The paper was presented at the Japan-Europe Exchange Session organized by the International Exchange Committee of the 2011 Annual Meeting of the Japanese Political Science Association (October 9, 2011), and this paper is a further development of the content of that paper. We also had the opportunity to report the framework of this paper at the second meeting of the Editorial Board of the Annual Report of the Japanese Political Science Association, 2015-I, “Dialogue between Political Theory and Empirical Research” (July 26, 2014). We would like to thank everyone who participated and commented on both reports.

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61 Toda, Masanao “Possible Roles of Psychology in the very distant future”, Proceedings of the XIX International Congress of Psychology, pp. 70-75, 1969. Masanao Toda, “The Future of Psychology”, in “Advances in Child Psychology”, in Preface to *the Japanese Journal of Child Study*, Kaneko Shobo, 1971, pp. 335-356.

## Part II

### International Cultural Relations between Disciplines: Introduction to the History of the Relations between Japanese International Relations and IR<sup>62</sup>

The purpose of this chapter is to present, in response to previous studies, the hypothesis that in order to properly study the history of international relations studies in Japan, an analytical framework of “international cultural relations” that focuses on the “site of encounter with the unknown” with a focus on the traffic of multiple languages is effective and appropriate. This chapter presents this analytical framework by integrating the methodological issues existing in previous studies with the intellectual achievements of Kenichiro Hirano’s theory of international culture and Akira Yanabu’s theory of translation culture.

Section 1 summarizes the research trends and Section 2 presents the issues to be examined. Sections 3 and 4 develop the argument underlying International Cultural Relations as an *Encounter with the Unknown*. Section 5 explains the basic structure of this analytical framework, discusses specific research issues, and Section 6 summarizes the entire discussion and offers future perspectives.

#### 1. How to Study “The Study of International Relations”

##### A Renaissance in the Study of International Relations in Japan?

One of the characteristics of international relations research in the English-speaking world is that it frequently repeats self-reflection. Japanese international relations research has also had a similar tendency, albeit not as large scale and organized as that of the English-speaking world. In the last decade or so, in particular, there has been a proliferation of studies by Japanese scholars of international relations in the prewar and postwar periods.

In addition, in the past year or so, three collaborative studies have been published in rapid succession that attempt to address the question “What was the nature of international relations research in Japan” in a more organized and comprehensive manner<sup>63</sup>. Unlike the relatively one-off and sporadic self-reflection of the previous studies, these studies have in common that different groups of researchers, some of which overlap, are attempting to systematically trace the study of Japanese international relations in accordance with a certain degree of common problematic consciousness.

First, *Japanese International Relations: Between Importation of Theory and Originality*, referring to Masao Maruyama’s “persistent tone”, discusses how Japanese international relations research has imported “foreign theory,” or mainly English-speaking international relations (IR<sup>64</sup>) debates, as the subtitle suggests, and how

62 This chapter is based on the paper presented at the 2017 Annual Conference of the Japanese Association for International Politics (at the Kobe International Conference Center), Session 9: “Does ‘International Politics’ Come to an End?” (October 28, 2017) and is based on a paper submitted to and later published (Atsushi Shibasaki, “The International Cultural Relations Between Disciplines: An Introduction to the History of the Relations between International Relations Studies and IR in Japan,” *Journal of Global Media Studies*, 22 (March 2018), 29–49.

63 Satoshi Oyane (ed.), *Nihon no Kokusai Kankei Ronron: Riron no Imporu to Dokusou no Ma* [*Japanese International Relations: Between Theory Import and Originality*], Keiso Shobo, 2016; Ryuhei Hatsuse, Makiko Toda, Satoshi Matsuda, and Hiromi Ichikawa (eds.), *Kokusai Kankei Ron no Seigen to Tenkai* [*The Generation and Development of International Relations: Dialogue with Japanese Forerunners*], Nakanishiya Shuppan, 2017; Aya Kuzuya, Hiroyuki Ogawa, and Kuniyuki Nishimura (eds.), *Rekishi No Naka No Kokusai Chitsujo* [*The International Order in History: Beyond American Social Science*, Koyo Shobo, 2017.

64 In this chapter, we use IR (International Relations) to mean “the study of international relations” as read, written, and

it has demonstrated originality in doing so. The next book, *The Creation and Development of International Relations Theory: A Dialogue with Japan's Predecessors*, does not limit its focus to international politics in the narrow sense, but uses the expression “American political and cultural ideology,” and focuses on “indigeneity, endogeneity, and independence,” taking into account not only the importation and introduction of scholarship but also its political, cultural, and social impact. Finally, the paper focuses on the “indigenous, endogenous, and independent” nature of the international order in history. Finally, *International Order in History: Beyond American Social Science* takes Stanley Hoffman’s well-known article as its starting point and deals mainly with non-Japanese cases, while “International Relations in Japan” directly identifies them as “import sources” and “The Making and Development of International Relations” more broadly identifies them as “political and cultural” and “ideologies”. The “historical approach” of this analysis focuses on two aspects of American influence, “American social science” and “Pax Americana,” which are captured in the form of “ideology” in “The Making and Development of International Relations”.

These works have provided the groundwork for a full-fledged advance in international relations research and have provided an opportunity to make significant progress in addressing the question of what international relations research, especially Japanese international relations research, has been all about. These studies have also brought to light the fact that the relationship between “foreign theory,” “American cultural hegemony,” and “the hegemony of American international politics” should be placed at the core of any consideration of the characteristics and essence of Japanese international relations studies.

In addition, I have discussed how theoretical aporia and future possibilities of international relations research in the English-speaking world<sup>65</sup> and have attempted to clarify the structure of the Westphalian historical perspective that has supported the theoretical aporia of international relations research in the English-speaking world through joint research<sup>66</sup>. The publication of these works has been very encouraging and stimulating for the author. On the other hand, as a researcher who has long advocated the need to study international relations research, I feel a responsibility to discuss what is needed to further advance the frontiers of research by responding to the intellectual achievements of such research. Based on this awareness, the purpose of this chapter is not to unilaterally condemn or deny the previous studies, but to actively discuss what more should be done in response to those works.

### Breaking away from research history and academic history

The “issues that lie ahead” that these studies have highlighted have a twofold structure: “clarification of the *why* that makes the *how* possible” and “clarification of the *how* that makes the *why* possible,” both of which take on the *how* that has been clarified this time. Unraveling this dual structure is one of the most important questions to ask when studying international relations in Japan, at least as a research subject.

In analyzing this issue, we will focus on several terms that these studies have in common, but which have not been examined in depth because they have fallen into a kind of suspension of thought. The challenge is to further examine them. Specifically, a series of words such as “import,” “introduction,” “originality,” “fighting back,” “facing,” “transcending,” “indigeneity,” “endogenous,” and “independence” will be placed on the list.

Perhaps the more scholarly one is in international relations, the less suspicious one may be of the use of these terms in response to the “acceptance” of Western theories of international relations. The act of reading foreign academic journals and books, digesting and importing research trends, and then creating

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spoken in English, primarily in the United States and the United Kingdom,” rather than in the United States. The reason for this definition will be made clear in the introduction.

65 See Part I of this trilogy.

66 Norihisa Yamashita, Hiroaki Ataka, and Atsushi Shibasaki (eds.), *Deconstruction of Westphalian View of History: International Relations Research as Historiography*, Nakanishiya Shuppan, 2016.

one's own academic originality based on these trends is a phenomenon that occurs constantly in the daily lives of specialists in international relations research. However, once asked what exactly it is that is expressed as "import," "introduction," and "acceptance," or what exactly it is that is "originality," "indigeneity," "endogeneity," "independence," "fighting back," "facing," and "going beyond," it is not enough to simply answer that one has "read," "thought," or "written" the literature in one's field of specialization.

For example, it may seem that it is sufficient to say that "Japanese international political scientists imported the X theory of American international political scientist A, internalized it, and presented their original Y theory," but this is actually not the case. It is only an explanation understood by those who share the rules of the game within a research history, within a discipline. A text that combines these key concepts with terminology that is self-explanatory within the discipline and that expresses the relationships among these terminologies (in this case, import/export) may seem to the expert to require no further explanation, or it may seem to those educated in international relations and interested in studying it to be an explanation that is not explained, but rather an internal explanation that is not explained. The goal of those who are educated in international relations and aspire to study it is to internalize and understand it without being told what it means. However, explaining how knowledge works and how the mind works within the human being is the first step toward studying the intellectual activity of academia as an object of study.

In addition, we cannot ignore the fact that academic terms have been used in different contexts and with different nuances, even though they seem to be the same at first glance, and that they have changed over time. Without including this and providing a "one-step-ahead" explanation, we cannot move beyond the history of research. And it seems that existing studies have not been able to break through this barrier as consciously as we would like.

### **One Step Ahead to Meta-Academic History**

One step further is to consider why and how the Japanese study of international relations has been greatly influenced by IR, by going down to the site of the formation of individual human knowledge as much as possible. What happened there? This question may be so obvious to the researchers concerned, but in fact, I believe it is a major oversight. This is because explaining the formation process of existing academic descriptions only in terms that have been established in existing academic systems is not more than a mere history of research. Unless the scope of description is expanded to the level of the original activities of human beings in creating knowledge, it cannot be a history of academia or meta-academic history in the essential sense, and the findings obtained will not transform the existing academia.

To put it more bluntly, this question is about what it means for a person to receive knowledge, especially knowledge written in a language other than one's own, how it is received, felt, understood, and recognized, and how it is used by the person, and how it is perceived and understood by the person. Unless we go down to the actual site of the construction of knowledge, we will not be able to explain what actually happened there, nor will we be able to understand how a certain academic knowledge emerged. The author attempts to answer this question by setting up the framework of "International Cultural Relations," and this chapter is written as an introductory essay for this purpose.

## **2. Objects and Methods of the History of Interdisciplinary Relations**

### **On the premise of "one nation-state, one discipline"**

The fundamental problem of the "study of research" is to obtain suggestions for the present and the future

regarding the question of how the field of research should be conducted in the future. To this end, it is necessary to clarify what the research field has been in the past. To clarify the characteristics of Japanese international relations research, the “history of relations” between “Japanese international relations research” and “international relations research in English-speaking countries” is an indispensable focus. What are the general assumptions that must be made when considering the characteristics of Japanese international relations research, with particular attention to how it has been influenced by that of the English-speaking world?

First, it is the assumption that one field of study and another field of study are separate units. Of course, in practice, as with all boundaries, it is not always possible to make such a clear distinction. It is always possible for an individual or a group of individuals to belong to multiple disciplines with varying degrees of internalization. The history of interdisciplinarity, however, must posit two or more disciplines as two or more distinguishable units. Therefore, it is merely a methodological premise that “Japanese international relations studies” and “international relations studies in English-speaking countries” should be regarded as two distinct and independent groups.

Naturally, the adjective “Japanese” itself has several problems, and it is also very important to criticize it from the perspective of essentialism and postcolonialism. This criticism can also be applied to the non-Western/Western distinction that has been frequently used in IR in recent years. However, it is also true that existing studies have consciously or unconsciously assumed a “one nation-state = one discipline” distinction between groups of researchers based on the borders of nation-states. It is not so exceptional in the world to belong to a unitary group of international relations studies of a country and to consider the specificity and uniqueness of that group, while belonging to and being connected with English-speaking international relations studies on the other hand. Whether this is desirable is, of course, another matter.

All boundary setting is fraught with such difficulties. Therefore, in the history of interdisciplinarity, we will not use this premise ontologically, insofar as it is analytically significant and necessary to clarify the nature of the object of study at a particular time and scope, but rather, in a way that is ontologically relevant, in order to measure its own significance and limitations, given that there are events that can be sieved out of this problem set.

Second, it is assumed that each discipline uses a fundamentally different language. Specifically, the basic understanding is that the primary research and teaching language of international relations studies in Japan is Japanese, while that of the English-speaking world is English. A stronger assumption would be that “a Japanese scholar of international relations is a scholar of international relations whose native language is Japanese, but who is also fluent in English+*a*,” which has been the assumption of many scholars of international relations in Japan up to a certain point in time.

And the same difficulties that plague the first distinction also apply to the second distinction. The strong assumption, not to mention the weak assumption, that the primary language of research and education, i.e., the language in which we basically write, speak, and teach, is Japanese, does not necessarily correspond to reality. There are many “Japanese” scholars of international relations whose primary language of research and teaching is not Japanese, and probably even more at the native language level. And this assumption should naturally be criticized in terms of who “Japan” and the “Japanese language” belong to, not to mention the recent Akutagawa Prize selection furore and the debate over the national identity of Nobel Prize laureates and its impact.

On the other hand, it is also true that a series of debates on identity in the Japanese international relations research community have been developed on the implicit premise of the existence of these two distinctions, and that many scholars of international relations in the past have understood interdisciplinarity within this framework. The three works discussed in the Introduction seem to make these assumptions, although they do not explicitly state them, and they do not present very strong reservations about the problematic nature of

these assumptions.

In the discussion that follows, this chapter understands these two assumptions and their problematic nature and adopts as a methodology a framework that views the history of interdisciplinarity as a relationship of transnational knowledge between different groups or groups belonging to different nation-states, using different languages. In the case of Japan, the methodological assumption is that people use Japanese as their primary language for research and education and form part of an institutional group within the nation-state of Japan.

However, this choice is only valid and appropriate as a matter of degree when analyzing historical reality in the past, at least up to the post-Cold War period, and may not accurately describe the situation after the process of globalization of the discipline from the end of the century through the 21st century to the present. It is highly possible that the choice is not an accurate one. We will not essentialistically ontologize this framework, but rather, we will discuss the limitations of this framework, taking into consideration the possibility of finding clues to discover the “next framework” by exposing its limitations. This is mere speculation, but the forthcoming “next framework” will not only be able to effectively describe the present and the future, but will also be able to redraw history, which has been drawn on the assumption that this framework is valid and reasonable, from a completely new perspective.

### **Three Approaches to the Study of the History of Disciplines**

The three existing approaches to the history of the discipline are, first, the research history approach, second, the contextualism approach, and third, the discourse-based approach. This chapter considers the “history of international cultural relations” as a meta-disciplinary historical understanding that is different from and at the same time encompasses these two approaches.

First, a research historical understanding produces an understanding of academic history that is shared within a closed space among people who belong to the same industry and share the same terminology. As we have already discussed, it seems that a significant portion of the research on international relations in Japan to date has failed to break free from this understanding of research history. Although literature based on this perspective is extremely useful in terms of organizing facts and sharing past discussions among researchers, there are various problems in conducting objective research on international relations studies.

This is the basic stance of historical research, which is to reconstruct what was written and understood at the time, even if it is not consistent with the present, as some studies of international relations thought have successfully attempted to do. However, as already mentioned, the biggest problem with the research-historical understanding is that, by describing and stating things in a closed, self-evident academic vocabulary and discourse, it is possible to obscure what happened in the process of creating said academic construction.

Although descriptions based on a historical understanding of research have the advantage of being able to easily produce, in a retrospective manner, descriptions that are efficient and comprehensible to today's specialists, it is often the case that by reducing the situation to a discussion of how these specialized words are used and combined, the words that are used in the manipulation of these words may not be understood as they actually are. By reducing things to how these technical words are used and combined, we tend to lose the opportunity to better understand how the words are perceived and understood by the people who manipulate them. When one writes, “X understood the ‘balance of power’ this way,” it is easy to assume that X and the writer share a certain understanding of the “balance of power,” but this may conceal the core of what the words were to X and what he or she thought about them.

To put it simply, the essence of the matter lies in the discrepancy between X's subjective perception and the author's objective description of how he perceived the word “balance of power” at the moment he wrote it, rather than in his “understanding” of it. Ignoring this, talking about the academic field in a highly self-

referential structure, if all scholars have read the same literature and know the same terminology of genealogy when talking about “balance of power,” will in fact make it difficult to see the field of knowledge itself.

Second, a well-known approach in previous studies of academic history is the construction of a critical internal discursive history (critical internal discursive history) by Gunnell and Schmidt, that focuses on the internal relations of discourses, drawing on Foucault’s archaeological approach. The discourse approach of Gunnell, Schmidt, and others, which is based on Foucault’s archaeological approach, is to construct a critical internal discursive history, which they criticize as a contextualist grasp<sup>67</sup>. The discourse approach is based on contextualist external explanations (because of the Cold War, the Vietnam War, or the Iraq War etc.), and also avoids a *posteriori* presuppositionalism of looking in the rearview mirror.

This method is established as an academic methodology that is distinct from research history in the sense that it does not rely on contextualist explanations from factors outside the discourse, such as major historical events or, in some cases, culture and climate, but concentrates on textual intrinsic analysis without the consequence that factors that can explain everything cannot explain anything. The “historical understanding” is an established academic methodology that is distinct from the historical understanding of research.

### Approaches to the History between International Disciplines

In my view, Japanese studies of international relations, while based on a research-historical understanding, seem to be, to put it mildly, an eclectic mix of these three approaches, and it is difficult to hold the view that a conscious methodology has yet to be established. We need to move away from a research-historical understanding of these three approaches, but it is not enough to effectively blend discourse-based and contextual-based approaches. The three approaches cannot be said to be a framework that faithfully reflects the characteristics of Japan’s international relations research, which, as already mentioned, has been shaped by transnational exchanges among different groups using different languages as their primary language of study. Nevertheless, since these approaches were not formed with the goal of elucidating the characteristics of Japan’s international relations research in mind, it is fair to say that such criticism is nothing but crying for the moon.

The discursive approach does not say much about multilingualism and interlanguage exchange. In fact, this approach is basically good at the history of discourses within the same language, i.e., within the English-speaking world. Armitage, who attempts to study international relations thought and its global expansion from the field of the history of ideas, has a similar tendency<sup>68</sup>. Because of his discursive approach, Armitage does not delve much into the workings of knowledge in terms of attitudes toward terminology and technical concepts themselves. Although the focus is on establishing the semantic connection of these words, it does not reach the question of what people are thinking when they use these words themselves.

As described above, when we ask about the history of relations between disciplines across national borders, we must first consider the basic structure of the existence of two unique and independent units of knowledge (i.e., different disciplines), and their interaction across national borders in different languages. Based on the premise of this exchange, the history of the formation and transformation of international relations studies in Japan from the modern era to at least the end of the last century shows that Japanese international relations studies, written in Japanese and with a mixture of different academic groups, formed knowledge under various influences from international relations studies in the English-speaking countries,

67 John G. Gunnell, *The Descent of Political Theory: The Genealogy of an American Vocation*, University of Chicago Press, 1993 (translated by Yoshikazu Nakatani, *Genealogy of American Political Theory*, Minerva Shobo, 2001), Brian C. Schmidt, *The Political Discourse of Anarchy: A Disciplinary History of International Relations*, State University of New York Press, 1997.

68 David, Armitage, *Foundations of Modern International Thought*, Cambridge University Press, 2013.



mainly the U.S. and the U.K.

The description of these influences should not be a direct copy of technical terms from English to Japanese, nor should they be explained externally in terms of culture or climate. In particular, the research-historical method, which tends to fall prey to the presentism of retrospectively applying terminological studies and discourses across time, makes it rather difficult to understand what really happened there.

Therefore, within the framework of the history of relations between two different academic groups rooted in the plurality of languages, it is necessary to extract the interactions between and within the multiple discursive spheres without falling into excessive contextualism. In Section 3, I will first analyze the basic framework of the history of relations between two different groups, and in Section 4, I will analyze the basic framework of the history of relations between two different languages, especially between Japanese and foreign languages in modern Japan, and integrate them to determine the framework of international cultural relations.

### 3. International Cultural Relations, and Multiplicity and Multilayeredness of Culture

#### The Framework of International Cultural Interaction

In order to examine historically how Japanese international relations research has been influenced by that of the English-speaking world, Kenichiro Hirano's theory of "international cultural relations," a proponent of international cultural theory in Japan, can be used as a general framework for this discussion.

It is well known that Hirano's work on the history of ideas, based on his experience of translation of the book by Schwartz on the modern Chinese intellectual Yen Fu, whom he first encountered in 1964 and published the translation in 1978<sup>69</sup>, was the catalyst for the creation of his theory of transnational culture. Hirano's discussion is summarized in his book, "International Cultural Theory," published in 2000<sup>70</sup>, and here we will mainly refer to a paper published in 2009<sup>71</sup>, in addition to the book, in which Hirano explains how he developed the idea of international cultural theory by translating Schwartz's work. The paper is Hirano's self-report on how he formed his theory of interculturality. In what follows, rather than mechanically applying the completed international cultural theory as an analytical framework, I will abstract the assumptions from the formation process of acculturation theory into the discipline's framework of international cultural relations.

The "international cultural relations" is a framework developed based on cultural anthropology's theory of acculturation. Hirano defines "cultural relations" as "the dynamic of cultural contact," and names the method of "international cultural relations" as "capturing the encounter between two cultures by investigating the dynamics of their encounter"<sup>72</sup>.

The basic characteristics of the framework of international cultural relations that Hirano draws from Schwartz's work are as follows. The first is Schwartz's perspective that "we are not dealing with known and unknown variables, but with two huge domains of human experience that are extremely problematic and constantly changing"<sup>73</sup>. In other words, the clash between cultures is not seen as "the image of a clearly recognizable object colliding with another less moving substance," but rather as "the collision of the unknown

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69 Benjamin Schwartz, *In Search of Wealth and Power: Yen Fu and the West*, Belknap Press of Harvard (translated by Kenichiro Hirano, *China's Modernization and the Intellectuals*, University of Tokyo Press, 1978).

70 Ken'ichiro Hirano, *International Cultural Relations*, University of Tokyo Press, 2000.

71 Ken'ichiro Hirano, "The Present State of International Cultural Interactionism: From Schwartz's Strict Restorationism to International Cultural Interactionism," *Journal of East Asian Cultural Studies*, No. 2, pp. 7-22, 2009.

72 Ibid, p. 13.

73 Ibid, p. 11.

with the unknown”<sup>74</sup>. If we apply this to the international cultural relations of the discipline, it also leads to an attitude of rejecting a presuppositionalist grasp and means that the basic attitude is to capture the moment of encounter between academic knowledges as it is, rather than explaining the relationship between things well known from a later time in hindsight.

The second is to focus on the “meeting place”. This means understanding the clash of cultures as the meeting place of the unknown and the unknown, or in Schwartz’s words, “focusing on the contact between two cultures. Hirano’s theory of transnational culture has emphasized this focus on contact, but the term “encounter” has not been so clearly defined.

In terms of the history of international cultural relations in the discipline, it corresponds to the task of returning to the site of knowledge to examine what happened at the time of “introduction” and “importation”. In other words, it is not an encounter between what is known and what is known (i.e., between Japanese and English-speaking international relations scholarship as we know it after the fact, but rather an encounter between an international relations scholars who both are an unknown in his/her own right). It goes without saying that the three traditional research approaches, with some reservations, basically treat events as contacts between the known and the known. Contextualism may refer to the general framework of the encounter but tends to neglect the place of the encounter itself, and the discourse approach does not have much of a perspective on the contact between two different cultures.

The third is to immerse oneself as much as possible in the characteristics of both cultures and worlds, and Schwartz’s “To deal with the encounter between the West and a non-Western society or culture, it is necessary to immerse oneself simultaneously and as deeply as possible in the characteristics of both worlds, and there is no other way”<sup>75</sup>. This does not directly affect the methodological framework itself, but it is an important point. As will be discussed later, this point is particularly noteworthy in the case in which a scholar has formed and developed his/her scholarship while moving back and forth between two academic groups through study abroad, regular or intensive participation in international conferences, and research and teaching experience at universities and research institutions belonging to both sides.

The fourth point is to be fully aware of cultural constraints, and to be willing to overcome them because they cannot be completely transcended. Of course, no one can stand outside of his or her own culture, and we are all “bound by culture”. Despite this, we may hope that there is a universal realm of humanity at the base of culture, or beyond culture, and that this enables a certain degree of “self-transcendence”<sup>76</sup>. This is important when we recognize the significance of the position of studying international cultural relations between disciplines from the perspective of the study of international relations in Japan.

### **Cultural ambiguity and Multilayeredness**

Along with the above four provisions, what is important is the way the term “culture” is defined here. Hirano interprets Schwartz’s point that “culture is a vast field of human experience, each with its own particularity and at the same time each with a universal field of humanity at its base” as meaning that each culture has inexhaustible possibilities and is composed of countless conflicting cultural elements, and furthermore, that culture itself is a multifaceted and multilayered phenomenon. He added that not only the culture itself but also each cultural element is polysemic. In other words, “In addition to the potential ambiguity of each cultural element, the functions that a cultural element performs in relation to other cultural elements can also be diverse. The question is which of these multiple meanings and diversities comes to the fore in relation

74 Ibid, p. 12.

75 Ibid.

76 Ibid.

to the circumstances of the times and the interests of society, and whether this mechanism is not a cultural transformation”.

Here, Hirano emphasized the multidimensionality of culture as well as the multilayered nature of culture. In other words, “the conception of international society as an important international relationship between groups that exist on multiple levels, groups that may not have sovereignty but have their own distinctive cultures”. In other words, “international society is viewed as an important international relationship between groups that exist on multiple levels---groups that may not have sovereignty but have distinctive cultures. Furthermore, in examining encounters between cultures, Hirano emphasizes subjective choice (regardless of the existence of power relations or the degree of contrast, the subjectivity of the recipient is important), resistance (in any “encounter” there is always “resistance” after acceptance, and this resistance creates cultural change), and antagonistic acculturation (by adopting the culture of the other party, one strengthens one’s own culture). This framework is based on the historical relations between the West and non-Western Europe since the modern era, and it emphasizes the importance of considering the focus as being on the recipient side.

Hirano’s framework provides a foundation for overcoming the blind spots of existing historical, discursive, contextualist, and presuppositionalist understandings. In other words, it considers two different and independent disciplines as “cultures” that are multilayered and polysemic in themselves and in each of their elements, focuses on what happened at the encounter, and examines the relations between them and their transformations with an emphasis on the recipient, being aware of cultural constraints while immersing oneself in both as much as possible, and transcending both as much as possible.

Hirano’s framework itself may not be too incongruous from a general perspective. The question then becomes, “What has happened at the scene of encounter?” The more specific question of the nature of encounters in disciplinary intercultural relations is that of the relation between words, which is precisely what Schwartz found in his study on Yen Fu. In the previous sections, there is a broad perspective on the encounter of “word and word,” but it seems that Hirano does not go into the more microscopic, vivid moment of encounter.

In addition, what was produced by Schwartz’s encounter with Yen Fu, and what did Hirano find in that encounter with Schwartz, including the subsequent “introduction” process of the acculturation theory, is itself the subject of an act in the history of the discipline’s international cultural relations, the formation process of international cultural theory in Japan. This will be the subject of an act of the history of international cultural relations between disciplines. This point will be discussed later.

#### **4. “Language as Object” and “Encounter with the Unknown”**

##### **The Framework of “Encounter with the Unknown”**

It was Yanabu Akira (1928-2018) who rethought translation theory from the perspective of “encounters with the unknown,” a viewpoint shared with Hirano’s or Schwartz’s “clash between the unknown and the unknown” and the importance of the “meeting place”<sup>77</sup>. In general, Yanabu argued that many modern Japanese translations, especially conceptual words related to academics, ideology, and institutions, are mainly composed of two Chinese words newly created and unintelligible to many people, and that translated

77 Atsushi Shibasaki, “Translation, Culture, and Humanity: Implications of the thought and theory of Akira Yanabu for advancing the study of global relations,” *Journal of Global Media Studies*, 21 (September 2017), pp.41-52. Atsushi Shibasaki, “Translation, Culture, and Humanity: Implications of Akira Yanabu and the study of international relations,” *International Politics*, No. 191 (2018), pp. 143-156.

words are attractive and important precisely because their meaning is unintelligible. He is known for his theory of translation culture and translation studies, which is based on the “cassette effect theory”<sup>78</sup>.

According to him, translation has brought a double “encounter with the unknown” to Japan. For the translator, it is an “encounter with the unknown” of the foreign language, and for most translation consumers, it is an “encounter with the unknown” of the newly created “translated language”. This “encounter with the unknown” means that it cannot be described in terms of A and B meeting to produce C. To say that A and B met to produce C is a typical way of explaining the history of research and scholarship, and it fails to explain what happened in the field, as Yanabu Akira argues.

Yanabu has not often given a coherent account of his methodology, but in his latest and last book, *Encounters with the Unknown*, he has developed a relatively coherent discussion of his own methodology.

Yanabu defines his theory of translation as a focus on “encounters,” or “encounters with the unknown.”

*In general, if we consider the encounter between A and B scientifically and objectively, what should we do? First, one would think about A, then about B, and then about the encounter between A and B. But this is not the case. However, this is not thinking from the perspective of “encounters”.*

*In the “encounter” perspective, we first start from the subjective standpoint of A or B. Next, we think of A or B “encountering” the other party, B or A. Here the assumption is that we do not know much about B or A, whom we are about to “encounter. The “encounter” must begin as an encounter with the “unknown”.*

*The so-called academic and scientific method is based on the viewpoint of looking back after the “encounter” to see the whole picture. This viewpoint may seem somewhat objective and scientific. However, this is not a good way to understand the “encounter” issue.<sup>79</sup>*

Starting from a certain subjective standpoint, one encounters the unknown and understands the unknown as well as one’s self. Only after that, it becomes possible to describe the encounter from the perspective of “looking back after the encounter and seeing the whole picture,” but this description is since what happened in the unknown phase is rather discarded. This point of view is in line with Hirano’s theory of the “encounter of the unknown with the unknown,” which he develops via Schwartz as his starting point. It is also clear that Hirano’s historical understanding of research falls into the “so-called academic and scientific method” of “looking back after the encounter and reviewing the whole picture”. Hirano also points out the importance of taking the viewpoint of the recipient, and the act of translation is truly an argument from the recipient’s side.

In addition to the above, Yanabu also introduces the view of symmetrical structure, or the view of *omote/ura* (official stance/real intention) structure, as another principle. This means that it is important in the analysis of “encounters with the unknown” to understand the multifaceted and difficult-to-understand “reverse side” behind the part of the *omote* that cannot be reduced to the mathematical equation principle in which  $A=B$ , and also that having the *omote/ura* structure in various forms is, in fact, a universal phenomenon for humankind. It is also an assertion against the view of humanity itself, that the presence of both inside and outside structures in various forms is a universal phenomenon of humanity. In other words, the essence of encounters lies in the structure of the *omote/ura*. This is the flip side of the coin of what Hirano calls the polysemy and multiplicity of cultures.

78 Akira Yanabu, *Honyaku-go no Riron (The Logic of Translated Words: The Structure of Japanese Culture in Language)*, Hosei University Press, 1972; Yanabu, *Honyaku-go Seiritsu Jijo (The History of the Establishment of Translated Words)*, Iwanami Shinsho, 1984; *Michi to no kakuto no ichiban riron (Encounter with the Unknown: A Reconsideration of Translation Culture Theory)*, Hosei University Press, 2013.

79 Yanabu, op. cit., *Encounter with the Unknown*, pp. 28-29.

## Word as Thing

Based on this perspective, Yanabu describes what has been happening in the field of translation in his theories of the cassette effect, translation culture, and the relationship between words and people. In the cassette effect theory, we will consider the fact that translated words have created Japanese society and culture through their encounter with people as “words whose meanings are unknown,” and because of this, they have become attractive as objects and have been abused. We seem to be familiar with the translated language, but in fact we are driven by it, and our thoughts are regulated by it. This is not limited to the usage of words but extends to the structure of modern Japanese language and culture as well.

In the academic field, according to Yanabu, translated words became a normative concept that established the usage to deductively judge reality, and thus constituted the study of translation. As I have already discussed with regard to this point on another occasion, while translation words (including katakana) have become indispensable in expressing modern scholarship and thought, they are treated as “finished products” that came from the outside because they express abstract words for which no corresponding words originally existed in Japanese, using translation words that did not exist in Japanese. The translated word as a “finished product” is treated as a “finished product” from the outside. The translation as a “finished product” forces scholars and intellectuals to think in the following way.

*A concept that starts out as a finished product tends to stop the user's thinking at the “word”. For example, the question “Why?” or “What is it?” often ends up with answers in the form of “In short, it is premodern,” “It is a phenomenon of alienation,” or “It is systemic”. The thinking that began with the question stops when it reaches the words “pre-modern,” “system,” and “alienation,” and a conclusion is given. When both the questioner and the respondent arrive at these kinds of words, they are satisfied, having handed over all their previously unstable and fluctuating thoughts to the “word”. The “word” takes care of the rest.<sup>80</sup>*

The use of translated language in the writing of scholarship and thought leads to a movement of thought which judges Japan by utilizing those translated words, and creates a type of thinking that criticizes the pre-modernity and feudalism of the “Seken (世間)” or “Yononaka (世の中)” which mean almost, equivalent but cannot be covered fully by the translated word *society* (社会). This is deductive thinking based on normative concepts.

*This phenomenon of “language” seems to create a pattern of thinking among intellectuals. It seems to dominate almost unconsciously the conversations of Japanese intellectuals, from the most trivial sentences to the most serious research papers. For example, what is “modernity” in Japan, did “ancient slavery” exist, how does “mass social condition” manifest itself, and so on? The theorist focuses his attention on, or fights over, how these concepts apply to real phenomena. This is not to say that the thought patterns are abstract. Rather, the workings of thought are oriented from the abstract to the concrete and not vice versa. The result is rather that concrete materials are investigated and described in detail. The result is, rather, that concrete materials are investigated and described in detail, but the investigated facts do little to move the concept itself. Rarely is there any opinion as to the validity of the concepts being assumed.<sup>81</sup>*

In another line of thought, if one becomes too familiar with Chinese words as translated words, one can

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<sup>80</sup> Yanabu, op.cit., *The Logic of Translated Words*, pp. 45-46.

<sup>81</sup> Ibid, p. 46.

end up interpreting the same words that existed before the translated words and were used in a different sense, in the sense of the translated words, in a very presentist way. Yanabu shows this by arguing that Masao Maruyama conflated “nature” as a translated term and “nature” that existed prior to the translated term and proceeded with his analysis<sup>82</sup>.

## 5. Intercultural relations as an “encounter with the unknown”

### Research agenda for International Cultural Relations

I have already mentioned that the focus of the history of disciplinary intercultural relations is the phenomenon of language exchange between Japanese and foreign languages (mainly English). It is precisely this relationship between languages that is at play in what Hirano calls international cultural relations. On the one hand, “Japanese” scholars of international relations read, think, write, and teach texts written and constructed in Japanese translated words. At the same time, they read, think, write, and teach texts written and constructed primarily in English. Although the degree and extent vary according to the field and materials, a detailed examination of how they encountered each language in this back-and-forth between Japanese and English, and an elucidation of how they understood and used the language to weave their thoughts within the structure presented by Hirano and Yanabu, is at the core of the discipline’s international cultural relations history.

Thus, the task of International Cultural Relations between disciplines is to analyze the phase of encounter with the “unknown” of language as a “thing” behind the scenes, which existed behind the scenes of the exchange of technical terms that are treated in the public domain but were concealed and forgotten. This means, in other words, tracing the footprints of original thought that exist behind the superficial history of research, through the plurality of languages, the back-and-forth between Japanese and English or other foreign languages, and the back-and-forth between the original language, the translated language, and everyday language. Furthermore, it does not mean to look at the superficial meaning of words, but to try to understand what and how people perceive and think through these words and through the multilayered traffic of English, translated words, and everyday language. It is not just about the language exchange itself, but also about what they were thinking through the exchange itself.

Masanao Toda, a leading figure in cognitive science in Japan, pointed out that human beings do not think through words but through “reading and writing fragments of images,” and that “dynamic schema” is what makes us think. According to Toda, language is a “frozen dynamic schema” that anyone can read in the form of grammar<sup>83</sup>. The attempt to describe the situation occurring behind the words that are the target of international cultural relations is not an exchange of “frozen dynamic schemas,” but an attempt to understand how they were frozen, how the frozen dynamic schemas were received, how they were thawed, and how they were frozen in another dynamic schema. The dynamic schema itself cannot be directly read and written by their definition. It is impossible to directly read and write the dynamic schema itself, but the question is to what extent we can approach the “image fragments”.

However, it is difficult to say that neither Hirano’s nor Yanabu’s scheme completely overcomes the problematic nature of the boundary between “Japanese” and “Japanese language,” as mentioned at the beginning of this paper. Hirano’s approach to the relationship between Japanese and foreign languages is thoroughly structuralist, and he does not attempt to discuss the general validity of the structure itself in a rather ascetic manner. Hirano avoids the essentialist critique to some extent by emphasizing the multilayered

82 Akira Yanabu, *The Idea of Translation*, Heibonsha Sensho, 1977.

83 Masanao Toda, *Emotion: The Adaptation Program that Drives People*, University of Tokyo Press, new edition, 2007.

and polysemous nature of culture.

Hirano and Yanabu have achieved great success in their attempts to analyze the modern historical process of modern Japan and the West, or the non-Western world and the Western world. At the same time, however, it is undeniable that a new diagram is needed to more effectively describe the new situations that are emerging as the global multilingual and multicultural situation deepens, thickens, and accelerates. How the history of discipleship as a global cultural relations can be portrayed is, as mentioned above, a future issue.

## Research Agendas

What are the specific clues that we should take into account when conducting research within the framework of the international cultural relations between disciplines? In principle, we can probably start from any point of view, since all the terminologies and terms used in the study of international relations have been created, used, translated, and thought about in terms of intercultural relations theory.

In what follows, I will present some clues and analytical methods from the perspective of what Japanese international relations research has been in the past.

### First, there is a name

Perhaps the most effective starting point for analysis is the name of the discipline itself. As is well known, there are many names for the discipline in Japanese, such as international relations theory, international politics, international relations studies, and international studies, while the correspondence with the English name "International Relations" has literally thousands of interpretations and arguments. If IR were to be defined as "International Relations," it would be a logical fallacy for the Japan Association of International Relations in English to call itself in Japanese as *Kokusai Seiji Gakkai* (the Japan Association of International *Politics*). If we develop this issue in such a way as to ask why the Japanese Association of International Relations (JAIR) did not directly translate the name "Japan Association of International Relations," which would be a logical fallacy if IR were to be defined as "international relations," then it will be obvious what this line of questioning represents. This can be extended to "international" not only in the name of the society but also in the names of faculties and departments, and even in the names of universities. Furthermore, by describing what was thought in terms of "import" and "originality," including the relationship with various derivative names such as World Politics and Global Politics in recent years, an intellectual history of those who belong to the academia can be drawn.

Of course, translation also plays a role in this phenomenon. Both "international" (国際 *kokusai*) and "relations" (関係 *kankei*) are translated words, and "international" has various origins, such as the translation of "international relations" into "foreign relations" (外国交際) by applying "human relations" (人間交際) to nations, and the translation of "international law" (国際法).

The relationship between the English School and the term "English School" is also worthy of consideration as a nomenclature theory. As some scholars of the English School have astutely pointed out, the translation of "English School" as "British School," which evokes the unit of a sovereign nation and the former "empire" of the United Kingdom, instead of "English School," seems to have had a significant impact on the understanding of the School in Japan<sup>84</sup>.

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84 Makoto Onaka, "The Origin of the British School of International Relations," *Hitotsubashi Journal of Law*, Vol. 9, No. 2, pp. 249-267, 2010.

## Naming of Theories and Isms

In terms of the debate over names, the names of so-called grand theories also have a lot of room for exploration as research subjects. The most famous example is the relationship between Realism and “realism”. As is well known, *Genjitsu-shugi* (現実主義), “realism” in Japanese, has a history of discourse developed in the Japanese language, but it is not completely unrelated to the genealogy of Realism imports that have been running concurrently. In Japanese, 「現実主義」 have been used at various levels and have been confused with each other. Of course, 「現実」 (reality) and 「主義」 (-ism) are also translated word, and the same can be said of “idealism,” which is spoken of as a counterpart. To explain how and why this confusion has arisen is not to bemoan the ambiguity of the Japanese language, but to analyze it in order to understand what is meant by the back-and-forth between Japanese and a foreign language.

Of course, the same is true for other terms such as Liberalism and 「リベラリズム」 (in katakana), and 「自由主義」 (in kanji), the discrepancy in meaning between and among fields, Social Constructivism and Constructivism, and the relationship between social constructivism and constructivism. In addition, since ism is an ontological process that transcends approaches, the extent to which it fits into “scientific” discussions is also worth considering. This, in turn, raises the larger question of what meaning the terms “theory” 「理論」 and “science” 「科学」 have been used in the study of international relations.

## People who have lived through intercultural relations

Finally, as an interesting case study, we would like to analyze researchers who have conducted their research and activities while moving back and forth between the two disciplines. In particular, I would like to focus on researchers who have lived, conducted research, or taught in both Japanese and English, such as Tadashi Kawada, Yoshikazu Sakamoto, Kimihide Mushanokoji, Akira Iriye, and Sadako Ogata.

How did they think about reading, writing, thinking, and speaking in Japanese and reading, writing, thinking, and speaking in English, respectively? How did they think about the relationship between thinking in both languages? And what was happening in the actual back-and-forth of their knowledge? How did this itself define the nature of their knowledge?

By rethinking these points from the standpoint of international cultural relations in a way that is not simply based on “study abroad experiences,” “living abroad experiences,” or, depending on the individual, “relationships with Christianity,” but rather in a way that is not biased by contextualism, discursive approaches, or research historical understanding, it would seem that the nature of “culture” and its transformation on both sides can be more deeply illuminated.

## 6. “Shared Methods” of International Relations Research in Japan?

The momentum for self-reflection on international relations research in Japan is likely to continue, as it has in the English-speaking world. One such example is the section “Is ‘International Relations’ Over?” session held in 2017. The Japan Association of International Relations (JAIR) is planning a special issue on “The Search for Alternatives: International Politics Revisited” in its 200th issue to be published in 2019. In the special issue, Japanese international politics will be defined as having “diversity, interdisciplinarity, and internationality,” and “unique issues” and “shared methods” will be pursued once again<sup>85</sup>.

In response to the question, “Is International Relations over?”, this chapter suggests that it may be useful

85 Japan Association for International Relations (2017), “International Politics,” no No. 200, “The Search for Alternatives: International Politics in Question,” Call for Submissions (September 19, 2017)” (<http://jair.or.jp/committee/henshu/2953.html>) Accessed October 1, 2017.



to look at how international politics began and has continued, and especially how “Japanese” international relations studies, which poses this question, have fared in the framework of international cultural relations, while looking at the context and discourse appropriately, and away from the historical and presentist understanding of research. This is a valid approach to the question of how “Japanese” international relations research has been conducted. In addition, in terms of the “search for alternatives,” it is necessary to first analyze the nature of the given stipulations of “diversity, interdisciplinarity, and internationality” in the first place. In addition, from the perspective of the framework of international cultural relations, it is possible to infer that, aside from “specific issues,” the “shared method” of Japanese international politics, at least until a certain point in time, was rather to read, think, and write in Japanese (strictly speaking, in Japanese as the language of translation) and to read, think, and write in English.

It is well known that Japan has a culture of translation and publication that covers a very wide range of literature, and that it is possible to obtain a doctorate in Japanese from a university, an environment of knowledge that is rare among non-Western languages. By taking advantage of this positive aspect, we can understand phenomena in other languages in academic fields where English is the standard language, or more specifically, by using the multilayered structure of the Japanese language against what is universally said in English, and by bouncing back or making effective use of it without being carried away by deductive thinking based on normative concepts. This is the inference that the Japanese language’s multilayered structure can be used as a way of sharing international relations research in Japan by not being afraid to take leaps and bounds, and by bouncing back and making effective use of the Japanese language.

If we are not afraid to take a leap of faith and try to generalize, we can also consider the following. International relations scholars who can engage in research and teaching activities in languages other than English as well as in English should no longer be in the minority compared to English-only international relations scholars, and the situation should at least be better than it was 40 years ago, when Hoffman lamented the situation. In this sense, the strategy of enriching the study of international relations in English by moving back and forth between two or more languages may not be a strength or a “shared method” that only Japanese international relations scholarship can take advantage of.

This chapter first evaluates the achievements of previous studies, then discusses the appropriateness and questions of conducting research within the framework of “international cultural relations,” and poses a debate on this hypothesis, in order to constructively discuss the past, present, and future of Japanese international relations research. This chapter is intended to help pave the way for a more constructive discussion of the past, present, and future of international relations research in Japan.

NOTE: This chapter is based on a paper presented at the 2017 Annual Meeting of the Japanese Association for International Relations (Kobe International Conference Center), Session 9: “Is ‘International Politics’ Over?” (October 28, 2017) and later published (Shibasaki (2018)). We would like to express our sincere thanks to all parties and participants who took part in that day. Also, in this chapter, IR (International Relations) is used to mean “research on international relations as read, written, and spoken in English, primarily in the United States and the United Kingdom,” rather than “in the United States”. The reason for this will be made clear in the introduction.

### Part III

## **“Inherent Challenges” and “Shared Methods” in the Study of International Relations in Japan: From the Perspective of International Cultural Relations**

### **Introduction**

The purpose of this paper is to respond as faithfully as possible to the question posed in this special issue of “The Search for Alternatives: Reconsidering International Politics,” namely, to “reaffirm where the nodes are that connect and link the members” of the Japan Association of International Relations (JAIR), which is celebrating its 60th anniversary. The purpose of this issue is to respond as faithfully as possible to the question posed by “The Search for Alternatives: Reconsidering International Politics.”

The following are the current perceptions that serve as a starting point for this issue’s call for submissions (hereinafter referred to as the “Call for Submissions”)<sup>86</sup>.

First, the Japan Association of International Relations (JAIR) is diverse, manifesting itself as (1) four blocs (theory, history, area studies, and non-state actors) and the 21 research subcommittees that comprise each bloc, (2) a “scientific approach to the study of international politics as an intellectual approach,” and (3) Methodological interdisciplinarity, which has been part of its tradition of “historical and social perspectives” without the “intellectual hegemony of scientific approaches,” and (4) Internationality, as evidenced by the holding of joint international conferences and subcommittees and the dissemination of research results through the publication of an English journal.

Second, “nodes that connect and link members” are (1) “unique issues” that Japan is aware of, i.e., “issues that cannot be fully clarified within the global standard system of international political science,” (2) “data and literature in Japanese,” “methods of thinking in conducting analysis,” and “methods of sharing” as “a certain academic sensitivity” to the “social and historical nature of international relations” based on interdisciplinarity. The “unique issues” and “shared methods” must be explored and presented in a way that “forces a revision” of the global standard of international politics.

The problem set in the call can be reconstructed by raising the following question, expressed from a bird’s-eye view. First, international politics exists basically on an “international” basis in each country of the world, including Japan, and each has its own “unique issues” and “shared methods”. Second, “global standard IR” exists on top of these international IRs. Third, there is an interactive circuit between international IRs and global standard IR, and they can influence each other. Fourth, in order for Japanese IR, which is a part of international IRs, to contribute to the development of global standard IR, it is necessary to identify its own “unique issues” and “shared methods”.

More generalized, the question posed to this paper is that a given humanities/social science has both global universality and national particularity, and that it must identify its particularity in order to contribute to universality. The structure of this question, which Robertson formulated in the past, is a subject that has been widely recognized and discussed in various fields, not only in academia, concerning the dialectic between the individual and the universal that has emerged since the modern era with the development of globalization<sup>87</sup>.

Starting from the study of international cultural theory, the author has examined the dialectic of the

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86 Japan Association for International Politics, “‘International Politics’ No. 200, ‘The Search for Alternatives: International Politics in Question’ Call for Submissions (September 19, 2017)” (<http://jair.or.jp/committee/henshu/2953.html>). Accessed October 1, 2017.

87 Roland Robertson, *Globalization: Social Theory and Global Culture*, Sage, 1992.

individual and the universal between global culture and local or national culture on a variety of topics<sup>88</sup>. More directly, in recent years, the author has examined the basic nature of international relations studies in general as a discipline and the structure of its existence, and furthermore, under the title of “The International Cultural Relations between Disciplines,” has been discussing the issue of interrelationships among disciplines as posed by the call for such a dialogue<sup>89</sup>. In this paper, while referring to those discussions, I will add new material to advance the discussion and discover two nodes based on the three characteristics derived from the four premises in a way that can contribute to a global standard IR.

Before we begin this essay, we would like to point out the following. In this paper, following the problematic statement of the call, we define “Japanese international relations studies” as research that belongs to the internal system within the nation-state of Japan, the Japan Association for International Relations, which uses Japanese as the primary language for research and education, and “Japanese international relations researchers” as the people who form this group. What is important here is that this discussion is based on the assumption that the “study of international relations in Japan” and the “study of international relations in English-speaking countries” are considered as independent and separate groups, and that they both primarily use different languages, Japanese and English, in a methodological sense. We must be careful to avoid the danger of taking this premise ontologically or treating it as an artificial proposition. This is because it is inappropriate to assume that only researchers whose first language is Japanese and who conduct their research and teaching activities primarily in Japanese are “Japanese scholars of international relations” in light of the actual situation.

A “Japanese scholar of international relations” may be a researcher whose first language is not Japanese and who conducts research and educational activities primarily in Japanese, or a researcher whose first language is Japanese and who conducts research and educational activities primarily in a language other than Japanese. In either case, it is not uncommon for them to conduct their research and teaching activities in both Japanese and non-Japanese languages. Considering that not a small number of the world’s international relations scholars conduct their research and teaching activities in languages other than English and English plus another language, it is more appropriate to assume from the outset that the plurality of primary languages and languages of research and teaching is a factor in considering the nature of global IR, and that the diversity of languages used, in addition to methodological diversity, is a factor in determining the nature of global international relations research. In addition to methodological diversity, language diversity should also be taken into account.

In light of the above, this paper will proceed with a discussion from two perspectives: interdisciplinarity and diversity in the sense that multiple academic disciplines or sub-disciplines coexist, and internationality and multilingualism in the sense that multiple languages are used. In the first section, we will examine recent studies related to this question. Then, in “2,” the structural characteristics of international politics, which advocates diversity and interdisciplinarity based on the fundamental characteristics of the humanities and social sciences as “science,” will be reviewed, and in “3,” the basic characteristics of language plurality

88 Atsushi Shibasaki, “Tanaka Kotaro no Kokusai Bunka-ron: ‘Bunka Teikoku-shugi’ no Kritisu no Shiso to Kodo(Theory of Tanakakotaro on International Cultural Relations: His Thought and Behaviour of the Critique towards Cultural Imperialism in 1930s,” Shibasaki, *Kokusai Kankei no Shiso Shi: Gurobaru Kankei no Kenkyu ni tsuite (The History of International Relations: For the Study of Global Relations)*, Iwanami Shoten, 2015, Chapter 3 (first published in 1999).

89 Atsushi Shibasaki, “Kokusai Kankei Kenkyu no Shorai: Kokusai Kankei no Kenkyu to Gurobaru Kankei no Kenkyu [From the Study of International Relations to the Study of Global Relations],” in *Annual Report of the Japanese Political Science Association, Dialogue between Political Theory and Empirical Research*, Bokutakusha, 2015 (Part One of this Trilogy), Norihisa Yamashita, Hiroaki Ataka, and Atsushi Shibasaki (eds.), *Deconstruction of Westphalian Historiography: International Relations Research as Historical Description*, Nakanishiya Shuppan, 2016, Atsushi Shibasaki, “Discipline’s International Cultural Negotiation: Japanese International Relations Research and IR Relations. An Introduction to History,” in Aya Kuzuya and Atsushi Shibasaki (eds.), *The End of IR? Reply from Japan*, Nakanishiya Shuppan, 2018.

related to internationality in academia will be discussed. Then, in “4,” we will examine the discussion on the question of global history and Japanese historical studies, which are addressing almost the same issue, with a focus on Masashi Haneda’s argument. Finally, in section “5,” based on the above discussion, the author presents his current views on the issues in this paper.

## 1. Prior Attempts in Recent Years

The most directly related to the subject of this paper is the report of the Task Force for Institutional Development and Self-Assessment of the Japan Association of International Relations, “International Politics in Japan: Genealogy and Characteristics of Research at the Japan Association of International Relations (JAIR)” (April 2019)<sup>90</sup>.

In its introduction, the Task Force discusses the structure of 21 subcommittees in four fields, faithfully reflecting the problem consciousness of the call for submissions. First, regarding the “intersection of research interests,” he points out that the cross-disciplinary nature of the association does not lead to concrete research results, because “the overlap between disciplines in research interests” is not crystallized in explicit time limits, such as hypotheses and analytical methods, but in vague, tacit dimensions, such as ways of perceiving phenomena and thinking”. This is the reason for the above situation.

Secondly, as a cause of this situation, it focuses on the “path dependence” in the process of the establishment of the four-field system at the end of the 1970s, and argues that the relationship between the preceding historical and regional research and the later theoretical research is a result of the “path dependence”. The author examines the development process of the four-field system, focusing on the relationship between the preceding historical and regional studies and the later theoretical studies. In conclusion, he states that the four-discipline system “made possible diverse research, but at the same time lacked a mechanism to overcome the impossibility of communication between them,” and that it is preferable to “develop an open system of dialogue, through which new knowledge can be co-created”. It concludes that exploring the possibility of co-creation “could be a meaningful contribution to bringing diversity to the polarization and simplicity inherent in existing international political science and to pursuing generalization on a new level”<sup>91</sup>.

While the results of the analysis in this introduction are basically valid, we should go one step further and ask why interdisciplinarity and diversity, which most researchers probably see as at least superficially positive, remain “ambiguous and implicit dimensions,” and why “mechanisms for transcending the impossibility of interdisciplinarity” do not work and why “open dialogue” is not possible. Why did the “mechanism for transcending the impossibility of communication between disciplines” not work, and why did it remain difficult to make “dialogue an open system” and fail to “generate broader and more frequent mutual stimulation”? It is necessary to examine the more fundamental causes that have prevented the “co-creation of new knowledge,” as it should be. In recent years, there have been many studies that look back on the historical development of international relations studies in Japan and try to find implications and significance for today, but these studies do not directly address the “why” question<sup>92</sup>.

The same can be said of the various discussions of Global IR/Global International Society (GIS), the

90 Report of the Task Force for Institutional Development and Self-Assessment, Japan Association for International Relations, “International Politics in Japan: Genealogy and Characteristics of Research at the Japan Association for International Relations” (April, 2019). ([http://jair.or.jp/archives/jair\\_ir.html](http://jair.or.jp/archives/jair_ir.html))

91 Ibid, pp. 16-17.

92 Satoshi Oyane (ed.), *Nihon no Kokusai Kankei Ronron: Riron no Imbento to Dokusou no Ma [Japanese Theory of International Relations: Between Theory Import and Originality]*, Keiso Shobo, 2016; Ryuhei Hatsuse, Makiko Toda, Satoshi Matsuda, and Hiromi Ichikawa (eds.), *The Generation and Development of International Relations: A Dialogue with Japanese Predecessors*. Nakanishiya Shuppan, 2017; Aya Kuzuya, Hiroyuki Ogawa, and Kuniyuki Nishimura (eds.), *The View of International Order in History: Beyond “American Social Science”*, Koyo Shobo, 2 Koyo Shobo, 2017, etc.

recent movement of “global standard IR”. Acharya and Buzan’s argument is basically to develop the English-speaking IR/IS developed in the U.S. and U.K. on a global scale<sup>93</sup>, and there is not much interest in the meaning of interdisciplinarity and diversity in the discipline, or in the meaning of conducting research and educational activities in different languages, as already mentioned. In addition, their arguments are generally more optimistic than those in the introductory chapter, to the extent that they are more indifferent to such difficulties, and because of this, they do not reach the fundamental consideration of “why” mentioned above<sup>94</sup>.

As already noted, the consideration of the fundamental causes has two pillars: the diversity of disciplines and the diversity of languages. The first direction is a consideration of the structure of the discipline itself, and the second direction is a consideration of the language that describes the discipline itself. In “2,” we will examine the first direction, and in “3,” we will examine the second direction.

## 2. Particular/Universal in the Structure of Science<sup>95</sup>

### A. Characteristics of Humanities and Social Sciences as “Science

The phenomenon in modern science, regardless of whether it is natural science, humanities, or social science, is universal: while subdivisions and diversification are progressing in a certain field of study, dialogue among subdisciplines is becoming difficult. In this case, the problems are, first, the basic structure of the discipline itself, second, the problem of the theory that describes the object of the discipline, and third, the problem of the domain that the discipline targets.

First, an academic system is created in the following manner: (1) a viewpoint is established in accordance with a certain objective, (2) a domain is established by gathering objects related to that viewpoint, and (3) a system of laws and theories is constructed for the relationships among the elements belonging to that domain<sup>96</sup>.

Second is the inherent inconsistency of the humanities and social sciences, including international relations research, in terms of the theories (methods) produced in this process. The biggest difference between the natural sciences and the humanities and social sciences is that the natural sciences are based on the assumption that the target world exists without contradiction. In contrast, the humanities and social sciences are characterized by the fact that their subjects, people and society, basically belong to the linguistic world, which is a description of people and society, and they try to describe them by language as well. The implication of this is that since contradictions exist in the linguistic world based on the surplus of language (i.e., it is not consistent), it is not possible to transfer events that contain contradictions to those that do not contain contradictions in the first place. Therefore, there will always be contradictions between models in the humanities and social sciences, and there can be inherent incommensurability among various theories<sup>97</sup>.

Third, with regard to the issue of domains, science in general requires that theoretical systems be consistent

93 Atsushi Shibasaki, “Book Review: *An Introduction to the British School of International Social Theory* by Barry Buzan, translated by Mako Onaka, Makoto Sato, Josuke Ikeda, Shiro Sato, and others,” *Nihon Keizai Hyoronsha*, 2017. *The Book NewsPaper*, No. 3344 (March 24, 2018).

94 Acharya, Amitav and Barry Buzan. 2019. *The Making of Global International Relations: the Origins and Evolution of IR at its Centenary*. Cambridge: Cambridge University Press, Buzan, Barry and Laust Schouenborg. 2018. *Global International Society: A New Framework for Analysis*. Cambridge: Cambridge University Press, Dunne, Tim, and Christian Reus-Smit, eds. 2017. *The Globalization of International Society*. Oxford: Oxford University Press.

95 This section relies on Shibasaki, “The Future of The Study of International Relations,” Part I of this trilogy.

96 Hiroyuki Yoshikawa, *Techno Globe*, Kogyo Chosakai, 1993.

97 Yoshinobu Ichikawa, *Kagaku Ga Shinka Suru Itsutsu No Joken (Five Conditions for Science to Evolve)*, Iwanami Shoten, 2008.

within domains, but not that they be theoretically consistent across domains. In other words, theoretical systems constructed with respect to domains established based on different perspectives are “mutually independent,” and there can be inherent inconsistency between theoretical systems if the perspectives and objectives are different<sup>98</sup>.

## B. Theoretical Aporia in International Relations

Based on the above assumptions, the following “theoretical aporias” can be observed in the development process of international relations research as a humanities and social science.

First, international relations research as a humanities and social science cannot escape the inherent inconsistency of the humanities and social sciences. This is the fundamental structure that the humanities and social sciences structurally bear, whether among the four disciplines or 21 subcommittees, or within the four disciplines or 21 subcommittees. It is by definition impossible to completely resolve the contradictions between models in the first place. Herein lies the fundamental reason why interdisciplinarity and diversity cannot be completely resolved by making “dialogue an open system,” nor can a “mechanism to transcend the impossibility of communication between disciplines” be created without forcibly unifying them.

Second, in terms of the issue of objectives and perspectives, it is clear that even in so-called English-speaking international relations research, multiple objectives and perspectives have been set for the same field of “international relations”. When the study of international relations in the English-speaking world set its hypothetical “birthday” in 1919, it can be seen as a juxtaposition of *Staatslehre* motives and the peace studies motives. This leads to the formulaic explanation that this gave rise to the “controversy” between isms, as represented by realism versus idealism, but since different goals and perspectives were set in the same field, each theoretical system had to be “mutually independent,” and in the first place, the relationship was unconscionable. In the first place, they were in a relationship that could not be reconciled. Of course, this is also true of the nature of the subsequent history of the “Great Debate,” which has become a kind of myth, and it applies to the study of international relations in Japan, which is said to be more diverse and interdisciplinary.

Third, what the study of international relations, at least in the English-speaking world, has gone through is a theoretical process that, after all, began by describing the same area of “international relations” based on relations between sovereign states from different perspectives along two different objectives, the *Staatslehre* and the peace studies motives, and then while keeping the principle of “sovereignty, state, and anarchy” hidden in the superficial historical description of Westphalian history, new objectives and perspectives represented by various global issues such as global environmental problems, gender, human mobility, disparity and inequality, etc. are added, and in line with these objectives and perspectives, the field of international relations will be expanded from the individual to civil society organizations (CSOs), and from the state to the international community.

As a result, the history of international relations research can be understood as a process in which the search for consistency among theories, in addition to the inherent inconsistency of the humanities and social sciences, has become increasingly difficult, as objectives, perspectives, and fields have been added to and expanded from the initial setting of looking at the same field from two perspectives. This can be understood as a process that makes it increasingly difficult to find consistency among theories. Of course, the development of international politics in Japan, which is said to have been centered on the study of diplomatic history with the addition of area studies, theoretical studies, and new field studies, is also nothing but a history of such additions and subtractions.

Under this structure, we cannot solve the problem by simply recognizing diversity and encouraging

<sup>98</sup> Yoshikawa, above.

dialogue among theories and disciplines, as Dunn and others did<sup>99</sup> in the past when they discussed “the end of IR,” or by thinking that building up disciplines without paying sufficient attention to the relationship between theories and disciplines will naturally lead the way, as is the case with global IR<sup>100</sup>. The “unique challenges” and “ways of sharing” cannot be discovered by simply advocating and promoting dialogue.

As long as the addition of new objectives and perspectives and the expansion of new fields of study continue, the study of international relations will continue to diversify and fragmented without unification. If we are to resolve this problem as thoroughly as possible, we have no choice but to return to the basic approach of redefining the objectives and perspectives of the discipline and redefining the fields of study accordingly. In this case, the objective/perspective that encompasses the current situation is the survival of the entire human race and the entire planet<sup>101</sup>, and the domain is the totality of various relationships, which can be called “global relations,” formed by the comings and goings of all relevant entities on the earth at all kinds of boundaries. And it seems to me that the discipline that collectively refers to these objectives, perspectives, and domains can only be called “the study of global relations”. Of course, this is only a logical conclusion, and whether it is possible or necessary is another matter.

### 3. Particular/Universal in Multicultural and Multilingual Situations<sup>102</sup>

This section will then consider issues related to the plurality and diversity of languages. In the call for discussion, it was stated that the issues we seek to explore in this issue do not mean “trying to confine ourselves to a world where Japanese is accepted. In addition, internationality, one of the three characteristics advocated by the Japan Association of International Relations, clearly has in mind a strong desire to communicate in languages other than Japanese, especially in English. On the other hand, while the task force report expects the JAIR to contribute to the global standard of international politics, it is not so positive about the relationship between Japanese and English, and even in Global IR-related discussions, the issue of international relations research belonging to different language spheres is not so much discussed.

As we have seen in the previous section, the humanities and social sciences are basically sciences that attempt to describe objects belonging to the linguistic world through language. However, the composition of the previous section did not explicitly discuss the case in which the subject is described by more than one language. The significance of conducting international relations research by reciprocating between different languages is, in a more overarching framework, a matter of reciprocation between different cultures, and more directly, a matter of translation between multiple languages. In this section, we will treat the first issue of back and forth between cultures as a problem of international cultural relations, and the second issue of back and forth between languages as a problem of translation culture theory.

#### A. Analytical Framework of International Cultural Relations

International Cultural Relations Theory is a framework developed by Kenichiro Hirano based on cultural anthropology and Schwartz's writings, and is a method that “captures both cultures by pursuing the dynamics

99 Dunne, Tim Dunne, Hansen, Lene and Wight, Colin “The End of International Relations theory?”, *European Journal of International Relations* (September 2013), pp. 405-425.

100 Acharya, Amitav “Global International Relations (IR) and Regional Worlds: A New Agenda for International Studies”, *International Studies Quarterly*, pp. 1-13.

101 From the perspective of “planetary politics” based on the Anthropocene, which has been the focus of much attention in recent years, we must look at the interconnectedness of all beings on the Earth, including non-humans. Yukio Maeda, “The Generation of ‘Planet Politics’ from the Perspective of the Climate Change Problem: Questioning Theoretical Assumptions to Address the ‘Anthropocene’ Era,” *Boundary Studies*, No. 8 (2018), pp. 89-116.

102 This section relies on Part II of this trilogy.

of their encounters at the point where they come into contact”. More specifically, the method proceed as follows: first, to view the clash between cultures not as a clash between the known and the unknown, but as a clash between mutually unknowns and unknowns; second, to capture the moment of contact as the “meeting place” between cultures; third, to immerse oneself as much as possible in the characteristics of both cultures; and fourth, to be aware of the cultural constraint that one cannot go completely outside one’s own culture.<sup>103</sup>

If we apply this to interdisciplinary contact, we should not take “Japanese” international relations studies and “global-standard IR” operationally as something objectively known between the two, but rather, what happened at the moment of contact as an encounter between two things that are mutually unknown to each other. This is to capture what happened at the moment of contact as an encounter between two mutually unknown things, while trying to understand the characteristics of both parties as deeply as possible, taking into account their own cultural constraints. This approach focuses on the process of renewing one’s self-understanding as well as one’s understanding of the other for the first time as both parties attempt to understand the other through contact. In particular, in the case of the diagram that this paper deals with, we will examine what happens when “Japanese” international relations research comes into direct or indirect contact with IR in the English-speaking world, in terms of both the receiving and the transmitting phases.

In addition to this, Hirano emphasizes the diversity, ambiguity, and multilayered nature of culture as a “huge domain of human experience”<sup>104</sup>. Diversity and polysemy mean that a culture is composed of diverse cultural elements, each of which is polysemic. Diversity and polysemy can be seen at the level of a culture itself, as well as at the level of the individual cultural elements that make up that culture. Furthermore, which of the various cultural elements, with which of their polysemic functions, is manifested in a contemporary context varies greatly, and this mechanism needs to be grasped. Multilayeredness, on the other hand, means that the international community is composed of multiple dimensions, each of which contains groups with different cultures, each of which crosses national borders with or without sovereignty, and each of which comes into cultural contact with each other, expressing its own diversity and polysemousness.

In this picture, the theory of International Cultural Relations is developed with the key concepts of proactive choice, resistance, and antagonistic acculturation as its key concepts<sup>105</sup>. The previous attempts in “1” sought to describe the encounter between the “known” and the “known” without paying sufficient attention to the diversity, ambiguity, and multilayered nature of the transformations brought about by the contact that occurs at the “site of encounter,” both in terms of reception and transmission. On the other hand, while the theory of international cultural negotiation is generally acceptable as a framework, a more specific focus on the sites of reception and transmission is necessary to address the issues in this paper. To help us in this regard, we turn to Yanabu’s theory of “encounters with the unknown”.

## B. Translation as “Encounter with the Unknown”

How can the “encounter of the unknown with the unknown” be specifically analyzed in the field of international cultural relations between disciplines? A clue to this question can be found in the discussion by Akira Yanabu, who formulated his theory of translation culture based on the problem of “encounters with the unknown”<sup>106</sup>.

103 Ken’ichiro Hirano, “Kokusai Bunka Negotiation Theory Today: From Schwartz’s Strict Restoration Theory to International Cultural Theory,” *Journal of East Asian Cultural Interaction Studies*, No. 2 (2009) (March), pp. 11-22.

104 Ibid, p. 14.

105 Ken’ichiro Hirano, *Kokusai Bunka Ron (International Cultural Theory)*, University of Tokyo Press, 2000.

106 Akira Yanabu, *Encountering the Unknown: An Introduction to the Theory of Culture in Translation*, Hosei University Press, 2013; Shibasaki, “Translation, Culture, and Humanity: Yanabu Akira and the Study of International Relations,” *International Politics*, Japan Society for International Politics, No. 191 (2018), pp. 143-156.



What Yanabu specifically addresses is the relationship between the foreign language and the “translated language,” which includes both the foreign language and the Chinese and katakana words translated from it. Yanabu emphasizes that we must view the encounter between cultures as an “encounter with the unknown” and try to understand it, just as Hirano does. The scientific and objective description of the encounter between “A” and “B” already includes the assumption that “A” and what “B” is are known. This is nothing more than “the viewpoint from which one looks back after the encounter and sees the whole picture,” and the academic and scientific method presupposes this<sup>107</sup>.

However, in an actual encounter, both B for A and A for B are “unknown” from the standpoint of each subject. In attempting to understand the other party at the stage of encountering the unknown, the diversity, polysemy, and multilayeredness occurring in the “encounter” phase are mutually intertwined. Needless to say, through this “encounter,” we discover the self by trying to discover the other. Even if a common understanding of each other is established, there always remains a part that cannot be completely understood. Yanabu calls this the “*omote-ura* structural view.” In contrast, the view that understands the superficial part of the other party (*omote*) as A=X and discards the part of the backside (*ura*) other than X is called the “symmetry structural view”. It goes without saying that the former is the encounter with the unknown, while the latter is the academic and scientific method<sup>108</sup>.

It is from this framework that Yanabu organizes his theory of translation culture. According to Yanabu, at least since the modern era, Japanese culture and society have been shaped by translations of original Western languages. Almost all of the translated words either did not exist in Japan before or, if they did, they were used in a different sense, and for most Japanese, the translated words by themselves were unintelligible. Whether it was Fukuzawa Yukichi or Amane Nishi, it was obvious that the translated words did not fully express the meaning of the original language, and they were aware that the meaning could only be understood in the context. However, translated words have an appeal because they are “unintelligible words,” and that appeal is what moves people. This was what Yanabu called the “cassette (jewelry box) effect”. Furthermore, in the academic field, the translated language came to function as a normative concept to deductively judge reality, and a type of thinking that criticizes reality in accordance with the translated language as a “finished product” was observed<sup>109</sup>.

However, Yanabu also argues that there were positive aspects of Japanese culture as such a culture of translation. In other words, the application of the neologism “society” (社会) instead of the everyday word “*yononaka*” (世の中) to the original Western word “society” gave rise to a type of thinking that criticized the pre-modernity of “*yonaka*” in light of “society,” while at the same time accepting “society” outwardly while maintaining “*yonaka*” in the background. On the other hand, he also appreciates the fact that he prevented rapid changes in Japan (modifying the “*seken*” (世間) to fit the “society”) by accepting the “society” outwardly while maintaining the “*Seken*” behind the scenes, and created room for gradual acceptance only where it was necessary. In other words, it played a role in preventing the rapid influx of foreign culture from dismantling the culture.

Thus, according to Yanabu’s scheme, at least Japanese studies, including international relations studies, have been developed in the context of (1) the original Western languages (ie. “society”), (2) their translations into Chinese character (Kanji) or katakana (i.e. 「社会」 (*shakai*, translation of society), and (3) the everyday language whose meaning and implications has not been completely absorbed by (1)(2) (i.e. 「世の中」 (*yononaka*) or 「世間」 (*seken*)). The structure of Japanese international relations research has been developed in a way that it moves back and forth between (1) and (2) while at the same time using (3). When discussing the “unique issues” and “ways of sharing” of international relations studies in Japan, it is evident

107 Akira Yanabu, op. cit, *Encounters with the Unknown*, pp. 28-29.

108 Ibid, pp. 29-30.

109 Akira Yanabu, *The Logic of Translated Words*, Hosei University Press, 1972.

that the most universal and fundamental “ways of sharing” are not specific theories or analytical frameworks, It can be seen that the process of accepting, shaping, teaching, and researching the discipline in the three-way relationship between the original language, the translated language, and the everyday language.

At the same time, the inherent inconsistency that stems from the fact that the humanities and social sciences are basically mappings within the linguistic world also exists among the humanities and social sciences across multiple languages, which are mappings between multiple linguistic worlds. Needless to say, there is an inherent inconsistency between the study of international relations in Japanese, which is written in translated languages, and global standard IR, which is written mainly in English, based on the differences in their linguistic worlds. If the inconsistency arising from the plurality of purposes and viewpoints is added to the above, the humanities and social sciences, including international relations research, have a threefold inconsistency: inconsistency arising from the difference in viewpoints and purposes, inconsistency arising from the difference with natural science as a mapping within the language world, and inconsistency existing among multiple languages. Thus, the original language and the translated language have a three-fold inconsistency.

On the other hand, receiving and transmitting knowledge through the back-and-forth between the original language, the translated language, and the everyday language is also the basis for the existence of originality, which is the reverse of incommensurability. As Yanabu first criticized, and later acknowledged to some extent its positive significance, receiving and transmitting by taking advantage of the inherent differences between thinking in the original language, thinking in the translated language, and thinking in the everyday language can also be a methodological strength.

#### **4. Particular/Universal in Global History**

The field of global history has been addressing the issues of the academic structure under consideration in this paper long before the field of international relations studies. In this section, we examine Masahi Haneda’s argument, which can be regarded as a milestone in this field<sup>110</sup>. Haneda’s argument also discusses the dialectic between the particular and the universal in academia, a framework that is common to the issues raised in this paper, and it also contains many points that have not been adequately addressed in the previous discussions. In the following, we will extract suggestions necessary to advance the discussion of this paper from two points.

##### **A. Particularity and Universality of the System of Knowledge**

First, regarding the “Japanese” point, Haneda stipulates that the humanities and social sciences are basically based on a kind of egocentric (Haneda does not use this term) “tacit knowledge” in which one’s own country is regarded as “self” and others as “others. This is a characteristic that can be seen universally throughout the world, not limited to the well-known scheme in the West where the West = self and the non-Western = other. In the case of modern Japan, which imported Western learning, which had been established based on the tacit knowledge that the West = self and the non-Western = others, was adopted in line with the tacit knowledge that Japan = self and the non-Japanese = others<sup>111</sup>.

In this sense, while it is an objective fact that research bearing the “Japanese” title is a home-centered system of knowledge, “humanities and social science researchers around the world have at times consciously, at other times semi-consciously, created their own unique systems of knowledge for each country and

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110 Tadashi Haneda, *Globalization and World History*, University of Tokyo Press, 2018; Haneda, *New World History: A Concept for Global Citizens*, Iwanami Shinsho, 2011.

111 Haneda, above, *Globalization and World History*, p. 70.

language. The system of knowledge in the Japanese language in Japan is a typical example of such a system of knowledge in each country<sup>112</sup>.

Regarding the point “of the Japanese language,” referring to the Yanagisawa chapter, he confirms the peculiarity of research in the humanities and social sciences in Japanese as follows.

*The results of research in the humanities and social sciences expressed in Japanese using such words have been accumulated over more than 100 years, while incorporating research in foreign languages in other countries, to form a coherent body of knowledge about human beings and their society. It is a Japanese-language view of mankind and the world, and as a whole, it should be called “liberal arts. While this body of knowledge has a similar structure to similar bodies in other languages, it also has many unique features”<sup>113</sup>.*

Therefore, when translating a work in Japanese, it is necessary to “explain the background of the system of knowledge accumulated in the Japanese language, the viewpoints and vocabulary peculiar to the Japanese language, in other words, the Japanese culture as a whole in English. Even if this is impossible, it is at least necessary to talk about the results of one’s own research and their significance in the English context, with full awareness of the characteristics of the Japanese language knowledge behind the research”<sup>114</sup>.

And the fact that human and world views constructed in a certain language have these unique characteristics is not limited to the Japanese language. Rather, “In other words, in today’s world, there are a multitude of knowledge systems that stand on different positions in different languages, all of which have the same but unique value and meaning,”<sup>115</sup> and “there is basically no superiority or inferiority among them”<sup>116</sup>.

Thus, a system of knowledge in a certain language has developed the unique human and world views of the people and society that use that language, and it is necessary to promote the global exchange of these different systems of knowledge<sup>117</sup>.

In considering the unique challenges of Japanese international relations research and how to share them, this discussion shows that first, the “unique challenges” of “Japanese” international relations research have existed in the form of seeing “Japan” as the “self” and “non-Japan” as the other. This line of self/other is also evident in the call to action, as already mentioned. Furthermore, the point that “Japanese” international relations research has also contributed to human and social life by enriching the Japanese language as a unique system of knowledge and culture in the Japanese language is a point that neither the call to arms, the task force report, nor this report’s previous discussions have been fully aware of. And, although Haneda does not mention it, it is the translation culture discussed in section “3” that has given birth to the system of knowledge in Japanese and the characteristics of culture that it has built.

Second, Japan is not the only country that has to deal with such “unique” challenges. The assumption that knowledge systems based on all different languages exist side by side globally and are of equal value is important when trying to identify the challenges of Japanese international relations research in relation to the global standard of IR.

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112 Ibid, pp. 73-74.

113 Ibid, p. 83.

114 Ibid, pp. 84-85.

115 Ibid, p. 91.

116 Ibid, p. 87.

117 Ibid, p. 74.

## B. Global Humanities and Social Sciences and Japanese Humanities and Social Sciences

Of course, even though there is no inherent superiority or inferiority between the various systems of knowledge in different languages, there has been a structural inequality in the relationship between the systems of knowledge due to their historical background. Needless to say, this is “the disparity between Western languages, especially English, and non-Western language systems,” which is structured as a one-way import from the West to the non-West, with the Western humanities and social sciences as the universal and advanced “center”<sup>118</sup>. In response to this situation, Haneda stated, “Research results and information should be exchanged more actively and systematically among multidisciplinary knowledge systems. In particular, it would be important to promote two-way exchanges as much as possible from non-Western languages to Western languages and among non-Western languages”<sup>119</sup>.

The basis for this specific proposal is the promotion of globalized language-to-language exchanges, i.e., exchanges that are not tied to a particular nation or society, but rather to a global, multilingual exchange that “can accommodate knowledge and values derived from many different languages’ body of knowledge”<sup>120</sup>. Haneda sees this direction in English, which could be called “Global English,” as well as in Japanese, where efforts are being made to create two types of knowledge systems: “Japanese for the Japanese people” and “Global Japanese,” which is similar in character to Global English. He further states that, taking a more universal view of this,

*People around the world should strive to create similar phenomena for languages around the world, so that knowledge does not flow unilaterally from one language or language group to another, as it did in the 20th century, but rather, it should be thoroughly and thoroughly developed, so that it is not just a single line of exchange, but rather, a flow of knowledge from one language or language group to another. Rather than a one-way flow of knowledge from one language or language group to another, as was the case in the 20th century, we must aim for a thorough two-way exchange between different languages*<sup>121</sup>.

In light of these points, Haneda identified three challenges for the future of the humanities and social sciences in Japan: first, to strengthen traditional research in Japanese, second, to promote the publication of research results in Japanese not only in English but also in other languages of the world as much as possible, keeping in mind the differences in knowledge systems, and third, to promote the a priori use of Japanese as a language for research in the aforementioned fields<sup>122</sup>. Thirdly, to “flexibly group and unit human beings and their societies according to the theme of research, and to approach the subject of research, whether existing or new, using various academic approaches to understand and explain it,” with the ultimate framework of “the globe,” rather than a priori assuming nations and regions as the unit or framework of research. It is a participation in research within the framework of “global humanities and global social sciences”<sup>123</sup>.

Haneda’s argument does not include consideration of the structural inconsistency of the social sciences and humanities, which is rooted in the intrinsic nature of science, as discussed in “2,” because he starts from the humanities and social sciences. Although it mentions the importance of translation and translation studies, it does not go into the round-trip between the source language, the translated language, and the everyday

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118 Ibid, p. 95.

119 Ibid. p. 96.

120 Ibid. p. 103.

121 Ibid. pp. 105-106.

122 Ibid. pp. 106-114.

123 Ibid. pp. 114-115.

language that played a role in the formation of the modern Japanese translation culture as discussed in “3”. In addition, the “two Japanese languages” theory in the premise is somewhat unclear about the specifics of the global Japanese language and its relationship to each other. Moreover, the strengthening of multilingual knowledge networks is not an idealistic view, given the difficulty of sorting out the reality that the unit of knowledge system is either a “nation” or a “language” or a mixture of both, and the fixed nature of the center-periphery structure among “knowledge systems” based on a certain “power”.

Nevertheless, the strategy of promoting equal two-way exchanges among knowledge systems based on different languages, while acknowledging the existence of disparities, is a strategy that will enrich global knowledge, and is likely to have long-term and overarching validity.

Applying Haneda’s perspective to the discussion in this paper, the following points can be made. First, Japanese IR, is a unique body of knowledge, and that body of knowledge itself is the source of shared methods. Moreover, by deepening mutual exchange within such a multilingual network of knowledge, “individual” Japanese international relations research, along with other knowledge systems that each have their own “individual” nature, can make the “universal” global-standard international relations research, which is becoming increasingly predominant in English, more “universal” in nature.

The next three issues of strengthening the Japanese-language body of knowledge, disseminating research results in foreign languages, and building a global humanities and social sciences can be taken as expressing the incremental steps in the pursuit of global bidirectional exchange among bodies of knowledge. In this first step, the core of the characteristics of the Japanese knowledge system is the phenomenon of translation, the “encounter with the unknown” that occurs in the field, and the activities of knowledge spun out in the relations between the source language, the translated language, and everyday language. Haneda also stresses the importance of translation and the necessity of translation study, but the movement of thought and the clash of cultures at the core of translation study is the foundation of the global exchange of knowledge systems that Haneda is aiming for. In other words, the transmission of the actions and functions of “encounters with the unknown,” which have been accumulated in Japan for at least 150 years, in order to share them globally is also a material that contributes to the promotion of diverse exchanges among global knowledge systems. In other words, disseminating the actions and functions of “encounters with the unknown,” which have been accumulated over at least 150 years in Japan, in order to share them globally may also contribute as materials to promote rich exchanges among global knowledge systems.

Thus, we can learn important suggestions from Haneda’s discussion that are not fully recognized in the call letter and the task force report. However, the study of international relations has inherent challenges, rooted in a unique context that lies outside of Haneda’s discussion. The key is how to recognize and overcome these points.

## **Conclusion: “Inherent Challenges” and “Shared Methods” in the Study of International Relations in Japan**

### **A. Response to the Challenges**

Based on the above, the issues raised in the report cited above can be answered as follows. First, before directly responding to the “inherent issues” and “shared methods” by selecting and enumerating known issues and methods within existing scholarship, it is important to recognize the position of Japanese international relations research and global standard international relations research itself in the world’s body of knowledge, which makes both of these issues and methods possible. In particular, it is necessary to share an awareness of the position of Japanese international relations studies and global standards-based international relations studies themselves in the world’s body of knowledge, which makes up the two. Specifically, as in the field

of global history, international relations research must first recognize the interconnected structure between universality and particularity, and between particularity and particularity, and then move away from the once dominant Western-centric and English-centric tendencies. While bearing the once predominant Western-centric and Anglo-centric tendencies, we should recognize our role in a perspective that gradually opens up to a more equal, multilingual, and multicultural orientation.

In addition, in creating unique issues and ways of sharing, it is an important basis for the construction of a global system of knowledge to rather strengthen the construction of a system of knowledge in Japanese/Global Japanese in a way that does not fall into a home-centered, imposing way. In other words, in order to make a positive contribution, the key is not to contribute unidirectionally and partially to the already completed and immutable global standard IR, but to support a movement that promotes the exchange of diverse knowledge, which will serve as a foundation for making the universality of global standard international politics more universal.

Second, “specific issues” include those that are undertaken in the form of “Japan” = “self,” and those that are undertaken within the framework of “global humanities and social sciences,” or “Planetary Politics” or “global relations studies,” in which “the Earth” or “humanity” = “self”<sup>124</sup>. Both of these issues must be in a healthy cycle. Furthermore, the substantial asymmetry between Western and non-Western systems of knowledge may distort the line between the universal and the individual, so we must constantly question whether what is already considered “unique” and what is already considered “universal” is really “particular” and “universal”.

Thirdly, “ways of sharing” will be to think and communicate in Japanese, and in particular, to make the most of the cultural transformation of “encountering the unknown” by going back and forth between English and Western languages, which still have a strong privileged position, and “translation,” while also being conscious of everyday language. The positive side of this is, of course, that it has also had its downsides. Of course, there is a downside to this, but the method of constructing a unique academic discipline through back-and-forth between foreign languages and Japanese can be shared no matter what theory, idea, or concept is used. Furthermore, this method of sharing in Japan can serve as a valuable precedent for a system of knowledge that generally reciprocates between the dominant language and its own language, and it is possible and necessary to disseminate the method of reciprocating between the original language and the translated language in Japanese itself.

However, the hurdle is even higher in light of the current state of international relations research, which is as much or more a part of English social science as American social science. It is imperative to identify and address the inherent hurdles in the study of international relations while learning from global history.

## B. Variability of Boundaries and Possibility of Heterogeneity

Let us consider once again the consistency/inconsistency and particularity/universality between and within disciplines, which are thought to be the greatest source of aporia when considering the validity or appropriateness of responses to the issues posed in this paper. The line between consistency/inconsistency and particularity/universality is not necessarily fixed, but can change.

Kotaro Tanaka, in a series of international cultural relations theory studies developed in the 1930s, formulated international cultural exchange as follows<sup>125</sup>. The individual part should be explored in a “division of labor” manner with the “humble attitude” that its individuality is only a part of the world’s culture, while the universal part should be discovered in cooperation with others. The universal part refers to the fields of science and technology, and Tanaka believed that while it is relatively easy to do this in the

124 Maeda paper above, and J. Rockstrom, M. Krumm, Kazuhiko Takeuchi, Nahoko Ishii, and Junya Tani, Hideyuki Mori, et al translated, *Big World, Small Planet: Planetary Boundary and Sustainable Development*, Maruzen Publishing, 2018.

125 Atsushi Shibasaki, op. cit., “Kotaro Tanaka’s International Cultural Theory”.

natural sciences, especially in natural science and medicine, it is also possible in the humanities. The core of Tanaka's argument is that we will develop into a contribution to world culture through the division of labor in individuality and the evolution of commonality in universality, and this image is expressed by the following metaphor of a flowerbed and an orchestra.

*On this earth, the flowers of national culture, the crystallization of the history of each nation, are gathered together in a harmonious garden of flowers, and they are playing a beautiful symphony with different melodies on their respective instruments of expertise*<sup>126</sup>.

Tanaka's vision of an international culture was that such a "flower bed of culture with a glittering land of separation"<sup>127</sup> would be created, in which "one national culture, while fulfilling its own world historical mission perfectly, would constitute an even greater cultural symphony in cooperation with the cultures of other peoples under the leadership of its creator."

As mentioned at the beginning of this paper and in Haneda's discussion, the composition of international culture is to explore how to realize "flower beds of culture" and "cultural symphonies" in the 21st century.

However, Tanaka's theory of international culture took a fixed view of the individuality of "national culture" and did not envision any change. In other words, he did not assume the possibility of cross-fertilization of flowers, or the possibility of changing instruments, or the birth of new instruments and techniques. And neither the discussion up to this point in this paper nor Haneda's discussion seems to have fully assumed the possibility of the change of instruments or the hybridization of flowers.

We cannot say that the exchange between systems of knowledge has absolutely no possibility of rewriting the very assumptions that make the line of incommensurability and the line of particular universality possible. Incommensurability has positive significance in the sense that it is the basis for the juxtaposition and dialogue of particulars, but its dialogue and exchange can also be a force that shakes the incommensurability itself. In this sense, the discussion in this paper follows the fixed international cultural theory composition presented by Tanaka in the 1930s, but it is more like the "heteronormativity" and "heterosis" emphasized by Antonio Negri and Michael Hardt, who argued that "singularity" and "cross-fertilization" bring about the transformation of the self and the other, and people with singularity transform the world<sup>128</sup>, we should actively challenge the possibility of heterogenization through the global exchange of disciplines as a medium- to long-term strategy.

In fact, such a possibility was raised in the International Politics, JAIR's Journal from the end of the 1970s to the 1980s, the period when the task force report considered the establishment of the "four-discipline" system. For example, in Issue No. 59 (1978), titled "Non-state Actors and International Relations," Banba Nobuya raised the issue of "developing a theory unique to Japan," and Hirano Ken'ichiro wrote an article analyzing the medieval Renga poet Sogi, a research subject of the period not usually published in that academic journal which mainly deals with only modern international relations<sup>129</sup>. In Issue No. 69 (1981),

126 Kotaro Tanaka, "World Historical Basis of Cultural Problems," *Chuō Kōron*, August 1935, p. 21.

127 Documents related to Kotaro Tanaka (in the collection of the University of Tokyo Archives) [Part II: I: (2): 10,11], 1936. Transcript of a speech delivered on November 21 at a debriefing session on the return to Japan sponsored by the International Cultural Promotion Association.

128 Antonio Negri, Michael Hardt, *Multitude*, Penguin, 2004 (translated by Kazunori Mizushima et al, *Multitude*, NHK Publishing, 2005. The author's recent discussion is based on Atsushi Shibasaki (translated by Teresa Pullano, transcribed by Claudia Bernardi), "A Conversation with Antonio Negri: Empire before and after, Multitude, Passion and Emotion, Bob Dylan and Michael Moore, and more", *Global Europe: Basel Papers on Europe in a Global Perspective*, No. 118 (2019), pp. 1-27.

129 Shinya Baba, "Non-State Acting Entities and International Relations: An Introduction," *International Relations*, No. 59 (1978), pp. i-x; Kenichiro Hirano, "Medieval Cultural and Political Integration in Japan: On the Renga poet Sogi as a cultural carrier," *Ibid*, pp. 1-18.

Ryuhei Hatsuse already proposed a study of international relations thought, which would take off in the 21st century and beyond, and the magazine carried a book review and a response to the review, which has not been seen in the magazine since then, on Banba's work<sup>130</sup>.

Further, in Issue 87 (1988), which was devoted to "Human Mobility in International Society," Hirano examined the necessity and possibility of theoretically examining the issue of cross-border migration by "ordinary people" who are "struggling with their own daily lives"<sup>131</sup>. In the special issue of "International Politics and Cultural Studies" (2002), Masami Sekine wrote an introduction linking international politics and "culture," and Ryuhei Hatsuse proposed the possibility of new research focusing on "quotidien (everyday life)"<sup>132</sup>. These are just a few examples. During this period, issues were raised from a wide variety of fields, including interdependence, international integration, peace studies, and endogenous development theory.

Of course, in recent years, gender, environment, civil society, border studies, refugees and immigrants, global history, and other topics have been covered in special issues. However, it is difficult to say that these special issues have brought about a "chemical" change among the subdivided fields. In this sense, it is difficult to understand how the various issues raised in the 1970s and 1980s, when specialization was not as advanced as it is today, could have the potential for heterogenization, and why they did not necessarily produce sufficient results. One possible starting point would be to reexamine how the various issues raised in the 70s and 80s, when specialization was not as advanced as it is today, had the potential to become heterogeneous, and why they have not necessarily produced satisfactory results to date.

The most urgent and critical issue is whether we have not examined these issues head-on, or if we have, whether we have examined the discipline itself as the object of study, and whether we have examined it independently of our own expertise within the discipline, and whether we have clearly defined the issues and methods that need to be addressed. The author believes that the most serious challenge lies in the fact that the discipline itself, which is the object of study, has not been examined rigorously in accordance with a clear methodology that is independent of one's own expertise in the discipline.

Since any discipline is essentially about challenging the amorphous borderline where existing disciplines do not apply, existing "disciplines" are meaningless, and the challenge is always to go beyond them<sup>133</sup>. The problem is that the existing disciplines and the reality in which they have been formed have been fixed, and while they advocate interdisciplinarity and diversity in form, they have not taken the first step in that direction. What a discipline should be or can be is ultimately determined by how those who are engaged in it perceive themselves and the discipline to which they belong. The most important question now is our own perception of the past and present state of international relations research, and our future will and determination to conduct international relations research based on that perception.

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130 Ryuhei Hatsuse, "Introduction: A Memorandum of Research on International Relations Thought," *Kokusai Seiji*, No. 69 (1981), pp. 1-4; Masagen Miyazato and Hiroshi Masuda, "Baba Shinya's Reading *the International Politics of Identity*," *Ibid*, pp. 171-173, and Baba Shinya, "From the Author: The Politics between 'Self' and 'Other'," *Ibid*, pp. 174-180.

131 Kenichiro Hirano, "International Migration of Human Beings and Theories of International Relations," *International Politics*, No. 87 (1988), pp. 1-13.

132 Masami Sekine, "Introduction: Culture and International Politics," *Kokusai Seiji*, No. 129 (2002), pp. 1-10, and Ryuhei Hatsuse *Everydayness and International Relations*, *Ibid*, pp. 29-43.

133 Atsunobu Ichikawa, "Sekai-Ninshiki suru System Kagaku [System Science for World Awareness]," *Mita Shuppan-kai*, 1990, p. 48.