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研究課題名（和文）Tensions and borders of national and regional identity in the Mekong: A comparative study of politics and ideology in school curricula

研究課題名（英文）Tensions and borders of national and regional identity in the Mekong: A comparative study of politics and ideology in school curricula

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研究成果の概要（和文）：歴史の記憶は、激しい議論や緊張の過程で発展しますが、これは現在でも国民国家レベルで見られる現象です。ただし、この過程は、特定の集団（少数民族や別バージョンの歴史を擁護する人々）を排除すると同時に、実は包括的な歴史を語ることの可能性も秘めています。ASEANの地域レベルで歴史の記憶の深いところまで掘り下げることは、まだしばらくの間、難しいと考えられますが、さまざまな試みが積み重ねられていくなかでより包括的な歴史の語り方を見出していくこともできるかもしれません。

研究成果の学術的意義や社会的意義

歴史の記憶は、激しい議論や緊張の過程で発展しますが、これは現在でも国民国家レベルで見られる現象です。ただし、この過程は、特定の集団（少数民族や別バージョンの歴史を擁護する人々）を排除すると同時に、実は包括的な歴史を語ることの可能性も秘めています。ASEANの地域レベルで歴史の記憶の深いところまで掘り下げることは、まだしばらくの間、難しいと考えられますが、さまざまな試みが積み重ねられていくなかでより包括的な歴史の語り方を見出していくこともできるかもしれません。

研究成果の概要（英文）：Over the past three years, I have worked in collaboration with researchers in Southeast Asia as well as across the globe to study the debates, problems, and opportunities of national and regional identity-making inside education systems in the Mekong. The findings from my research project, which will be published in a co-edited collection with Yuto Kitamura (University of Tokyo), suggest regional identity in the Mekong is likely not possible in the near future. Historical memory evolves out of a process of intense debate and tension, which continues to be found at the level of the nation-state. The process is as much about excluding certain groups of people (ethnic minorities or those who advocate alternative versions of history) as it is based on inclusion. Overcoming these deeply ingrained historical memories at the regional-level will present challenges for the foreseeable future.

研究分野：Comparative and international education

キーワード：Historical memory regionalism education Southeast Asia Mekong

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1. 研究開始当初の背景

The Association of Southeast Asian Nations (ASEAN), a multi-national institution comprised of 10-member states, is trying to build a regional identity. After successfully establishing an “economic community”, which started in 2015, where capital and people move freely across national borders, ASEAN and its partners now aim for a “socio-cultural community” that “engages and benefits its people, and is inclusive, sustainable, resilient, and dynamic.” The plan is to achieve this vision by 2025. Part of the envisioned socio-cultural community intends to construct a regional identity in hopes of uniting Southeast Asia’s 600 million people.

What does an ASEAN identity look like? Is it possible or desirable to establish a common identity across the diverse peoples of Southeast Asia? And how would a regional identity exist alongside national-identity given the divergent memories of history?

2. 研究の目的

My current research project grapples with these questions by exploring issues of shared history, national identity, and schooling in the countries along Southeast Asia’s Mekong River delta: Cambodia, Thailand, Vietnam, Laos, and Myanmar. Schools play a central role in identity creation. Organized by nation-states, they advance a particular version of history, based on some mix of fact, myth, and propaganda, in order to build a sense of social cohesion among citizens as well as legitimize ruling powers.

But can social cohesion be built beyond the nation-state?

The use of education to construct social cohesion at the regional level remains nascent in Southeast Asia. One effort has been spearheaded by UNESCO Bangkok, a partner of ASEAN, through its Shared Histories Project. This project aims to develop a common set of history lessons across Southeast Asia to promote, at least in theory, mutual understanding and peace. UNESCO labels this regionalization strategy “shared history.” By teaching a common history, children in one country supposedly begin to feel what Benedict Anderson called “deep, horizontal comradeship” with those in other countries. Memories of past events and historical figures become shared, uniting people together despite their differences. Although Anderson theorized “imagined communities” with respect to the emergence of state nationalism, UNESCO Bangkok assumes a similar dynamic can work across a region: an imagined *regional* community that can be inclusive and homogenous.

Research collaborators included: Vong-on Phuaphansawat (Chulalongkorn University, Thailand); Hang Duong (Lehigh University, USA); Larvankham Somsanit (Independent Researcher, Laos); Tick Thongdeuane (Independent Researcher, Laos); Yasushi Hirosato (Sophia University, Tokyo); Anna Zongolowicz (Independent Researcher, Burma); Rosalie Metro (University of Missouri-Columbia, USA); and Yuto Kitamura (University of Tokyo).

3. 研究の方法

Over the past three years, I have worked in collaboration with researchers in the region as well as across the globe to study the debates, problems, and opportunities of national and regional identity-making inside education systems in the Mekong. The team did so by interviewing policymakers in each country, analyzing history textbooks, and, in some cases, speaking with students and teachers. We also interviewed project members in the UNESCO Bangkok shared histories project. Methodologically, this qualitative study of six case studies of education policy making (primarily in history) provides insight into historical memory, national-identity making, and regionalism.

4 . 研究成果

In Thailand, Vong-on Phuaphansawat and I have shown how the government manufactures consent for itself by allowing students to think they are learning to be critical readers of history: although alternative, anti-elite conceptions of Thai history are presented in textbooks, they are written in such a way that a student is likely to conclude the government ' s version is correct.

In Cambodia, I have researched the ways in which civil servants have developed the new high school history curriculum framework, balancing the demands of the state with those of UNESCO Bangkok. Even at the level of career bureaucrats, political contestation over national and regional identity can be found.

In Vietnam, my colleague, Hang Duong, has shown the ways in which the conception of citizenship has taken on new meanings as the country embraced capitalism after the economic reforms known as *doi moi*. The case of Vietnam shows to how the malleability of terms, such as " citizenship, " can reinforce the political status quo.

In Laos, Larvankham Somsanit, Tick Thongdeuane, Yasushi Hirosato, and I have compared the policy rhetoric of " unity in diversity " with the reality of ethnic minority exclusion. Although the state wants to create inclusion among the many ethnic groups, teachers and students are more likely to perceive commonality among their local communities rather than with the entire nation, let alone region.

In Myanmar, my colleague Anna Zongolowicz, highlighted the gaps in state-sanctioned history to show how young people have used memories and myths, to write a history that is inclusive. Although exclusion of some ethnic minorities is at the heart of the state ' s approach to historical memory, everyday citizens in Myanmar show alternative conceptions based on inclusion are possible.

Beyond national-level studies, Rosalie Metro and I have researched UNESCO Bangkok ' s shared history project, highlighting the ways in which the organization ' s careful attempts to steer around political controversies may have actually exacerbated nationalist tensions among ASEAN member-states.

The findings from my research project, which will be published in a co-edited collection with Yuto Kitamura (University of Tokyo), suggest regional identity in the Mekong is likely not possible in the near future. Historical memory evolves out of a process of intense debate and tension, which continues to be found at the level of the nation-state. The process is as much about excluding certain groups of people (ethnic

minorities or those who advocate alternative versions of history) as it is based on inclusion. Overcoming these deeply ingrained historical memories at the regional-level will present challenges for the foreseeable future.

5 . 主な発表論文等

[雑誌論文](計 13 件)

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3. Brehm, W. (April 15, 2019). "Constructing memory in Cambodia: 'Cautious resistance and calculated conformity'" presented at the Comparative and International Education Society conference, San Francisco, USA.
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11. Nanthavone, T. (December 16-17, 2017). "Lao PDR: The Land in between" presented by Thongdeuane Nanthavone at the Consortium for Southeast Asian Studies in Asia Conference, Bangkok, Thailand.
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〔図書〕(計 1 件)

1. Brehm, W. and Kitamura, Y. (Eds). (in preparation). *Historical Memory in the Mekong: Schools, histories, politics*. To be submitted to Cornell University Press in 2020 (verbal agreement).

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<http://moderndiplomacy.eu/2018/01/24/imagining-shared-asean-new-memories-old-wounds/>

6 . 研究組織

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研究協力者氏名:

ローマ字氏名:

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