

**Topic-Setting Program to Advance Cutting-Edge
Humanities and Social Sciences Research**
(Global Initiatives)

Progress Report
(Summary of Final Report)

**[Interdisciplinary Research on the Function of National Histories and
Collective Memories for the Democracy in the Globalized Society]**

Core-Researcher: Nobuya HASHIMOTO

Institution: KWANSEI GAKUIN University

Academic Unit: School of Humanities

Position: Professor

Research Period: FY2016 – FY2019

1. Basic information of research project

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| Research Area | History, Memory Studies |
| Project Title | Interdisciplinary Research on the Function of National Histories and Collective Memories for the Democracy in the Globalized Society |
| Institution | KWANSEI GAKUIN University |
| Core-Researcher (Name, Academic Unit & Position) | Nobuya HASHIMOTO, School of Humanities, Professor |
| Project Period | FY2016 – FY2019 |
| Appropriations Plan (¥) | FY2016 2,210,000 JPY |
| | FY2017 20,800,000 JPY |
| | FY2018 18,886,400 JPY |
| | FY2019 11,154,000 JPY |

2. Purpose of research

Recent evolution of globalization, ironically, has strengthened the nationalized identity politics in many countries, which seemingly results in the reinforcement of nationalism and the growth of exclusionist attitudes towards people whose cultural, religious, and linguistic backgrounds are different from the dominant groups. Furthermore, these processes are actually developing through democratic procedures such as national elections and grassroots social movements. They are becoming a serious obstruction for the establishment of contemporary democracy that assumes the coexistence of populations from different origins and backgrounds that should be based on the mutual recognition and tolerance. We can eyewitness with ease this kind of trends in inward-looking political transformations that are prominent even among the advanced liberal-democratic countries, typically in President Trump's United States.

For historians who are interested in these topics, it is the perception and manipulation of the "past" that becomes a focal point to consider the resurgent nationalism and the reinforced exclusionist attitudes. Although we have been familiar with them through the chronic antagonism and conflicts that prevail between Japan and other East Asian countries, they also become a global tendency beyond this region. Europe is not an exception in spite of its positive image of historical reconciliation between different nations and German *Vergangenheitsbewältigung* that has been disseminated in Japan and East Asia so long. How should we apprehend the present situation in which the confrontation between different perceptions of common past events becomes harsher and harsher and the exclusionist attitudes against disparate "others" are strengthening even among the liberal democracies? This basic question was segmented and articulated into these sub-questions:

- How have different histories and memories been constructed in the national framework?
- How have complex past events been mobilized for political or diplomatic usage within/between nations?
- What is the mechanism through which histories and memories function as the dividing forces and exclude artificially constructed "others"?

- What is the role and responsibility of history and historians confronting with endangered democracy?
- What kind of common experiences do Asia and Europe have had concerning these problems and how do they differ from each other?

The purpose of research project, *Interdisciplinary Research on the Function of National Histories and Collective Memories for the Democracy in the Globalized Society* [NHCM] was looking for answers to these questions on the ground of the scrutiny of various experiences in the world and especially the comparison between Asia and Europe, organizing a global research network of historians, researchers of memory studies and other fields of social sciences and humanities in Asia, Europe and beyond.

3. Outline of research (Including study member)

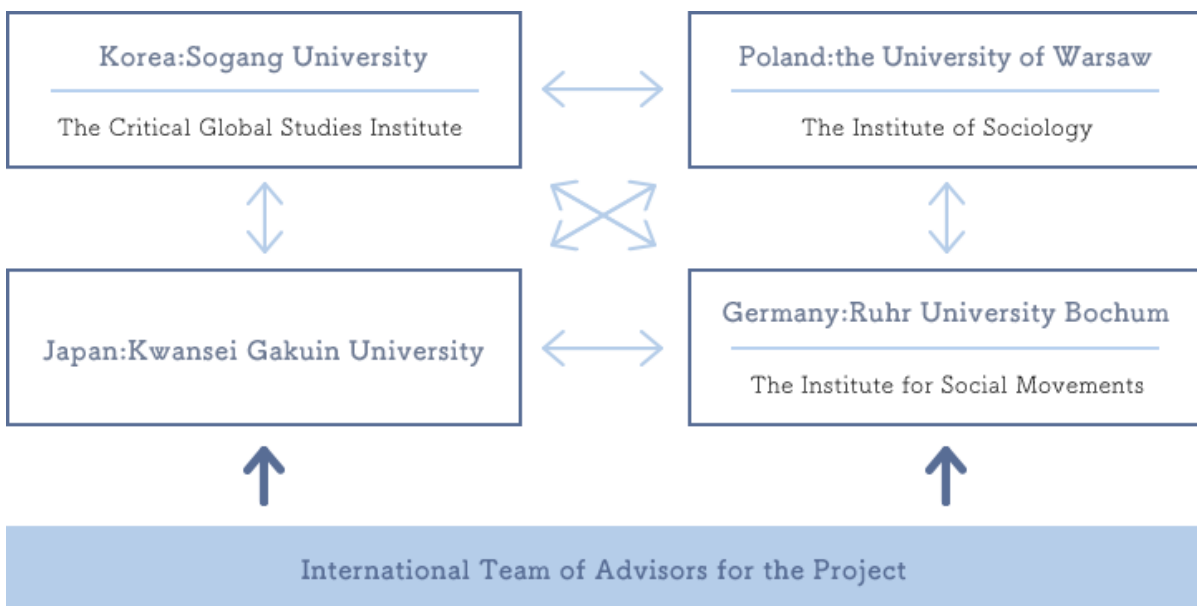
NHCM research project established an international network composed of four institutions in Poland, Germany, Korea, and Japan with the support of the advisory group of scholars from the USA, Canada, and Australia. Members of the project are as following

| Project Leader | |
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| HASHIMOTO, Nobuya | Professor, Kwansei Gakuin University: Russian and Baltic History, History and Memory Politics |
| Project Members in Japan | |
| AWAYA, Toshie | Professor, Tokyo University of Foreign Studies: South Asian History |
| FUJIHARA, Tatsushi | Associate Professor, Kyoto University: Contemporary History of German and Japanese Agriculture |
| FUJII, Takashi | Associate Professor, Kwansei Gakuin University: Ancient Roman History |
| FUKUDA, Hiroshi | Associate Professor, Seijo University: Czech and Slovakian Politics |
| GOTO, Yukako | Professor, Kwansei Gakuin University: Iranian History |
| HASEGAWA, Takahiko | Professor, Hokkaido University: Modern History of England, Theory of History |
| IJIMA, Wataru | Professor, Aoyama Gakuin University: Modern Asian History |
| KANAZAWA Shusaku | Professor, Kyoto University: Modern History of England |
| KOMORI, Hiromi | Professor, Waseda University: Estonian History and Politics |
| KOYAMA, Satoshi | Professor, Kyoto University: Polish History |
| LEE, Sungsi | Professor, Waseda University: Asian History, Korean History |
| MIZUNO, Hiroko | Professor, Meiji University: Contemporary Austrian History |
| NISHIYAMA, Masaru | Professor, Kwansei Gakuin University: Medieval Japanese History (until March 2019) |
| RUSTERHOLZ, Andreas | Professor, Kwansei Gakuin University: Christian Studies, Hermeteutics |
| SHIMAMURA, Takanori | Professor, Kwansei Gakuin University: Folkloristics, Korean minorities in Japan |
| SATO, Hitomi | Professor, Konan University: History of Medieval Italia and Alps Region |
| SATO, Tatsuro | Professor, Kwansei Gakuin University: Ancient Chinese History |
| TAKAOKA, Hiroyuki | Professor, Kwansei Gakuin University: Modern and Contemporary Japanese History |
| TATEISHI, Yoko | Assistant Professor, Seikei University: Soviet / Russian History and Politics |
| TOBE, Hideaki | Associate Professor, Tokyo Keizai University: Contemporary History of Okinawa Region |
| Foreign Members of Partner Institutions and Advisors | |
| BERGER, Stefan | Professor, Ruhr University Bochum, Germany: Historiography, German Social History |

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|------------------------------|---|
| BOGUMIŁ, Zuzanna | Associate Professor, The Maria Grzegorzewska University, Poland: Sociology and Anthropology |
| FUJITANI, Takashi | Professor, University of Toronto, Canada: Modern Japanese and East Asian History |
| GLUCK, Carol | Professor, Columbia University, USA: Modern and Contemporary Japanese History |
| GŁOWACKA-GRAJPER, Małgorzata | Assistant Professor, University of Warsaw, Poland: Sociology, Memory Studies |
| LIM, Jie-Hyun | Professor, Sogang University, South Korea: Global and World History |
| LORENZ, Chris | Professor / Honorable Research Fellow, Ruhr University Bochum, Germany: Theory of History |
| MORRIS-SUZUKI, Tessa | Professor, Australian National University, Australia: Asian History |
| YONEYAMA, Lisa | Professor, University of Toronto, Canada: Contemporary Japanese History |

Simultaneously, we endeavored to extend the range capability of this network further, relying on the hypothesis that conflicts of histories and memories are not limited to East Asia and CEE countries. Rather, conflicts of histories and memories are globally common phenomena characteristic of the post-Cold War period and they should be interconnected to each other and scrutinized in the common framework of history and memory studies. With this extension, we consider the “History War” in the United States and Australia; transitional justice in South America, South Africa, and other areas; diffusion of “politics of apologies/reparation” and the relevant backlashes; and the rise of “victimhood nationalism” since the 1990s and other relevant issues. Moreover, we included specialists of ancient and medieval history of Asia and Europe into the Japanese team, as we observed the political usage of the distant past that had nothing to do with the contemporary nations and their territories for their territorial claims and glorification of their own traditional culture and civilization. The focal point of NHCM project is a critical examination of contested histories and memories that divide people into antagonistic segments and foster the exclusivist attitudes among each nation.

Structure of the NHCM



Activities of the NHCM

According to the above-mentioned purposes, NHCN has organized workshops and panels, published books, and encouraged young scholars in Japan including doctoral students, to participate in international academic dialogues.

a) Panels at International Conferences

1. The 8th East Asian Conference on Slavic and Eurasian Studies (June 3–4, 2017, Chung-Ang University in Seoul); Panel *'Eurasianized' Conflicts of Memories and Histories: Reflection from East and Central Eurasian Experiences*.
2. 25th International Conference of Europeanists, Europe and the World: Mobilities, Values & Citizenship (March 28–30, 2018, Chicago); Panel *Citizenship and Memory in Eastern Europe and East Asia: A Comparison*.

b) Workshops and Seminars

1. Carol Gluck Seminar (February 7th 2017); Review of Nobuya Hashimoto, *Politics of Memories*, Iwanami Shoten Publishing, 2016 & Aleida Assmann, *Formen des Vergessens*, Wallstein, 2016.
2. Fariba Adelkhah Workshop (April 6th 2017); *The Thousand and One Borders of Iran: Travel and Identity*.
3. NHCM Seminar (November 5th 2017); *Restructuring History and Changing Perspectives of the Past: Iran–Soviet Socialist Republic*.
4. NHCM Seminar (March 3rd 2018); *Food as National / Colonial Memories, Iran and India*.
5. Nikolay Koposov Seminar in Kyoto (October 31st 2018); *Multi-Memorism and Law*
6. Nikolay Koposov Seminar in Tokyo (November 3rd 2018); *Battles over the Past in Putin's Russia*.
7. NHCM Workshop in Ghent (March 22nd 2019); *History for Democracy in the Age of Populism*.
8. NHCM Seminar (March 30th 2019); *Ancient History and National Histories in East Asia*.
9. Hannes Obermair Seminar (June 29th 2019); *Disputes and Revised Narratives of Historical Heritage and Memorials: South Tyrol, Taiwan and Croatia*.

c) Initiatives for young scholars in Bochum, Warsaw and Dnipro

1. *Im Ringen um ein „großdeutsches“ Nationalbewusstsein: Die Kulturpolitik der Anschlussbewegung in Deutschland und Österreich 1918–1933* (September 12 2017, Bochum)
2. *Japanese Perspectives on Memory in Central and Eastern Europe* (September 19 2017, Warsaw)
3. “*The Upper Silesian Committee and Father Tomasz Reginek: Upper Silesian Secession Following the First World War*” and “*Post-World War 2 Migration on Display: A Comparison of Museum Practices in Japan and Germany*” (November 5 2018, Bochum)
4. Dispatch of a young scholar to the international Seminar of *After Violence: The (Im-)possibility of Understanding and Remembering* (June 2019, Dnipro Ukraine)

In these activities we have explored several issues such as border and migration, identity politics and identity construction, legal and political manipulation of past, anachronistic national usages of ancient history, colonial rule of time, regime transition and transitional justice as political and popular practices for

rewriting the past, and democratization and authoritarianization. “Victimhood nationalism” and “mass dictatorship” advocated by our foreign partner, Professor Jie-Hyun Lim; “State-sponsored history” proposed by Professor Berber Bevernage; and other key concepts have been stimulating and provocative for these activities.

NHCM international Conferences

In addition to these activities, we have held three international conferences as our core events: “Border History” on August 3–5, 2017 at Hokkaido University in Sapporo, Japan, and “Negotiating the Time” on 26–27 October 2018 at Sogang University in Seoul, South Korea, and “History for democracy in the Age of Populism”.

In the Sapporo “Border History” Conference, we challenged to achieve the above-mentioned aims of NHCM through the wide-range historical discussion on “borders” and “borderlands” as the spaces where conflicts and reconciliations, divisions and co-operation occurred. In addition, we considered the fact that “borders” should be situated in long-term temporal perspectives from ancient past to present and broader spatial perspectives that cover the whole of the Eurasian continent. Therefore, the themes of the presentations at this conference ranged from Ancient Rome to contemporary border conflicts in the Eastern Asia. In my opinion, this wide range of consideration brought us new insights. Based on the papers presented at this conference, presently, we are preparing the publication of *Borders in West and East: Transnational and Comparative Perspectives in 2020*.

In contrast to spatial perspectives in Sapporo, the Seoul “Negotiating the Time” Conference was an event to challenge our aims from temporal perspectives. Its synopsis explained the idea as follows:

Any historical theory should make it possible for historians to account for the transformation of temporal experiences. The conference of ‘Negotiating the Time’ is one of those efforts to explore the plural experiences of the temporality.

Modernity affected the experience of time itself. With the advent of the modernity, the past and present became relocated in relation to each other. The competing periodizations in the modern historiography to which historians are familiar today reflect historians’ efforts to grasp and theorize the new temporality in the modern era. Despite all differences, those competing historiographical periodizations accommodated the promises of modernity such as freedom, progress, and utopian fulfillment. Be liberal, conservative, or Marxist, all the modern historiography as the political project carried the temporal experiences of the modernity in the form of periodization and schematic development of the idea of linear and homogeneous time.

The globalization and the postmodernity, however, shattered the temporal experiences of the modernity. The shift of the globalization discourse from imagination to memory in the third millennium represents the transformation of temporal experiences in the postmodern era. The new temporality of the postmodern era may replace the idea of linear and homogenous time with a more complex, heterogeneous, and plural historical times. If the linear and homogenous temporality regulates temporal experiences and imposes a single temporality like in the official national history, the plural and heterogeneous temporalities demand negotiations. The “Negotiating the Time’ conference tries to figure out multilateral and multidirectional conciliations among the plural historical times in the postmodern era.

Concluding Conference 2019: History for Democracy in the Age of Populism

Based on the results of the theoretically fundamental discussions on historiography in these two international conferences and other seminars, we upheld the theme of “History for Democracy in the Age of Populism” for the final conference of NHCM project, which straightforwardly addressed the assignment

by JSPS' s Commission and the purpose of the project.

The reason we discussed the “History for Democracy in the Age of Populism” in the current disturbing conditions all over the world seems apparent. The resurrection of nationalism and the crude manipulation of the complex past events by politicians in the globalized world have activated the preferences for narcissist narratives of the past among ordinary people, even though most professional historians are concerned about them. It is closely related to the global crises of democracy and constitutionalism, or the assault of “illiberal/populist democracy” against liberal and social democracy. Not only do we find the reactivation of traditional authoritarian regimes in Asia but we also find a few new (quasi-) authoritarian regimes among post-transition/ post-democratization countries that were considered as new democracies until recently. Old liberal-democracies in Europe have also experienced their political and social crises such as Brexit and the surge of populist political forces in national and local elections. The Trump phenomena and his post-truth is obviously the exemplification of the relationship between the popular ambition for national “greatness” and the revisionist drives for the past.

When considering the nationalist ambitions and the crises of democracy, connecting and comparing Asian and European experiences seems significant, because until recently, the dichotomy between Asia (Japan) in conflict and Europe (Germany) in reconciliation has been stereotyped and mythicized, at least in Japan, and presumably in East Asia and beyond. However, actually, we observed the escalating controversy between CEE Countries (especially the Baltic states and Poland) and Russia about their common recent past. In a sense, the Ukrainian crisis was an explosion of the antagonistic comprehensions of its common history with Russia. Though Polish-German dialogue has long been viewed as the best practice of historical reconciliation, the PiS government has tried to reverse it through its demand toward German compensation for victimhood in WWII. The diffusion of memory laws all over Europe may well provoke the controversy both internationally and domestically. Not only in Asia but also in Europe, the past has arisen to the battlefield of history and memory politics, and the past has sometimes escalated populist sentiment for their own legitimacy and justice.

Like in Europe, the situation in East Asia has also manifested the complicated situation. There are puzzled history games between China, Korea, and Japan, ranging from the controversy about ancient territories to contemporary tragic events and war crimes. Though China and South Korea have developed the severe (but proper) campaign against Japan' s unrepentant attitudes toward colonial rule and war crimes, there were a severe controversies about ancient territories between China and South Korea. Reversing policies for comfort women issues and other historical events in South Korea was closely related to the change of its government from the right conservatives to the left progressives, which turned its relationship with Japanese rightist government down drastically. Transnational controversies over the past events are closely related to the domestic political confrontation in each country. In the end, Putin' s government of Russia brought new aspects into the situation in East Asia. Its statement in the diplomacy that Japan has not accepted the consequences of WWII (similar phrases were often used in its disputes with the Baltic States) is very meaningful in this regard. Vladimir Putin and Xi Jin-Ping confirmed a few years ago that they shared this cause concerning Japanese politics and promised their common effort not to repeat the past tragedy as the biggest victims of the war against Germany and Japan. The framework or structure in Asia and Europe is completely different from each other, but these critical situations seems

to be on the common dimension where the past is mobilized for international or domestic political causes. It requires us to revise the stereotyped dichotomy and develop the inquiry into common “dimension or context,” inducing us to widen our scope into experiences in the wider world.

With such situations as the backdrop, three prominent scholars gave their keynotes and five historians, two social scientists and a theologian from various parts of the globe including Argentina and India talked about various facets of our theme, ranging from the memory of Weimar Republic to Hong Kong today. On the one side, Professor Neeladri Bhattacharya reported the Hindu Right’s aggression against historians and intellectuals under the formation of authoritarian regime in India, and, on the other side, Dr. Eugenia Gay from Argentina talked historians’ strategic avoidance of their interference into the political discussions, thereby securing their professional independence from politics. Dr. Berber Bevernage from Belgium who advocated the concept of “state-sponsored history” cast the question “Doing history for reconciliation?” Keynote speakers proposed the role of history for rebuilding of “social democracy”, reinterpretation of Holocaust narratives from the viewpoint of Black Diaspora, and the significance of the concept “mass dictatorship” to verify the contemporary populist turn in the “West.”

4. Research results and outcomes produced

- 1) We accomplished the world-wide collaboration of scholars from various regions (more than twenty countries and regions) in the globe including not only East Asia and Europe, but also South Asia, Oceania, Near and Middle East, and North and South America in a short period of time, relying on the hub-network of four institutions. Thanks to this wide network we tossed around nearly forty countries and areas for case studies and theoretical scrutiny. On the ground of them, we reconfirm our initial presumption that history and memory conflicts as the nationally and internationally dividing forces have been and are yet ubiquitous all over the world, and the way how to represent and describe past events are the focal points of political and cultural antagonism in the post cold war era, in spite of the excessively simplified dichotomy of history conflicts in (East) Asia and successful historical reconciliation in Europe. It demands at least Japanese critical historians, social scientists, and especially memory activists to reconsider their prerequisites that have attributed the history and memory conflicts with neighboring countries to the political backwardness of Japanese ruling classes and government, even though the observation that rude discourses of repentant politicians in Japan against the suffered people and Japanese government’s negative attitude to apology and compensate to them have aggravated its external relations was true and right in many cases.
- 2) We recognized the parallel development of the regime transition/transformation such as democratization and “authoritarianization” on the one side and “politicization of the past” on the other side. As practices of transitional justice in various regions have manifested, democratization as a matter of course include compelling and painful demands for the rectification of past wrongs and the recognition of the sufferings from cruel crimes and violation of human rights by the former dictatorial or authoritarian regime, which would accompany rewriting history. On the other hand, rising authoritarian regimes and political forces that aim at retrogressive transformation also utilize the past for the sake of the national glorification and their own legitimization of power. Politics of belonging and

identity inclines to facilitate these tendencies. Reverses from democracy to authoritarianism that are salient not only among CEE's new democracies but also among post-colonial countries as well as political antagonism between populist-nationalist forces and liberal-democrats in old democracies make the situation more confused. In some cases, for example in the Croatian attitudes toward Ustasha regime under the WWII, we can find displacement of "regretfulness" onto "self-justification." So the problem is not to accuse the "falsification of history" by vindictive states, politicians and memory activists, but to explain the mutual relationship between political changes including regime transition and politicization of the past and its structure and dynamism. Actually the end of the cold war as well as historical revisionist practices toward Stalinism under Perestroika was one of the key moment that facilitated the formation of battlefields in which histories and memories crashed, but we may possibly extend back to the starting point in 1970s when the chain of democratization started in Southern Europe. History politics in Spain since then, in which "silence" and "forgetting" was dominant, and the excited struggle between the rising Catalan regionalism and the national government there seem very suggestive. Conflicts between South Korea and Japan also started around the democratization of the former in 1980s.

- 3) Politicization of the past does not always proceed in the political spheres and in regard to histories and memories of political events, rather it is pursued in various cultural fields. We listened to a couple of presentations that critically analyzed national "foods" or "cuisines" (China, Iran, Caucasian and Central Asian countries, and so on), and they seem to be good cases. While politics of belonging and identity intrude into the fundamental dimension of livelihood culture such as food, clothing and housing, various nations compete each other to claim "our own national culture." It suggests the importance contribution of folklore studies and anthropology for our research project.
- 4) Though we sometimes think of the politicization of the past especially on the modern and contemporary history, the ancient history as well can be used for political aims of nation-states, reflecting contemporary borders to the distant past events anachronistically and vice versa. The dispute over "Koguryo" (an ancient state that existed over the contemporary Chinese territory and the northern and central part of Korean Peninsula between the last century of B.C. – 668 A.D.) between China and North and South Korea was a typical example, as it was frozen under the cold-war regime and the hot disputes arouse in 1990s. We can discuss about the dispute on the state title of Macedonia with Greece within this context, too. In both cases, the point is who or what nation can possess and appropriate the ancient "nation" and state at this moment. It will bring us to *Aporia* of national histories. Though national history is apparently the invention of modern nation-states and their tools for governance, it should always track back to the distant past when the nation and its state did not exist. We are, therefore, obliged to reconsider the general style of nationally constructed history writing, even though we cannot escape from the contemporary sovereign-states system. Spatial and temporary inquiry in our first two international conferences took this point into consideration, too.
- 5) Consumerist usage of the past is also noteworthy for our investigation. We have been familiar with TV

programs, novels, comics, NINTENDO DS Game series, and so on, addressing past historical events. In our final conference, a Korean colleague analyzed TV costume dramas on the ancient Chinese history, tracing their alternation of styles in accordance with the changing ethnicity policies in China. World Heritage by UNESCO has inspired the heritage tourism among ordinary people and stoked their ambition to consume and appropriate historical memorial sites according to their own tastes and favors, being supported by guide books for tourists. Instead of the enlightened historical consciousness that has aimed at the factual and "objective" understanding of historical events, arbitrary manipulation of the past to fulfill the passion for their favorite perception has increased its strength. We easily find "consumerist individualization/customization" of past events in SNS, which can be shared only among fellow fans.

- 6) During our research project we introduced such key concepts for our inquiry into Japanese academia as "victimhood nationalism", "mass dictatorship", "state-sponsored history", "retrospective justice", "memory regime", "history regime" and so on. Now we are preparing the translation of Nikolay Kopysov's original paper about memory laws for Japanese readers, which will be the novelty for Japanese academia. Mainstream historians in Japan, especially specialists of history of Japan, have developed their own methodology and conceptual frameworks on the ground of their bulky accumulation of sophisticated and sometime nitpicking investigations of the national history. On the other hand, their arguments are sometime isolated from foreign current arguments. Unawareness toward ambivalence of memory laws among Japanese historians is typical. We have challenged to break through such a situation.
- 7) The conceptual adequateness or ambiguousness of "genocide" for the historical analysis and description becomes a meaningful topic during our research project. It has been politically used to assert national victimhood in various regions, departing from its original legal meaning defined in some international laws and treaties. While it exaggerated victimhood of any nation or social group excessively and stimulated the "ugly competition" of victimhood between them on the one hand, the concept of "genocide" sometime gave oppressed groups possibilities to recover their dignity and facilitated them to establish universal humane values. Philippe Sands, a British leading scholar and practitioner of international law whose family originated from Lemberg/Lwów/Львів, pointed out its difficult charterer from the origin in his *East West Street: On the Origins of "Genocide" and "Crimes against Humanity"* (New York, 2016), and we share his concerns and bewilderment. Although "genocide" was introduced into Japanese academia and social movements more than fifty years ago as a concept that condemned the American crimes in Vietnam War, recent genocides studies consciously conceal or ignore the usage of "genocide" by Jean-Paul Sartre and other intellectuals in Bertrand Russell Tribunals in 1967 that judged warfare of United States. As concealment, neglect and forgetting (oblivion) are forms of history and memory politics, it indicates the seemingly highly politicized character of recent genocide studies. John W. Dower's discussion about American violence and war crimes in his *The Violent American Century: War and Terror Since World War II* (Chicago, 2017) gives us some hints, though we do not have any concrete conclusion, yet. This question may connect

to the colonial responsibility of the leading democracies in Europe, too.

- 8) Roles of historical researches and historians in our time was one of the major points of our discussions. While some colleagues advocate historians as memory activists, others consciously tried to stand away from political disputes in order to keep academic freedom and autonomy of scholars from politics. Of course, we know some historians who behaved as if they were governmental spokespersons or advocates of national interests. Anyway, historical researches and historians are always tied with the spatial and temporal framework that modern nation-states constructed and regulated. But at the same, for example, they can exceed the spatial *doxa* posed by national borders through their focusing on border studies, as some presentations in "Border History" conference and South Tirol-Taiwan-Croatia Seminar. Moreover we observe direct or indirect political oppression against historians by newly rising authoritarian regimes. Professor Antoon De Baets from Groningen in the Nederland who participated into our workshop in Ghent organizes "The Network of Concerned Historians", publishes annual reports on the matter and tries to support politically oppressed historians in the world (<http://concernedhistorians.org/content/home.html>). Even in "democratic" countries including Japan, some historians are exposed to rude condemnation from politicians of, as if they were "anti-national pseudo scholars." Classical problems of difficult relationship between the political power and academic freedom are now re-emerging even in the liberal democracy.

Books (being) Published

We have endeavored to publish some Japanese books, taking over the outcome of the previous project that I mentioned as the origin, and are now preparing the new English one of "Border History" that is generated from the first international conference in Sapporo.

1. Nobuya Hashimoto (ed.), *Competing Histories and Memories in Central and Eastern Europe and Russia: Imbroglios of the Nazi and Socialist Pasts* (In Japanese, Minerva Shobo Publishing, 2017).
2. Nobuya Hashimoto (ed.), *Conflicted Past: Politicization of Histories in Asia and Europe* (In Japanese, Iwanami Shoten Publishing, 2018)
3. Yury Kostyashov, tr. by Nobuya Hashimoto and Yoko Tateishi, *Creating a Homeland in a Foreign Land: From Königsberg to Kaliningrad* [Создавая родину на чужбине: от Кёнигсберга к Калининграду] (Iwanami Shoten Publishing, 2019).
4. Stefan Berger & Nobuya Hashimoto, *Borders in East and West: Transnational and Comparative Perspectives*, Berghahn Books, Summer 2020 (Forthcoming).

Members of the project have published their articles and books that have something to do with the project in Japanese. Their titles should be referred in the Japanese report of NHCM project.

All the activities of NHCM project are recorded in its Website in Japanese, Korean, English, German and Polish languages.

<http://history-memory.kwansei.ac.jp/index.html>

<http://history-memory.kwansei.ac.jp/kr/index.html>

<http://history-memory.kwansei.ac.jp/en/index.html>

<http://history-memory.kwansei.ac.jp/de/index.html>

<http://history-memory.kwansei.ac.jp/pl/index.html>

Speeches and presentations at some conferences and seminars are openly published in the Website of NHCM project [<http://history-memory.kwansei.ac.jp/en/archive/index.html>], and the proceedings of the Panel *Citizenship and Memory in Eastern Europe and East Asia: A Comparison* will be uploaded onto the Repository of Kwansei Gakuin University at the end of March 2020, as will be another online proceedings that compiles papers in NHCM Website.