

## **Jahrbuch für Pädagogik**

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Jahrbuch für Pädagogik 2022

# **The End of History: 30 years on**

Editors in charge: All editors

### CALL FOR PAPERS

The *Jahrbuch für Pädagogik* will be celebrating its 30th anniversary in 2022 and history has always been a key theme for the journal. The founding editorial team first came together around 1990 to discuss central challenges in dealing with contemporary history: a main aim was to counter the lack of critical debate in Germany around National Socialism and its aftermath, something which was also lacking in education at the time (cf. Keim et al. 1990). These early debates included a focus on the process of German Reunification (cf. Himmelstein/Keim 1992) in the context of the end of the Cold War, and reflections on how a potential new world order might look. The journal was founded to provide a space for critical engagement with the historical and social context of pedagogical and political emancipation, and adheres to the view that only via critical social and historical debate can ways be opened up for education to function as a critique of oppression, a view which continues to frame the journal's approach today. This anniversary volume will likewise be shaped by the notions of the incompleteness of history and the possibilities of a critical historical approach to understanding the self, society and education.

The title "The End of History: 30 years on" refers to Francis Fukuyama's oft-cited claim that the end of history had been reached with the dissolution of the Soviet Union and the end of the Communist Block. Fukuyama's book *The End of History and the Last Man* was published in the same year as the first *Jahrbuch für Pädagogik*: 1992. Fukuyama argued that with the end of the rivalry between Eastern and Western political and economic systems, liberal democracy and free market economics had finally triumphed. Peace and economic prosperity would follow and western democracy would spread throughout the world (notwithstanding the implicit violence underpinning this assumption). Margaret Thatcher's statement "There is no alternative!" seemed to have come true.

As is well known of course, things have turned out rather differently in "post-history". Instead of global peace, the world has experienced an ever-accelerating series of crises and these

"crisis discourses" (the focus of *Jahrbuch für Pädagogik* 2013) have replaced the initial liberal euphoria. Liberalism itself has in fact driven these crises, be it through the deregulation of markets and the unrestrained exploitation of natural and societal resources, or through wars, allegedly justified by the mission to install a liberal world order. But liberalism has also provided a space to challenge, problematise, and develop new ideas.

Enlightenment approaches to understanding history, with their universal understandings of 'man', have proved themselves to be exclusionary and led to the oppression and dehumanisation of those positioned as 'other': such as women and non-white populations. Indeed, certain theories of history have themselves been shown to be 'grand narratives'. These gendered and postcolonial histories are not yet at an end, as ongoing struggles have shown. On the contrary, these histories continue to be played out, involving everyday discrimination and global structures of dependency and exploitation. Teleological understandings of history as a singular linear progression are also at an end, as our understanding of the plurality and diversity of human experience and the range of factors which influence it has shown.

In this context, several questions become pertinent: how can the "end of history" be understood in the fields of social theory and education today? Is the concept of history still meaningful in the field of critical education? What concepts of history can we employ to critically analyse political or pedagogical identifications, and how useful are these as a frame of reference? What have been the implications of these theoretical debates about "history" and "stories" in the fields of society, politics and pedagogy over the last 30 years? The journal subscribes to the view that it is necessary to understand the history (of pedagogy) since the supposed "end of history" and to provide insights into socio-political and educational developments as well as concrete pedagogical outcomes. We are particularly interested in contributions which address the following areas:

*The implications of the divisions between East and West*

We anticipate that contributions might address both historical reviews of the (ultimately global) transformations since 1989/90, as well as current socio-political debates. This might include for example, issues such as third generation East German and East European identities. How should this biographical context be understood? What concepts of history should be employed to understand the current European educational context, including Eastern European educational institutions, or are new concepts needed? How should the processes of renationalisation and resurgent right-wing populism in East and West be conceptualised?

*Critical analyses of contemporary cultures of heritage and remembrance*

Contributions to these debates might include discussions of concepts of heritage education and the ways in which these have changed over time as well as analyses of e. g. pop cultural formats which present different ways of dealing with history. We would also be interested in papers which consider shifts in the academic field. How are different historical narratives presented in the field of education and what are the implications of these? Which historical

perspectives are silenced and which are foregrounded? How can different historical perspectives be made relevant for the present time?

### *Ubiquity of crises instead of the "end of history"?*

We would also welcome contributions on the idea of "multiple crises", a notion which has become a familiar one, both in academia and other sectors. Whether the crises of the present can be turned around for the better seems uncertain. There are now widespread fears of a different end to history than the one Fukuyama hoped for 30 years ago. The world today is changing rapidly, with significant implications for natural resources, mobility and communication, causing precarities and exclusions as never before. The only thing that seems certain is that liberal democracy has not triumphed, it has changed and is threatened in new ways - by cyber attacks, unstable financial markets, environmental catastrophes and pandemics. Can education equip us to deal with these crises?

### *Social progress 30 years after the end of history*

Today, liberalism - and not just hegemonic neoliberalism - is itself under attack from various sides. A significant question for educational theory is what aspects of liberalism can be or should be saved, and how it can be critiqued. Could a socialist or historical materialist perspective be helpful? Is it worth reviving and re-conceptualising the almost-forgotten notion of social progress? Can an understanding of progress be developed that takes account of poststructuralist and postcolonial critiques? Or do we need completely different concepts to understand today's social struggles, educational reflections and pedagogical practice?

**Submissions:** We would be delighted if you are interested in writing a paper on one of the topics above. Please send an abstract of about half a page by email to the **editors of the Jahrbuch für Pädagogik 2022** by 15 October 2021: [jahrbuchfp@gmx.de](mailto:jahrbuchfp@gmx.de)

You will receive feedback from us by mid-November as to whether your abstract has been accepted. The full manuscript should be submitted by 1 March 2022 and should not exceed 30,000 characters including spaces (7,500 words). Information on the formal layout will be provided separately, if necessary. JP22 will be published by Beltz Juventa.

### **References:**

Fukuyama, Francis (1992): *Das Ende der Geschichte. Wo stehen wir?* München: Kindler.

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Himmelstein, Klaus/Keim, Wolfgang (Hrsg.) (1992): *Jahrbuch für Pädagogik: Erziehungswissenschaft im deutsch-deutschen Vereinigungsprozeß.* Frankfurt am Main: Peter Lang.

Keim, Wolfgang, et al. (Hrsg.) (1990): Erziehungswissenschaft und Nationalsozialismus – Eine kritische Positionsbestimmung. (Forum Wissenschaft, Studienheft 9) Marburg: Bund demokratischer Wissenschaftler.