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Interdisciplinary
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International
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iafor





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OSTERIA PIZZERIA

FREE W/
SMILES
GOOD FOOD ITALIAN STYLE
AND COMFORTABLE

ARIA CONDIZIONE
ARIA CONDIZIONE

Photo by Mai Hasuno in Rome, Ita



From the Editor

Dear Readers,

Thank you for joining us, the International Academic Forum (IAFOR) for our second issue of Eye Magazine - Autumn 2013!

Working on this issue, I had the opportunity to communicate with many experts and specialists in the areas of Social Sciences, Politics, East Asian Relations, Education and Literary Studies. The dynamic dialogue that I was able to experience through this issue has given me a wider scope and better “eye” on crucial and influential issues that are molding the world we live in.

Going back to the origin of “Eye”, we wanted to create and facilitate a forum in which our readers could have a place to interact and discuss issues with fellow academics and with us! This issue has provided such a forum and I am sure you will be able to enjoy the thought-provoking articles, reviews, and interviews of your peer academics.

We trust that Eye Magazine - Autumn 2013 will be a great read and the articles presented will be informative, interesting and provide some food for thought. For our first time readers and for our returnees, IAFOR hopes you will find this issue energizing, exciting, and refreshing. In future issues, we will continue showcasing a wide range of articles, stories, interviews, and discussions. We trust you will enjoy Eye Magazine - Autumn 2013!

Melissa Choi
Editor, Eye Magazine

編集長から

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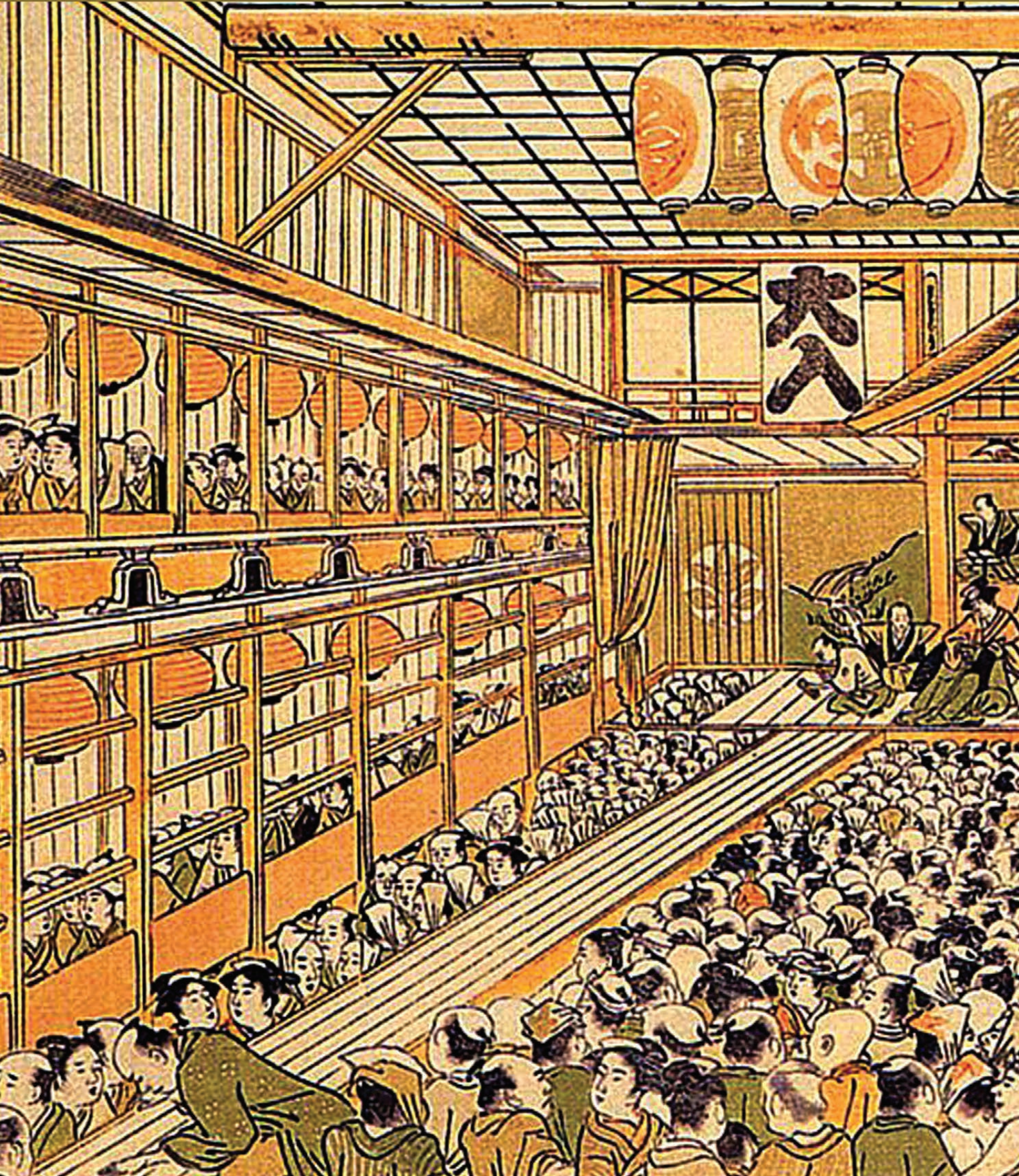
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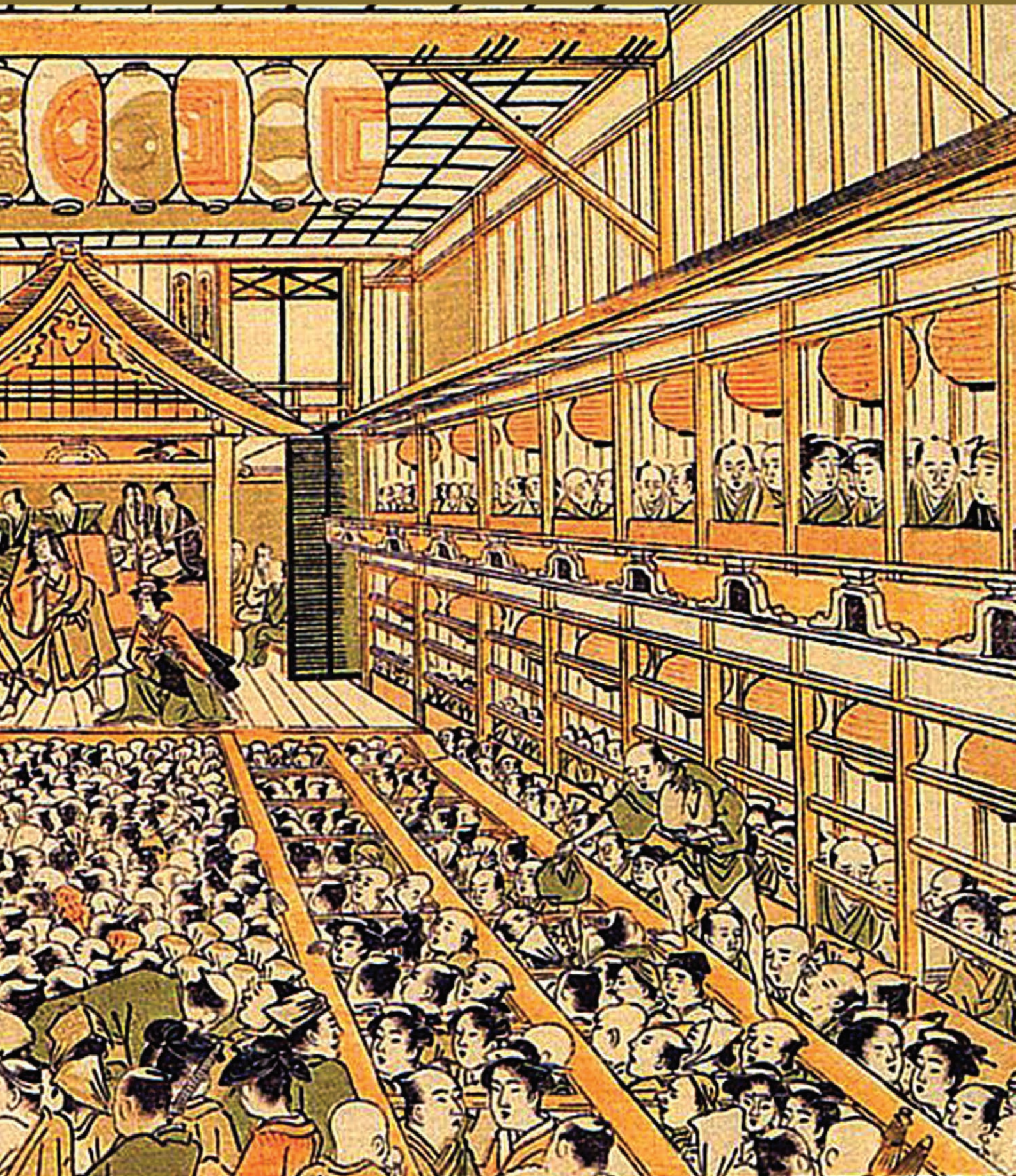
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Featured Article

浮絵元祖東都歌舞伎大芝居之図

"Uki-e genso Edo kabuki o-shibai no zu" by Katsushika Hokusai
Depiction of a Grand Kabuki Performance in the Eastern Capital



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Featured Article

“Going, Going, Gone!!”

Disappearing Islands and Appearing Solutions



Thomas W Simon
Johns Hopkins University - Nanjing University

This article was a featured speech at the Asian Conference on Sustainability, Energy and the Environment 2013 organized by The International Academic Forum (IAFOR).

“**G**oing, going, gone!” Baseball commentators use this cry to warn of an impending home run. Ecologists issue a similar plaintive cry—or rather, cries—about the planet: “Goodbye, Mother Earth!” and “Hello, Climate Change!”

What they are talking about is the Big Game, the grand finale.

In the meantime, we should heed the minor warnings as well. On October 17, 2009, Mohamed Nasheed, then president of the Maldives, issued a gale warning—a small storm signaling more catastrophic things to come. For one hour, he held an underwater meeting with his ministers, fully outfitted in their scuba gear. The officials limited their discussions to hand signals, but those listening heard the message loud and clear. Soon, climate change would claim its first victim; the Maldives, the flattest nation on earth, eventually would find itself—like its cabinet—under the sea.

Ecological Alarm versus Environmental Calm

Climate change, allegedly, does not just pose one more environmental problem among many—to be added to a long list of global woes. Apparently, climate change symbolizes a catastrophic beast about to devour the entire planet. Only superlatives such as “cataclysmic” can capture its momentous force. To downplay its importance is to lose precious moments of hope to counteract the devastation already left in its wake. Up until the discovery or recognition of climate change, humans could afford environmentalism—a piecemeal approach, dealing with one problem at a time. Climate change, supposedly, calls for a much more drastic, radical, holistic approach—in short, an ecological perspective.

Within an ecological framework, it supposedly becomes apparent that pollution is to climate change as gang violence is to nuclear war. To mistake climate change for pollution would be tantamount to treating nuclear war as gang violence (Nordhaus and Shellenberger, 2007). Indeed, the analogies used to conceptualize problems proves telling. Here, as we shall see, analogies can distort and mislead—diverting efforts away from the unglamorous, nitty-gritty work that, however piecemeal, might just provide the solutions.

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Paul Ehrlich's Population Bomb (1971) foresaw the earth smothered with hordes of people. Meadows and Meadows published Limits to Growth (1972), predicting the catastrophes that were about to follow from the rapidly increasing depletion of the non-renewable fossil fuels. Every so often, we should revisit these and other prophets of doom to avoid getting carried away on the wave of fear from current doomsayers. We survived the nuclear bomb, the population bomb—and, fear not, we shall survive the ecological bomb.

Karl Popper (1971), an early advocate of piecemeal engineering, warned against the totalizing theories of Plato, Marx, and Freud. He accused them of being non falsifiable. They could accommodate any criticism and any opposing data. They were easy to confirm but immune from falsification. Ecologism has some similar traits. Its proponents often conflate holism with totalism. There is no doubt that the science of climate change has considerable empirical support. However, there also is no doubt the current climate change science will be proven wrong. For one thing, it is only as good as the current science upon which it relies, and that science is making predictions about incredibly complex systems. It would defy what we know from the history of science to contend that it must have it right. Further, climate change can either be totalizing or scientific. If the latter, then it must be subject to not only error but also to disproof.

International Law to the Rescue

According to the United Nations Convention on the Law of the Sea (LOS), territory extends out into the sea: Territorial Sea (12nm), Contiguous Zone (24nm), Exclusive Economic Zone (EEZ) (200nm), and the Continental Shelf (350nm). The only one of these zones that will concern us is the EEZ, which roughly signifies how much of the seabed a state can exclusively exploit for oil, minerals, etc.

Baselines also will prove crucial to the analysis. The extent of each zone begins from a baseline near the shore. We should note a few things about baselines. First, they are drawn from natural sites and not from artificial structures. Second, baselines become problematic if those natural formations such as seashores change radically. Third, scattered island states have distinct advantages when it comes to drawing baselines. Baselines for these archipelagic states are drawn around the entire perimeter of the islands.

An environmental approach may offer a more pragmatic, piecemeal, environmental solution. The Exclusive Economic zones hold the key. Compare the EEZs of a number of states. The United States (11,351,000 km²) has the most extensive EEZ partly because of the islands it controls.



Japan (4,479,388 km²) pales in comparison to the US but has nearly five times the EEZ as China (879,666 km²). China's relatively paltry EEZ may help explain its assertive claims to many disputed islands, which, if successfully resolved in China's favor, would triple its EEZ. However, most importantly for the purposes of this analysis, note the comparatively large EEZs of the small disappearing island states. Kiribati (3,441,810 km²) has nearly the same size EEZ as Japan and nearly four times the EEZ size of China, which, in turn, has about the same size EEZ as the Maldives (923,322 km²) and Tuvalu (749,790 km²). The economic potential of this is enormous.

An EEZ gives a state, within those boundaries, rights of exploitation over all natural resources (fish, etc.), nonliving resources (oil, gas, diamonds, etc.) as well as potential development rights of energy sources such as wind. In short, the disappearing states, despite the poverty of their people, have enormous potential sources of wealth within their EEZs. They may not have the wherewithal to exploit these resources themselves, but the EEZ gives them an incredibly powerful bargaining tool. They could sell exploitation rights to various sections of their EEZs to the highest bidders. Proceeds from these sales could then be used to relocate their peoples to, perhaps, any country of their choosing. Economic well-being would make attempts to carve out new categories of refugees, an idle exercise indeed.

This solution, however, could only take place if the increasingly ambulatory baselines of the disappearing island states become frozen at their current levels (Caron 1991). Freezing baselines does not have the pinache of ending global warming. It represents a comparatively simple, piecemeal, that is, environmental, proposal. Yet, the consequences of amending LOS to do this would be enormous and widespread. For one thing, it would begin to address not only the plight of those living on the disappearing islands but also it could serve as a platform for strengthening those coastal communities threatened with extinction.

Conclusion

The ecological approach, cited at the outset, relies on a highly misleading analogy. Pollution is not to climate change as gang violence is to nuclear war. Climate change problems are no more or no less amenable to solution than pollution problems are. They both require nothing less than the mobilization of the political will needed to solve them. We should resist hyperbolic analogies. The international community, greatly to its detriment, has bought into seeing terrorism as like nuclear war when a saner view would see it more as a form of gang violence. The international community should not make the same mistake with climate change that it made with terrorism.



Spotlight on the Social Sciences

権中納言定家

'Gonchuunagonteika' by Hokusai

A depiction of peasants working while waiting for those who have made promises to come.



Challenges in the Transnational Reclamation of Rights within the Philippine Diaspora Context

Analiza Perez-Amurao
Mahidol University International College

The global mobility of the Filipino migrant workforce has reached a stage when the significant impact that arises from it can no longer be denied. Mainly propelled by socio-economic factors, increased accessibility of transnational networks as well as other transformative agents, the Filipino presence primarily in various service industries has become very much felt beyond the Philippine State's national and territorial borders. With such a large international diaspora occurring, corresponding policy changes within both the host and the sending countries are expected. Despite that, many migrant workers still face a lack or complete absence of both, policy or statutory frameworks that can facilitate their access to social rights and other welfare-related benefits. The case of Filipino workers based in Thailand is an example of the lack of access. Furthermore, a survey of migrant studies literature reveals the scarcity of available research relating to migrant worker access to statutory protection and monetary benefits that they should receive in connection with their work. While both the sending-country and the receiving-country benefit from migrant labor, migrant workers' access to the social rights they truly deserve still remains in abeyance.

To address this concern, one needs to look at both ends of the spectrum. One is from the receiving-country's perspective and what the country should offer to its migrant workers whose contributions prove significant across relevant industries in the host-country setting. The other is from the sending-country perspective, and the economic development of which is either partly or significantly propelled by the monetary remittances its migrant workers send back home. In the case of the Philippines, for instance, it can be said that despite the economic slumps felt globally, the country's economy remains afloat because of the substantial financial inflow regularly sent home by workers. According to the 2012 World Bank Economic Update, "Sustained inflows from these workers have boosted current account surpluses, supported domestic consumption in the Philippines, and shielded the economy from persistent weakness in the global economic environment in recent years." In either case, both economies reap from the contributions of the overseas workforce. However, the questions remain: Firstly, what do the Overseas Filipino Workers (OFWs) receive in return for the sacrifice they undertake, in bringing about monetary results, which are highly absorbed by relevant states? Secondly, do they receive assistance from states affording them access to their own rights and other benefits within the transnational context?

In a recent study carried out by this author surrounding the Filipino migrants' access to social rights and welfare benefits in Thailand, she found out that unlike their counterparts in other top destination countries like UAE, Qatar, Kuwait, Bahrain, Taiwan, Canada among others, Filipino migrant workers in Thailand generally have neither an existing Philippine State-initiated nor host-country-provided support mechanism that allows them to access, much less enjoy, their basic physical and material well-being such as rights to healthcare and other welfare-related benefits and services.

The Philippine Social Security Act of 1997 declares, "To this end, the State shall endeavor to extend social security protection to workers and their beneficiaries." As of this writing, Filipino overseas workers in Thailand find securing their rights to State regulatory benefits a hugely repudiated process.



Although it can be claimed that a small group of Filipinos employed in a Bangkok hospital presently enjoy access to the Philippine Social Security service, such a move has, in fact, only been made possible through the personal initiative of the International Department Manager of Yanhee International Hospital. This is because a formal bilateral agreement between Thailand and the Philippines surrounding access to social security does not exist. In the case of Yanhee International Hospital, one sees the active role of human agency as essayed in the person of Dr. Naypa. In this situation, one witnesses Moris Janowitz's theory on social control as Dr. Naypa and the Filipino workers involved, try to maximize their individual potential in the absence of opportunity to obtain much-needed and deserved statutory services. Nevertheless, the overriding issue here is the fact that Dr. Naypa and his Filipino medical staff were pushed to act on their concerns, when that should in fact be the responsibility of the relevant States.

Paul de Guchteneire & Antoine Pécoud maintain that migrant workers demanding the provision of their rights, is the correct step to take. This view reinforces the very rationale behind The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICRMW). That is, apart from the fact that not all employers in host-countries are supportive and voluntarily providing migrant workers access to the provision of their rights or following statutory procedures. The same study involved a random-sample non-parametric survey, which revealed that among the 35 Filipino migrant workers who participated, most of whom came from the education sector, only three or 9% had their Thai Social Security benefits covered by their employers, leaving the remaining 32 or 91% not protected by the program. In addition, 21 or 60% of them did not have any health insurance package, which should hedge them in times of illnesses.

Given the non-parametric nature of the survey, such a result was indeed indeterminate, and should not be used as the main basis to posit a conclusive finding. Instead, it can be used as a policy-making guide. Just the same, since it putatively unveiled an element of reality relating to the general situation of majority of the Filipino migrants in Thailand, it can

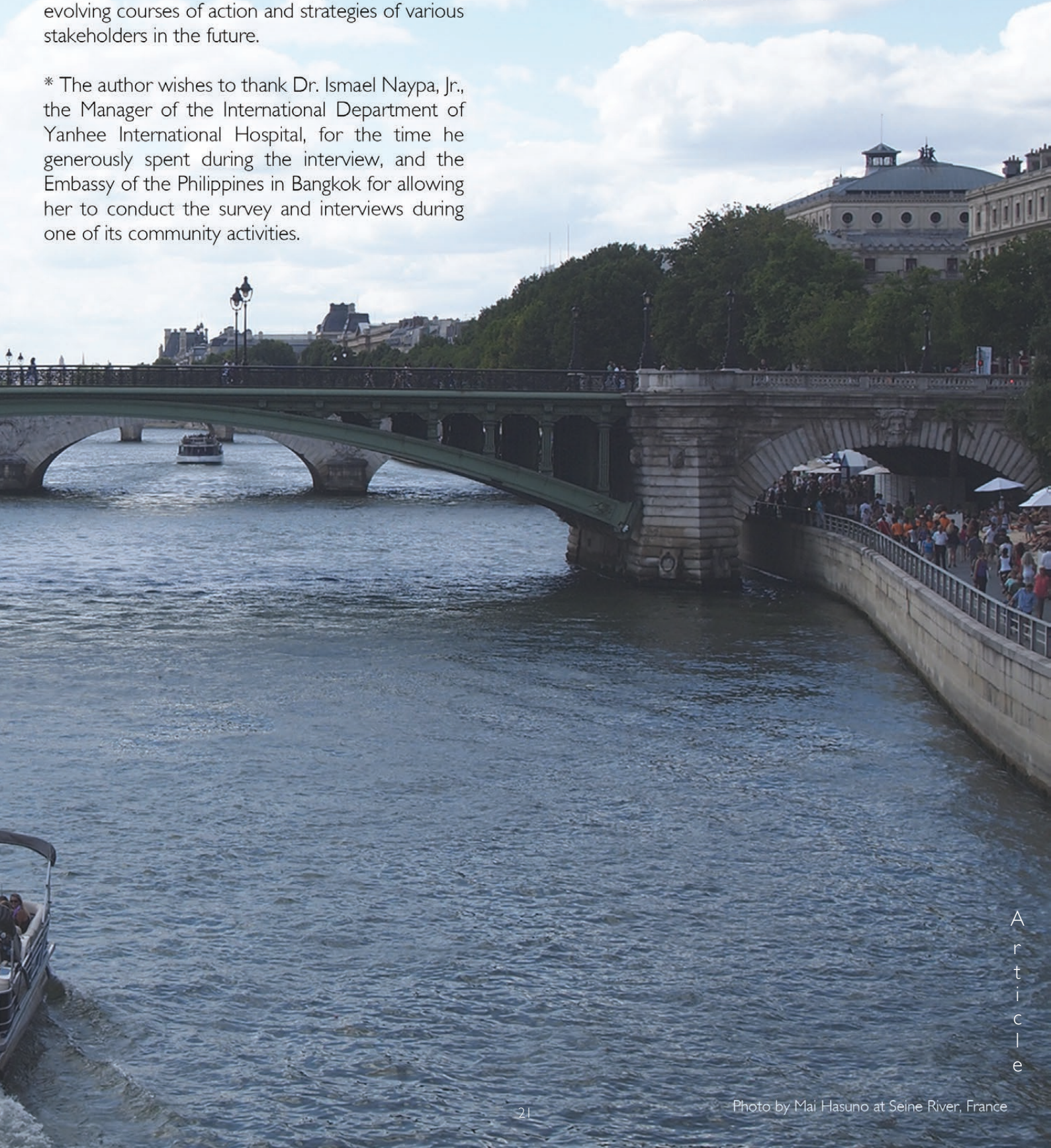
be said that when welfare infrastructure or relevant agreement/s between the receiving-country and the sending-country is absent, it will result in a protracted delay or non-fulfillment of the social security program objectives. In the long run, it is always the migrant worker, despite their sacrifices to be away from their families and loved ones, due to the sending-country's inability to shore up employment in the homeland—who will bear the brunt.



While the situation may vary from one receiving-country to another, it is nevertheless given that living and working conditions that eliminate social ruptures caused by inaccessible rights should be realized, if only to create a milieu that is free from access-to-rights-related disjuncture. When these disturbing consequences of migration are addressed and disrespect for migrants' rights eliminated, only then will societal crevices be cemented, helping improve the evolving courses of action and strategies of various stakeholders in the future.

* The author wishes to thank Dr. Ismael Naypa, Jr., the Manager of the International Department of Yanhee International Hospital, for the time he generously spent during the interview, and the Embassy of the Philippines in Bangkok for allowing her to conduct the survey and interviews during one of its community activities.

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The Changing Nature of Work

Vineet Kaul
DA-IICT University

Many say that the link between money and work is broken. Indeed there is no longer a reliable link between "earning" and working. This is a logical consequence of two things: firstly, increased automation of production means the number of people needed to produce enough goods to meet a person's basic needs is declining; secondly, an increasing number of people do considerable amounts of pro bono work that is directly beneficial to society. The converse to this latter point is that there also seems to be a broken link between remuneration for work and the benefit of that work to society as a whole: there are people who are rewarded very handsomely for work that benefits few people (mostly people like themselves), and there are other people who are paid very little or even nothing at all for work that benefits far more people.

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Of course, there has always been pro bono work. Women have always worked unpaid in the home: their work is not counted in measures of GDP, but in high-profile divorce cases the financial value of a woman's unpaid work supporting her extremely wealthy husband has led to some exceedingly high settlements. It is of course possible to value the housework and childcare done by most women without pay, because there are thriving industries in domestic help and child minding: the "opportunity cost" for a woman who chooses to do the work herself rather than employ others, and therefore foregoes paid work, is of course the difference between the income from paid work and the cost of employing others to look after the kids and keep the house clean. For a woman who has a lot of children that difference can be so small (or even negative) that it is simply not worth her while doing paid work.

Middle-class women have also traditionally worked unpaid outside the home, as well, as have retired gentlemen. Charities rely on middle-aged, middle-class women to staff their shops, fundraise



and take on voluntary public service roles such as delivering meals on wheels. For many years, my mother worked full-time for expenses only, running a day centre for the elderly; after she retired in 1998 at the age of 68, her replacement was paid £25,000 per annum (it is probably more now).

We also know that many middle-aged women have their paid work curtailed by the need to care for elderly relatives. Again, the opportunity cost for the woman is the difference between



the amount it would cost her to pay someone to look after her dependents, versus the loss to her of giving up or reducing paid work. But the benefit to society is enormous: elderly care is one of our biggest and growing costs, and the extent to which the middle-aged (mainly women) take on this care themselves at

considerable personal cost does reduce the burden on taxpayers - not all frail elderly have property that can be used to fund their care.

Some men, too, have worked for nothing, though this tends to be in their spare time in addition to their full-time jobs. Traditionally, local politics has been an unpaid spare-time activity for men: both my father and my eldest brother have spent much of their lives working in their spare time for nothing as local councilors.

I am therefore very wary of measuring people's "value" in terms of their financial contribution to society. What is the "value" of a woman like my mother, who brings up four children and runs a day centre for nothing? What is the "value" of a woman who juggles poorly-paid part-time work with caring for children and elderly relatives? In terms of their measured contribution, it is very little. But their value to society, in terms of the improvements they bring to people's lives, is surely enormous - and their financial value, in terms of the cost that society **WOULD** have had to bear if these women had not sacrificed payment for caring, is also enormous. So benefits systems that are designed around financial contribution are therefore in my view fundamentally flawed, since they take no account of the enormous social **AND FINANCIAL** value of the unpaid work done mostly, though not exclusively, by women.

I fundamentally disagree with those who think that people must be "forced" to work, or that government should "guarantee" a job - breaking the link between paid work and survival would be a good thing. If people are intrinsically of value, then they have the right to survive with or without working. I therefore think we should guarantee basic income, rather than jobs.

Or, to root this argument firmly in human rights, we should guarantee people's unconditional right to "life, liberty and the pursuit of happiness": after all, people who are forced to do physically debilitating and mentally unstimulating jobs in order to survive are effectively denied the second and third of these rights. If people don't have to work to survive, most will find or create work that fulfils themselves and benefits others, and we will all be the richer for it. There will be some who will opt to do nothing, but in my view they will be a small minority and we will be rich enough - and I hope generous enough - to tolerate their laziness.

I think we are already seeing the future of work - and it is women who have seized the opportunity and are already well established in the new types of work. You see, women understand that the most precious resource we have is TIME. Giving someone your undivided attention for an hour is an incredibly valuable gift. Combining that with a skill in some form of "grooming" - hairdressing, manicure, massage and the like - enables you to charge for what essentially is a social bonding activity. The same is true of the various "personal development" industries - counselling, personal training, personal shopping, image consultancy - and of course the caring industries. Even the retail industry is becoming personalised, with internet sales of personalised products personally delivered by local people. In my own work, individual and small-group tuition, I am seeing a growing number of adults who want singing lessons as part of their "me time", and I am sure other tutors in a variety of subjects would say the same.

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Automation only happens when machines are cheaper to run than people, and it is probably fair to say that in the last few decades automation has not happened quite

as fast as one might have anticipated because companies have discovered that labour in emerging markets is cheaper than the cost of investing in machinery. But as the standard of living rises in emerging markets, and the cost of technology falls, that will not remain the case. Henry Hazlitt (1952) pointed out that it was automation of production that enabled families to survive without children's labour, because the price of goods produced with the new machinery was so much lower than those produced in a more labour-intensive way. In the short term, automation caused hardship, as people whose livelihoods depended on the old way of doing things lost their jobs: but in the longer term there was benefit to society in the reduced cost of goods that enabled many people to work less, and in the development of new industries to employ those people no longer needed in the old ones. The change we are seeing today is every bit as great, and the short-term consequences are the same - high unemployment, particularly among those with poor or irrelevant skills.

If most production is fully automated, there will be few production job opportunities. Production managers assume that most goods will be free, so people won't actually need paid work in order to live. I don't think I would go quite that far - production that is in private hands will always seek to make a profit, so goods will never be completely free to the end-customer even if production costs nothing. But it may be possible in the future to live quite well on very little money. Even now, discounting, smart couponing, reward schemes, special offers, product substitution, permanent sales and price comparison websites mean that it is rarely necessary to pay the advertised price for anything. The consumer price index is no longer a reliable guide to the real price levels in the shops, since it doesn't take account of measures retailers use to move goods that are not selling well at their advertised price, which these days is most of them.

The obvious criticism from male readers of this will be, of course, that this "personal" work is mainly sold by women to other women. But actually men have always been prepared to pay for women's time and skills. The "oldest profession", at its higher levels, recognises that what is being sold is not sex but time and attention. In the rarefied world of the "escort" business, the price is time. Wealthy men buy the time of a high-status woman. Courtesans down the centuries have charged men a lot of money for their time and their skills - geishas, for example, have to be highly accomplished in music, dance and other artistic enterprises. Now, I am certainly not suggesting that the future of work lies in prostitution, even disguised forms of it. But I am suggesting that the future of work for most people lies in personal services and an increasing number of men now offer these too.

The counselling industry is still dominated by women, but in the related world of psychotherapy there are a much greater number of men (probably because most of the theory underpinning this has been developed by men). Personal shoppers are almost all women, but a high proportion of personal trainers are men. Personal image consultancy is dominated by women, but motivational training is dominated by men such as Anthony Robbins. Massage is almost entirely women's work, but in physiotherapy, osteopathy, chiropractic and Alexander Technique the balance is much more even. And increasingly, we pay others - still more women than men, though that is gradually changing - to care for those who can't care for themselves. In so doing we recognise the value to society of both the carers and those cared for. Those who bewail the loss of our industrial base, sniff at service industries and think that only "making stuff" is proper work, are living in the past: the future of work lies in

social activity and caring for people, not "making stuff" that we can produce for nearly nothing with little human involvement.

I regard this as an exciting time. For the first time in history, people have the real prospect of no longer having to work long hours in boring, repetitive and physically debilitating jobs to meet basic needs. We will have more time to spend interacting with each other, caring for each other and - like all apes - "grooming" each other, and creating beautiful things and clever ideas to brighten up people's lives. And since the prices of basic goods will be very low, we will be both willing and able to pay those with skills in personal service and creative industries for their time and attention. And perhaps then people's remuneration will relate to their enhancement of the lives of many people, not their ability to make profits for a few.



An Integration Technique Model Analysis of the 'Event-Progression' to an Accident

Hirotsugu Minowa
Okayama University

Analyzing the mistakes of the past and taking advantage of their results is an important step to prevent the recurrence of future accidents. Currently the main analytic style used to understand accidents is one in which experts decipher with great depth the causes and situational events that happened during the accident. However, this approach has hardly analyzed the additional factors that traverse across these cases. Therefore, I began to study methods to integrate the progression of events existent in accidents. I hope with this analysis, greater realization and methodological analysis of the factors existing within accidental events will be gained to help workers or other individuals to learn and understand risk prediction.

Visual representation of 'Event Progression'

It is difficult using conventional methodologies (Figure 1) to measure and analyze the integrated progression of events.

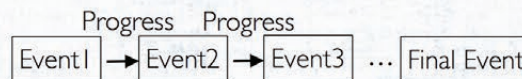


Figure 1 An 'Event Progression' via the conventional method

Accident reports are used to realize the problem in greater detail by searching and logging history of accidents and near-misses. These are conducted so as to gain an understanding of the accident advent and allow further remedies or actions to be undertaken to either reduce or remove the possibility of another accident happening in the future.

The method we used in the analysis of these reports was conducting a textual analysis of the reports language. We focused of the integration of events based on the subject means of the principal event. This integrated event analysis focused on the predicate means state or action of the subject as it related to the accident event. This method is a necessary inclusion in the explanation of accident cases.

In our method depicted in Figure 2 below, integration of 'Event Progression' will consist of the "Subject" meaning the nominative of an event and the "Predicate" which is used to relate a state or an action of the "Subject".

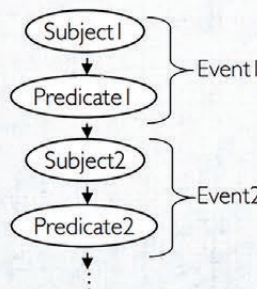


Figure 2 'Event Progression' via "Subject" and "Predicate" method

The approach we undertook classified "Subject" and the "Predicate" using minimalistic vocabulary and used them as keywords in integrating the 'Event Progressions'. The words focused on were necessary to unravel the complexity and explanations contained within the accident reports.

An issue we needed to address with respect to the written accident reports was to evaluate whether or not the coverage of relationship between accident cases made by the experts is complete or not. To do this our evaluation compared within the text of the reports the number of nouns and verbs of requisite and arbitrary words after we had extracted all the nouns and verbs related to the descriptive words. Why we evaluated the report word by word focusing on noun and verb is because they are the parts of speech necessary to explain events and progression.

Advantage of 'Event Progression' Integration

An advantage of the method we developed was that it could cross-analyze the events progression path and its frequency. To check all the progression stages that reached to the accident, leads to further understanding of recurrence prevention. For example, it facilitates the inspection of all the causes that led to accidents in the past. In order to confirm this possibility, we analyzed the progression stages of 423 accident cases in PEC-SAFER accident report. This PEC-SAFER report was the basis of our preliminary survey.

To explain a systemic accident the study took a simple fuel tank as an object and considered a range of scenarios that could lead to an accident that involved the fuel tank. The progression of abnormal events of the fuel tank that led to the accident totaled 19, of which were - 1 event when the roof of the tank blew off, 1 boil over, 2 cracks, 3 complete destructions, 5 examples of damage found, 1 fracture, 2 ruptures, 4 corrosion events. The integration of an 'Event Progression' is shown in Figure 3.

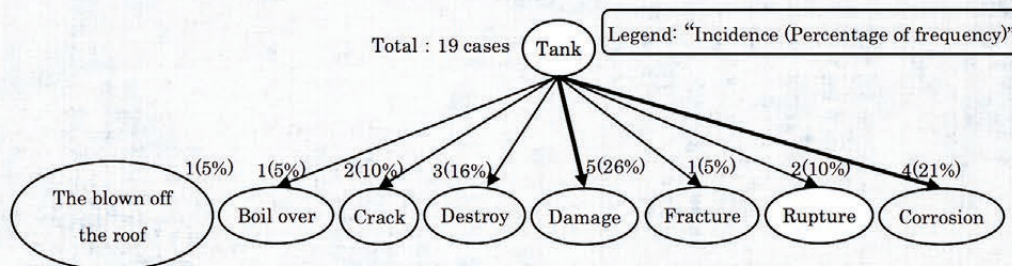


Figure 3 Integration of Progressive Events from the Tank and the Abnormalities

Our investigation of the event progression regarding corrosions revealed the duplicated causes that consist of the electric corrosion was caused by the difference of voltages, and 3 chemical corrosions were caused by sulfide sulfur. There is some possibility the same accidents could occur in a real life situation, because there is commonly no sharing of information between departments within the same business. If it could be easier to reveal the fact that recurrences of the same cause of corrosion by sulfur sulfide, it may be then possible to prevent further accidents by strengthen the inspection process.

Conclusion

As a method to prevent the recurrence of accidents, there requires a measurement analysis to cut the progress of events leading to a near-miss or an accident. There is an idea, by which the accidents could be prevented because the progression may not reach to the eventual accident due to blocking the progression towards the accident at an earlier time or stage. However, there was no the conventional accident analysis to measure quantitatively whether the progress should be blocked or not. The present method enables statistical analysis of the cause of accident 'Event Progression' via the frequency and quantitative risk evaluation index. Overall its objective is to improve efficiency and to prevent the recurrence of accidents. Hopefully, future research will lead to a fuller method that will be developed to not only analyze the industrial, but also to educational and medical situations.



國際關係

Spotlight on International Relations

菅家

Kanke by Hokusai
Worshippers on a Pilgrimage







East Asian Relations

The Troubling Faces of Nationalism in East Asia

Robert W. Compton, Jr
State University of New York, College at Oneonta

Territorial disputes in East Asia reached a pitched fever in April 2012 when Tokyo governor Ishihara Shintaro, an outspoken nationalist claimed that Japan would use public monies to “buy” three islands of the disputed Diayou/Senkaku Islands. A few days later, ten Japanese nationalists landed on the islands to proclaim Japanese nationalism. In September 2012, the \$30 million purchase effectively nationalized the islands. In response, numerous protests broke across Chinese cities, often demanding that the Chinese government defend the honor of the Chinese people and nation. The Chinese Ministry of Foreign Affairs stated on September 10, that Japan “stole the islands from China.” After a series of tit-for-tat maneuvers, including China sending eight vessels and forty aircraft to ward of the Japanese nationalists. Japan charged that China was violating its territorial space in the East China Sea.

Relations between Japan and People’s Republic of China (PRC), Taiwan, Russia, and South Korea remain tense due to issues related to territorial disputes. Japan’s diplomatic row with its neighbors stem from three distinct territorial disputes including the Senkaku (Diaoyu) Islands in the East China Sea with PRC and Taiwan; the Takeshima (Dokdo) island in the Sea of Japan (East Sea) with both South and North Korea; and the Northern Territories (Kuril Islands) with Russia. Japan’s historical relations with its neighbors and its ties to the United States complicate matters and weaken bilateral and regional cooperation. Nationalism, in terms of its construction and maintenance underlie the construction of rising conflict and hostility in East Asia. As such, this essay examines the complex phenomenon of nationalism in China, Japan, and South Korea and its impact on regional stability and cooperation.

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Photo by Jackpoid, Wikimedia Commons

The Faces of Nationalism

Ironically, the growth of nationalism in South Korea, Japan, and China occurred as trading linkages among the three East Asian countries increased substantially over the past decade. As of 2011, according to Eurostat, approximately thirty percent of merchandise trade of these three countries was with each other. WTO (2011) statistics also show that China, Japan, and South Korea occupy three of seven top spots in the top seven countries engaged in global merchandise trade. Excessive nationalism threatens the underlying trust essential to regional economic integration and sustained peace.

Nationalism has many origins and takes many shapes. Traditional nationalism draws on historical experiences, symbols, architecture, and culture. The richness of Chinese, Japanese, and Korean history contributes to this type of nationalism. Modern nationalism, one that focuses on the technological progress, economic achievements, and other societal achievements, reflects the pride in one's nation and society. Exclusionary nationalism, which focuses on a 'zero-sum' notion that our nation is better than others and that one peoples' progress hinders the development and well-being of another reflects a "us" vs. "them" mentality. This type of nationalism also tends to blame a country's problems on the actions or inaction of external countries and actors. While the three types of nationalism are not mutually exclusive, the rapid embrace and advance of exclusionary nationalism threatens to undermine regional stability and ultimately do possible irreparable harm to each respective country's political culture.

Two common core elements form part of the foundation for nationalism in East Asia. As countries with non-European origins, these Asian countries faced imperialism and the expansion of the West in the 19th and the first half of the 20th centuries. Economically, China experienced its nadir during the Qing dynasty and the decades that followed. Korea experienced colonization by Japan until the end of the Second World War, only to endure a civil war, which remains unresolved. Japan, faced with conflict with the United States in the 1850s and 1860s, embarked on a major internal transformation oriented toward economic and political renewal, only to eventually experience a total defeat at the end of World War II. Thus, all three countries possess the survival component to their construction of nationalism. Part of this survival orientation consists of a "siege" mentality that promotes Gemeinschaft-type Weltanschauung that can lead to internal focused and obsessive types of nationalism. Helen Gao, in an article in *Dissent*, noted that one type of nationalism is "chest-thumping nationalism that builds on resentments" when China was "pushed around." Zero sum and internally focused nationalism make the development of regional and bilateral cooperation difficult. Instead, it becomes standard to label neighboring countries as enemies.

When senior Japanese politicians, such as Prime Minister Junichiro Koizumi, visit Yasukuni Shrine as he did in 2001, neighboring Asian states become alarmed at what they perceive is collective amnesia of the country's responsibility for wartime atrocities. Combined with the "text book" issues in which the Ministry of Education, censors the wording of Japan's invasion of its neighbors and other outrageous statements by political leaders, neighboring states express alarm at Japan's perceived unrepentant behavior. For example, in May 2012, the mayor of Osaka, Toru Hashimoto stated that comfort women, "were necessary for the wellbeing of troops" and that the women, used as sex slaves during World War II, contributed to troop discipline and improved morale. Furthermore, he said at a press conference that other countries also used such systems. Events in Japan coupled with what Christopher Hughes (2008) notes as the ideological crisis of socialism has led to the activation of anti-Japanese sentiments. Large public protests and anti-Japanese sentiments have become increasingly common over the past twenty years. Meanwhile, in South Korea, despite the trade and economic linkages with Japan, anti-Japanese nationalism continues to propel South Korea's unrelenting competitive drive against its eastern neighbor. Japan's relationship with the United States and South Korea's anti-Americanism further complicates matters for Korean nationalism. The presence of American troops in both Japan and South Korea also prevents China from being able to interact with its two Asian neighbors in an unbiased manner.

The glaring absence of an East Asian regional organization and cooperation juxtaposed with the Association of Southeast Asian Nations (ASEAN) points to the detrimental impact of internally focused nationalism. Japan, China, and South Korea, being the major economic powers in Asia, ought to be leaders in regional integration and cooperation. Instead, territorial problems and cultural and historical conflicts prevent greater cooperation.

Conclusion

Nationalism, as a potent social force, can be harnessed for development and regional and national integration. It also leads to the potential for increased military conflict, mutual suspicion, and regional tensions. When political leaders in China, Japan, or South Korea evoke nationalism to buttress regime legitimacy, they engage in a diversionary tactic. Important domestic issues, such as Japan's stagnating economy, the increasing gap between the rich and poor in South Korea, and environmental and product safety issues in China take a backseat.

How can the contours of nationalism change in East Asia? A transformation is currently taking place among many in the younger generation. Having traveled throughout the region, more affluent and younger East Asians see common interests and cultural linkages among their respective civilizations. Although China remains a democratically challenged country, the younger generation is less willing to accept the official nationalism. A nationalism that is less zero-sum and focused on regional cooperation would lead to healthier relations among the three countries. Regional political leaders must refrain from indiscriminately stoking the flames of nationalism.

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Politics

Change and Challenges in the 2013 Australian Election

Craig Mark
Kansai Gakuen University

The 2013 Australian Federal election, held on September 7, has seen a change of government; the conservative Liberal-National Party Coalition, led by Tony Abbott, soundly defeated the social democratic Australian Labor Party (ALP), led by Kevin Rudd, who only recently returned to office as Prime Minister, after overthrowing Julia Gillard as ALP leader. The Coalition is projected to secure 92 seats in the 150 lower House of Representatives in the Australian parliament, giving it a comfortable majority; the ALP has gone down from 73 to 54 seats, with minor parties and Independents set to have up to 4 seats. Labor's share of the national primary vote fell 4.3% from its 2010 election result to 33.6%; the Coalition's rose by 1.9% to 45.7%; the Greens fell 3.4% to 8.3%; and 'others' – small parties and independents - rose 5.7% to 12.4%.

In 2007, Rudd defeated the conservative Howard Coalition Government, which had been in power since 1996. In 2008, his Labor Government's economic stimulus package, in response to the Global Financial Crisis, kept Australia out of

recession. This continued Australia's quarter-century of continuous economic growth, having one of the best-performing developed economies, with relatively low unemployment, inflation, interest rates, government debt, and AAA credit ratings. Despite this overall positive record though, by 2010, Rudd had alienated his Cabinet and wider parliamentary party with his aloof and arrogant leadership style; they were further panicked by Rudd's backflip on pursuing a carbon emissions trading scheme, which led to a slump in opinion polls. This culminated in Rudd being challenged and overthrown by his Deputy Prime Minister, Julia Gillard, in June 2010.

However, the subsequent September 2010 election resulted in a rare 'hung' parliament, with neither of the major parties able to secure a majority (Labor's relatively poor performance in the 2010 campaign was widely blamed on Rudd supporters making damaging leaks to the press, undermining Gillard). Gillard was forced to form a minority Government with the support of the

Greens and Independents, which included the introduction of a fixed price on carbon emissions, portrayed by the Opposition as breaking an election promise by Gillard not to introduce a carbon 'tax'.

The unusual condition of the hung parliament, plus a lingering sense of public resentment from overthrowing Rudd, saw Labor remain well behind in opinion polls throughout the period of the Gillard Government. This was despite over 600 bills being passed, including significant legislation such as the price on carbon, a National Disability Insurance Scheme, a National Broadband Network, education funding reform, and a super-profits tax on the mining industry. After serving a period as Foreign Minister, Rudd unsuccessfully challenged Gillard in February 2012; an abortive challenge was again attempted by his supporters in March 2013.

Despite his relatively low popularity, Tony Abbott, as Opposition Leader since 2009, maintained a relentless pressure against the Gillard Government. The Coalition argued that Labor was divided over its leadership tensions, and hence was incompetent and illegitimate, particularly on issues such as increasing number of asylum seekers arriving by boat via Indonesia, and the inability of Labor to deliver on its promise to return the Federal budget to surplus.

The looming prospect of heavy defeat in the next election saw desperate Labor MPs reverse their decision, returning Rudd in a leadership spill in June 2013. Feminists claimed that misogyny against Gillard in the commercial media, encouraged by the Opposition, had been a factor in her downfall.

Reorganising his Cabinet, Rudd's return saw a brief improvement in the opinion polls to near equal with the Coalition, as Rudd had generally been more popular with the public than Gillard. Attempting to blunt the asylum seeker issue, Rudd announced a deal with PNG to accept all asylum seekers arriving by boat, to the disapproval of human rights advocates. Rudd then called the five-week election campaign on August 4, with the slogan 'A New Way', hoping to put behind Labor's leadership instability; however, Rudd effectively ignored the positive policy record achieved under Gillard.

The election campaign itself was largely lacklustre and uninspiring. Rudd was often unfocused, with a series of populist policy pronouncements. Labor's campaign was largely negative, attempting to scare voters that the Coalition would implement harsh cuts to public services, or raise consumption taxes once in office. The three leadership debates were largely flat and unengaging. In his campaign launch speech, Abbott stepped back from the Coalition's previous rhetoric of harsh fiscal discipline, making vague promises to return the budget to a surplus of 1% of GDP in ten years.

Abbott's main policy promise was to introduce a generous paid parental leave scheme, funded by increased taxation on large corporations, while repealing the carbon and mining taxes, but also increasing defence spending. Despite a few minor media 'gaffes' on both sides, the Coalition ran a disciplined, low-risk, 'small target' campaign, refusing to release its full policy costings until the second last day.

Conceding defeat, Rudd has stepped down as Labor leader, but unlike Gillard, will remain in parliament. The ALP leadership will be contested by prominent frontbenchers Bill Shorten, and former Deputy PM under Rudd, Anthony Albanese; the winner will have to rebuild a demoralised party through at least two, and possibly three terms in Opposition.

The most surprising result of the election was for the upper house of parliament, the Senate. The complex preferential voting system for the Senate, where parties can swap voting preferences through an arcane process of negotiations, has seen a group of right-leaning 'micro-parties' potentially take the balance of power from July 1, 2014, when their terms are due to commence, despite most receiving less than 1% in their primary vote. The Liberal Democratic Party, the Australian Sports Party, the Australian Motoring Enthusiast Party and the Family First Party are projected to be elected to the Senate, despite having no real popular base or clear policy platforms (a right-wing Democratic Labour Party Senator, and centrist Independent Nick Xenophon remain in the Senate).

Former major financial supporter of the Liberal-National Party, flamboyant mining and



property billionaire Clive Palmer personally financed a nation-wide campaign for his newly-formed Palmer United Party (PUP), securing 5.5% of the vote. Palmer may win his own seat in the lower house, with up to two PUP Senators likely to be elected. With 33 Coalition Senators ranged against 25 Labor and 10 Greens Senators, the Government will require the support of six out of the eight cross-bench minor party Senators to pass legislation. Negotiations with such a fractious group of cross-bench Senators will not be easy; but the Coalition may be able to get most of its legislation through the Senate, at the price of the minor parties extracting concessions in return, to pursue their as yet unknown political agendas.

The new Abbott Coalition Government already faces the challenge of a weakening economy, as the long-running mining investment boom and the Chinese economy both decline from their peak. There is already a diplomatic dispute with Indonesia, which opposes the Coalition's declared policy to tow back asylum seeker boats back towards Indonesia 'when safe to do so'. Both domestically and in foreign policy, Australian politics retains plenty of potential for ongoing controversy, despite the transfer of power.

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Literature Review



An Inter-Disciplinary, Multicultural Review of Angéla Bureau

Nigel H. Foxcroft
University of Brighton

Composed by a highly motivated, enthusiastic, committed, and dedicated professional – with a passion for the sublime and a quest to transgress the personal, actual, and imaginary - *The Tiara* is based on biographical facts, events, and experience in the life of its author, Angéla Bureau. Written as a way of digesting challenging experiences and of healing her then-turbulent soul, this 21st-century novel emerged from her first year of independence in the UK.

Set mainly in London in the noughties, this captivating work charts the formative experiences of Tamara, a Hungarian native-speaker who contemplates her earlier life when she endeavoured to overcome loneliness and find her feet. Although intent on striving for independence, she rapidly became a victim of (self-)inflicted suffering through the development of a coerced, multi-cultural relationship with Diké, her familiar stranger, seducer, and would-be saviour.

With its psychoanalytical depth, *The Tiara* is reminiscent of Pechorin's piquant introspection in Mikhail Lermontov's famous, Modernistic, Russian novel, *A Hero of Our Time* (1840), for it penetrates, alternately, the minds of Tamara and Diké through self-reflection and psychological analysis. A testament to cross-cultural awareness, it is embedded in experiences endured not in the Caucasus, but in locations stretching from the UK, to East Central Europe, and back to West Africa. We are immediately immersed into the whirlpool of Tamara's life, with flashbacks to her family and university environments in Szeged in South-East Hungary and also to Diké's recollections of life-changing events encountered among the Muslim Marabouts of Gambia and Sierra Leone.

Cruising into the future on a ferry to the Continent in 'The Mariner' chapter, Tamara is thrust into "transgressing the in-between". Held captive for seven months in the arms of Diké, she is at last truly alive, liberated in seeing him for the eloquent, beguiling, masked seducer he really is. Attaining a higher level of self-awareness, evocative of Bertha Young's epiphanies in Katherine Mansfield's 'Bliss' (1923), she recalls: "My own life seemed more valuable than ever before. I was free to start living and learning to cherish [it]".

A sincere communicator mediating between her discordant, though cherished parents in Hungary, Tamara is determined to put herself to the test in 'The Coral Reef' by proving her stamina for a new life as an English teacher in London, England's multicultural capital. Born "a date palm", she endeavours to live up to her name by being proud of her ethnic and cultural background and by aspiring to durability and flexibility. Fully-fit and hard-working, she is adamant to make a decent living – both for herself and for her faraway parents. In 'The Seducer' she persists with her paradoxical relationship with the megacity, conjuring up phantoms of the past, as in Toni Morrison's *Jazz* (1992). Painfully in need of honing her survival skills, she is blinded in 'The Coral Reef' by her own reflections and by misconceptions: she throws caution to the wind in the Gulf of Edin, her soul already "burnt-out".



The Tiara. Angela Bureau. Los Gatos, CA:

Smashwords Inc, 2013 (ISBN 9781301477302).

Aground on the shores of Albion and famished of love, she agonizingly lacks the star, or third-eye of Jasmine in Bharati Mukherjee's homonymous novel of 1989 to guide her through her new, insecure existence of loneliness, self-imposed misery, and self-pity in the wasteland of 'The Mariner's London'. Unable to escape from her predicaments on an odyssey into the unknown, it is in her trusting and submissive desire to please that Tamara - yearning for warmth, adoration, and appreciation - invokes her own demons. She is a vulnerable soul, thirsty for self-knowledge and independence on her journey of self-exploration. A "rootless wanderer", insecure, overloaded with doubt, and naively unaware of the risks involved, she self-destructively steps into the lion's den, becoming a propitious quarry for the bewitching Diké, a stalker of East European girls. As we discover in 'The Coral Reef, raped by Ed two months after her arrival in the UK, she remains traumatized, entrapped in Diké's memory-cage in 'The Seducer'. Only he can cure her, or so he contends in 'The Marabout', when he admits his guilty awareness of her vulnerability.

Blinded by her ultimate faith in human nature, love is everything to Tamara who remains convinced in 'The Coral Reef' that "all people were essentially good and would always enact the best". Yet, a young, innocent, masochistic, Hungarian bird of prey, let loose in London, Tamara is subjugated to the will of a mature, calculative, sadistic seducer twice her age who views her as an ethnically white, Hungarian trophy. She remains ensnared in a mind-game relationship....

In 'The Coral Reef' Diké blatantly admits: "I had intruded upon her intimate and fragile little world" – a reminder of Pechorin's cruelty towards Princess Mary and Grushnitsky in *A Hero of Our Time*. He attempts to justify his selfish, seductive routine in 'The Seducer' by referring to "its roots deep down in the belly of Africa", acquired through a legendary healing procedure involving purging, exorcism, and purification. In 'The Peri' (meaning 'The Witch-Doctor', or 'The Shaman') he contends that he is able to "feel, touch, and taste" [Tamara's] pain". In 'The Marabout' he claims that he understands her agony by conjuring up incidents witnessed as a youth counsellor in the Gambia. Referring to his alleged allegiance to the Mandinka tradition, he asserts the authority of a polygamous husband with "complete control over his wives". Furthermore, in 'The Peri' he sacrilegiously misappropriates the mantle of an African, Muslim, holy man, or Marabout to "suck out the venom from [Tamara's] snake-bit heart".

Indeed, it is in "The Peri" where Diké provides Tamara with the advice of one restless spirit to another:

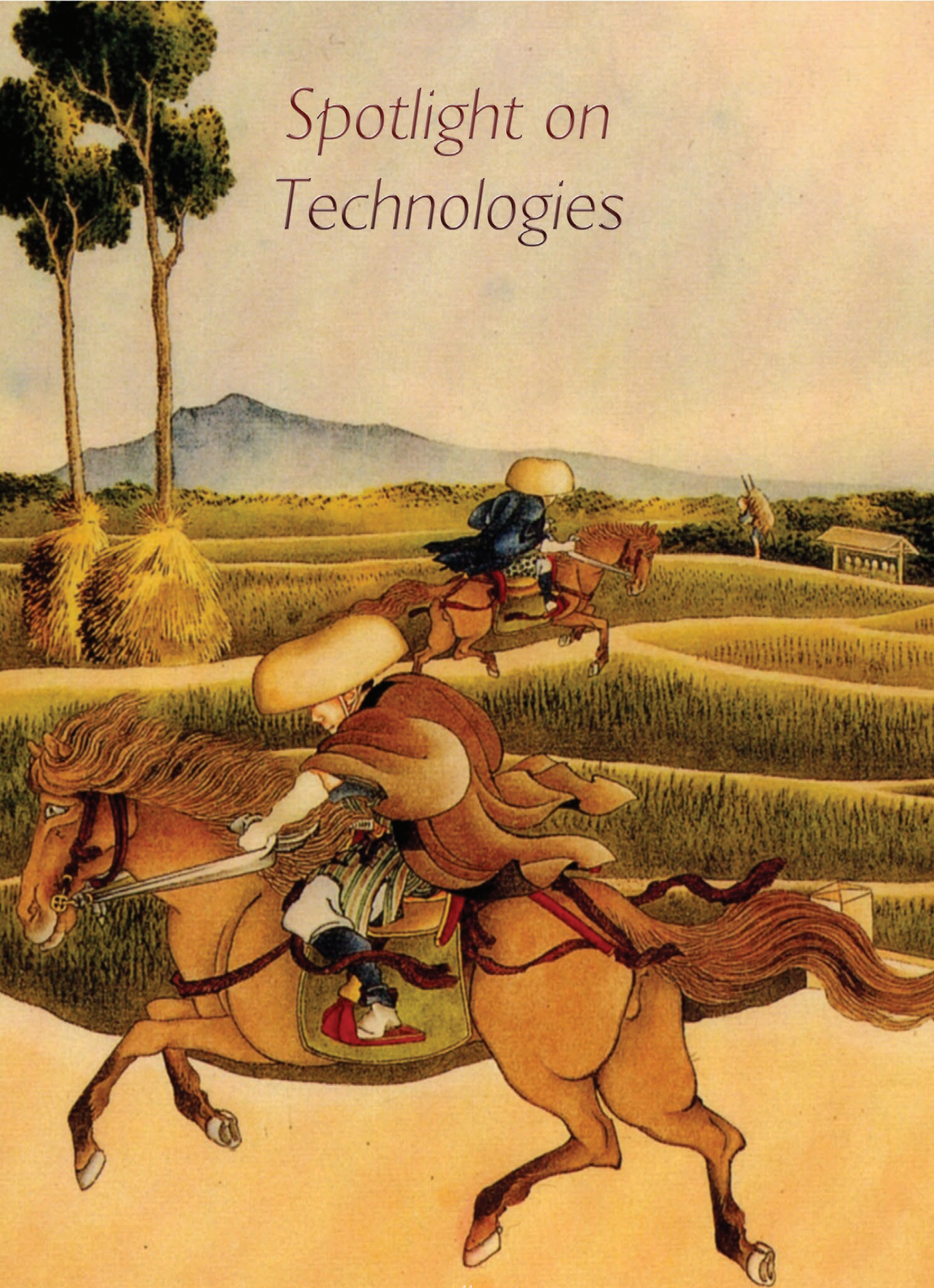
Don't ever let anyone take
your dignity and self-
respect from you. Hold
your head up high





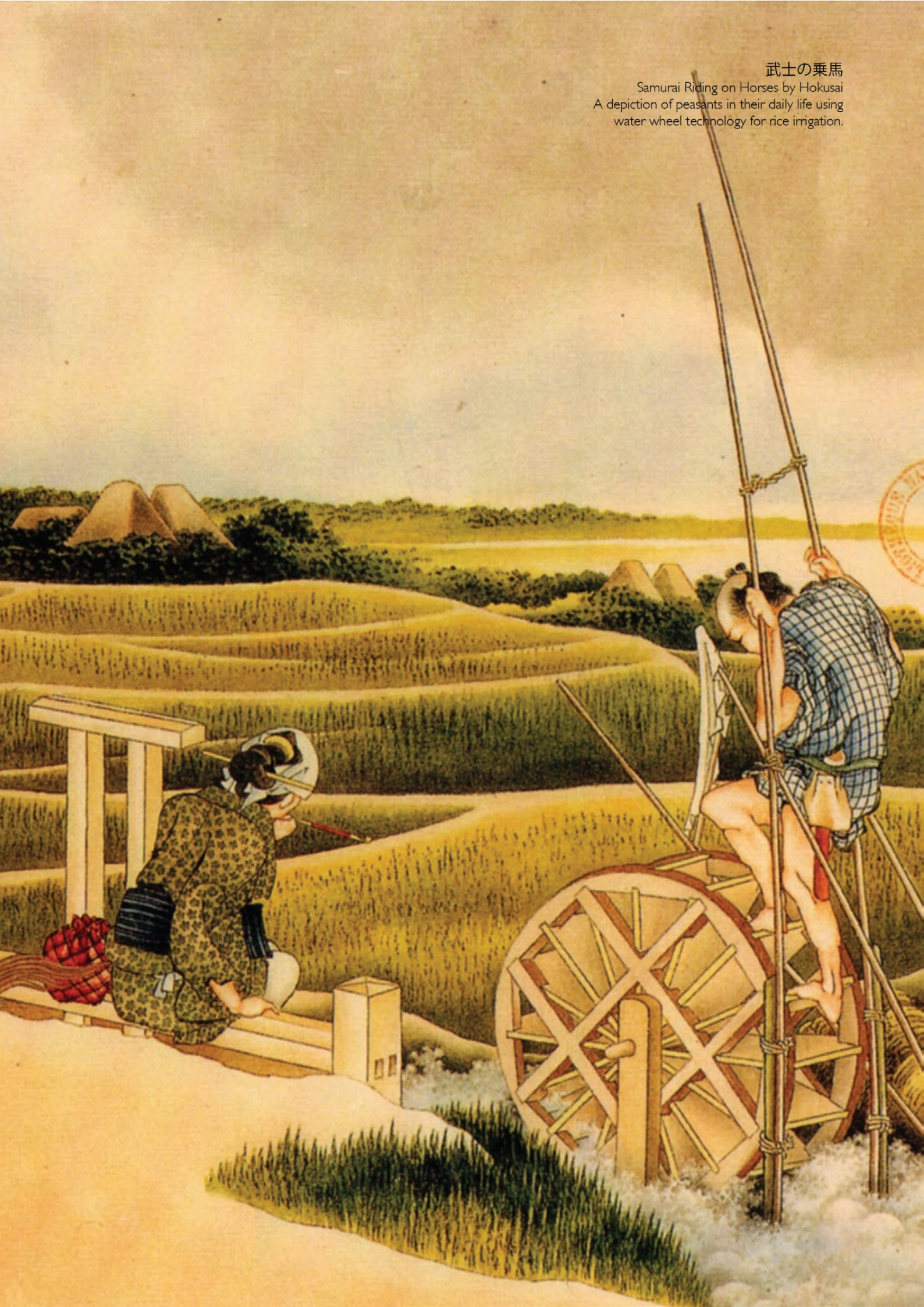
Photo by Mai Hasuno in Ibiza, Spain

Spotlight on Technologies



武士の乗馬

Samurai Riding on Horses by Hokusai
A depiction of peasants in their daily life using
water wheel technology for rice irrigation.





Innovation

Google Glass – An Emerging Technology:

Revolutionising the Way We Interact with Computers

Mehryar Nooriafshar
University of Southern Queensland

Introduction

Google is about to introduce “Google Glass”. This amazing device can assist users to access information, share, connect and engage in discussions with others utilising a more human-like interface.

Google Glass is described as a wearable computer which, in a hands-free manner, allows the wearer to access the Internet and utilize the incorporated 720p camera. The camera, a prominent feature, can capture both still shots and video clips for storage or sharing purposes. The most important feature of Google Glass (The Glass) is that the user has the option of providing the commands without, practically, lifting a finger. In other words, the interface with this wearable computer is more natural and human-like. This feature can be referred to as bringing the technology closer to human senses.

Main Features

Google Glass or The Glass has been described as a computer which can be worn like glasses. The Glass will be available to purchase late 2013. Its anticipated price will be \$1000-1500. This device will certainly have a very promising potential in learning and digital education. Its uses will transcend many existing digital products used in education.

The Glass is designed in such a way that it offers hands-free operation features. The wearer can interface and communicate with The Glass by voice commands. Usually a tilt of the head to a side and issuing the command “OK Glass” followed by the request prompts the device to act. Its potential uses, however, go beyond a hands free computer. It addresses the interface problem between human and machine. The tap, touch and pinch way of interfacing with computers in modern smart phones/tablets has certainly been a significant contribution to this problem in recent years. Back in the early 1980s, Edward Feigenbaum (founder of the Knowledge Systems Laboratory at Stanford University) described the keyboard as an unnatural way of interfacing with computers. He also predicted that by the end of the previous century the keyboard way of communicating with computers would be phased out. His prediction was probably something close to having a “natural” and more intelligent dialogue between humans and machines. Although this prediction was not quite realised by then, many advances through intelligent voice recognition approaches such as Apple’s SIRI have been achieved.

Google Glass, in addition to being a new idea or discovery, is also a new way of thinking. Hence, the concept is quite compatible with the quote by Szent-Gyorgyi back in 1962 that “Discovery consists of seeing what everybody has seen and thinking what nobody has thought.” The most important aspect of Google Glass is the way it facilitates a totally hands free and more natural interaction with the technology. In terms of the technological features, it should be noted that currently most of the smartphones and tablets are in possession of them.

Potential Uses

One of the logical arguments in favour of the Glass is the opportunity it provides to capture images and take videos and still see exactly what is going on. In other words one is not too occupied with looking through different lenses or at different screens. The images are captured hand free and without worrying about adjustments and pressing buttons. Hence, the user does not lose contact with the real scenery.

Future

Google Glass is only the beginning of bringing the technology closer to the human senses. The future technologies will enable us to interact with computers in a less formal manner. In other words, we will not have to sit in front of a computer, switch it on and then start typing and mouse-clicking. A development such as Google Glass is definitely the beginning of an exciting journey, which will impact education in many ways. It is envisaged that as soon as The Glass is available, the author will test its educational potential.



The Machine Lurches Forward

James Joseph Briganti, Nagasaki University School of Medicine

*(The terms 'computer mediated learning' (CML) and 'online learning' are used synonymously in this essay)

Anyone involved in education today cannot help but wonder at the speed with which the virtual classroom, what I term computer mediated learning or CML, has come to overshadow and in many cases dominate the learning environment. The combination of incredible economies of scale and the popularity of CML has created an entirely new business model that continues to transform how educators and learners alike engage one another.

Sven Birkerts observed in his book 'The Gutenberg Elegies: The Fate of Reading in an Electronic Age', that since the 1950's people have gone from existing in a sort of limited isolation "toward [an existence] of almost unbroken mediation". This, if seen as a process over time reveals that, "A finely filament electronic scrim has slipped between ourselves and the so-called 'outside world'."

"In a few years, there won't be any such thing as lecture in the traditional sense. Everything and everyone will be online, connected in a way that makes all the information that students used to have to sit through hours of boring lectures to glean, compiled and uploaded at will in a split second."

an EFL colleague particularly enamored with his new online learning system recently opined to me.

It is important to question the validity, and indeed the desirability, of a complete conversion to computer mediated learning. Doing so continues the tradition of intellectual inquiry that is the cornerstone of reason, of learning itself. To question the consensus of opinion, to critique commonly held notions of truth, of propriety, is what makes educational pursuits distinguishable from narrow vocational training, or outright indoctrination.

Is it learning that gets lost in the rush to the CML? Taken to the extreme, total reliance on CML leads to nothing at all that could be described as learning. I state this as an educator who uses, and will continue to embrace, some CML for the sake of organizational efficiency, and with the understanding that many modern learners enjoy the independence (and often the anonymity) this new format allows. I would however like to caution my fellow educators against the potential pernicious effects of too much reliance on CML. The very nature of which means that learners are often, as a matter of convenience, not necessarily physically present with others. This does not merely mean isolation from others. Critically, it means learners can choose isolation and escape the potential discomfort caused by the unknown, the unpredictable nature of real social interaction. This anxiety, for lack of a better word, stimulates learners to develop their communicative social skills, to hone their own unique voices, with all the imperfections and nascent wisdom; qualities that define individuals. Choosing to sit in isolation and connect virtually may shelter learners from this potential discomfort, but it also robs them of the possibility of genuine personal discovery, of learning in a real social setting.

It is easy to engage with others virtually, showing only what one chooses be seen, and selecting other personal augmentations from a seemingly rich yet ultimately formulated, prescribed, predictable, set of options. This may seem like a real experience if online experiences are consistently chosen instead of the 'real', but it is engaging not a real person with others, but a representation of that person. We don't always enjoy being with others, especially people we don't know very well.

These experiences are after all, not necessarily pleasant. Online there is no bad breath, awkward body language, flatulence, moments of spontaneity. Teachers, fellow students, attractive members of the opposite sex, people with different cultural and religious backgrounds, various smells and sounds, all of these things interfere with a learner's focusing on the lesson at hand. All of these things are in fact, inconvenient.



If for the sake of convenience we were to fully embrace all that the virtual world, including the CML world has to

offer, there would be no need to travel or to attempt to use our skills in the real of the world. Instead learners and educators alike would become dependent on this medium—What Neil Postman might rightly describe as a pseudo-context. The absence of which would deprive learners of all the tools they have come to depend on; online dictionaries, blogs, chat rooms, google searches, spell check, Wikipedia, and the ability to LIKE some aspect of another person conjoined virtually, or to banish them from existence with the all powerful UNFRIEND, BLOCK, or DELETE.

This may seem too harsh a criticism and one that in the rush to develop online learning systems will likely meet with some derision. I am after all painting a very bleak picture, one that supposes the complete domination of the virtual. However those who extoll the virtues of the virtual often take the opposite extreme position. The real is inconvenient, it is awkward and unpredictable, and it is an inefficient allocation of teaching resources, when compared to the fantastic, predictable uniformity of so much online material. To deny the ultimate importance of learner performance in the real world, stripped bare of all the virtual jewelry, required to stand on the merits of their own imperfect, acquired abilities, is to embrace the type of dehumanized, dystopic society envisioned by E.M. Foster in his story, 'The Machine Stops'. The author tells us of an assumedly learned woman (Vashti) and how the process of educating oneself had evolved in this future world.

"The clumsy system of public gatherings had been long since abandoned; neither Vashti nor her audience stirred from their rooms. Seated in her armchair she spoke, while they in their armchairs heard her, fairly well, and saw her, fairly well. She opened with a humorous account of music in the pre Mongolian epoch, and went on to describe the great outburst of song that followed the Chinese conquest. Remote and primæval as were the methods of I-San-So and the Brisbane school, she yet felt (she said) that study of them might repay the musicians of today: they had freshness; they had, above all, ideas. Her lecture, which lasted ten minutes, was well received, and at its conclusion she and many of her audience listened to a lecture on the sea; there were ideas to be got from the sea; the speaker had donned a respirator and visited it lately. Then she fed, talked to many friends, had a bath, talked again, and summoned her bed."

The machine does indeed march forward, this is inevitable, and to a degree beneficial. As educators we must ask ourselves, are these CML tools supportive of real, individual development in the actual world, or as I suspect, are they increasingly overused. It is after all a convenient substitute for the real. We should not be seduced into teaching learners solely how to manipulate and communicate through a new electronic medium, through this new pseudo-context. We must remember the ultimate goal of educating the individual in relation to others in the 'real' world, and employ this new and dynamic tool deftly, and with economy.

Spotlight Interviews

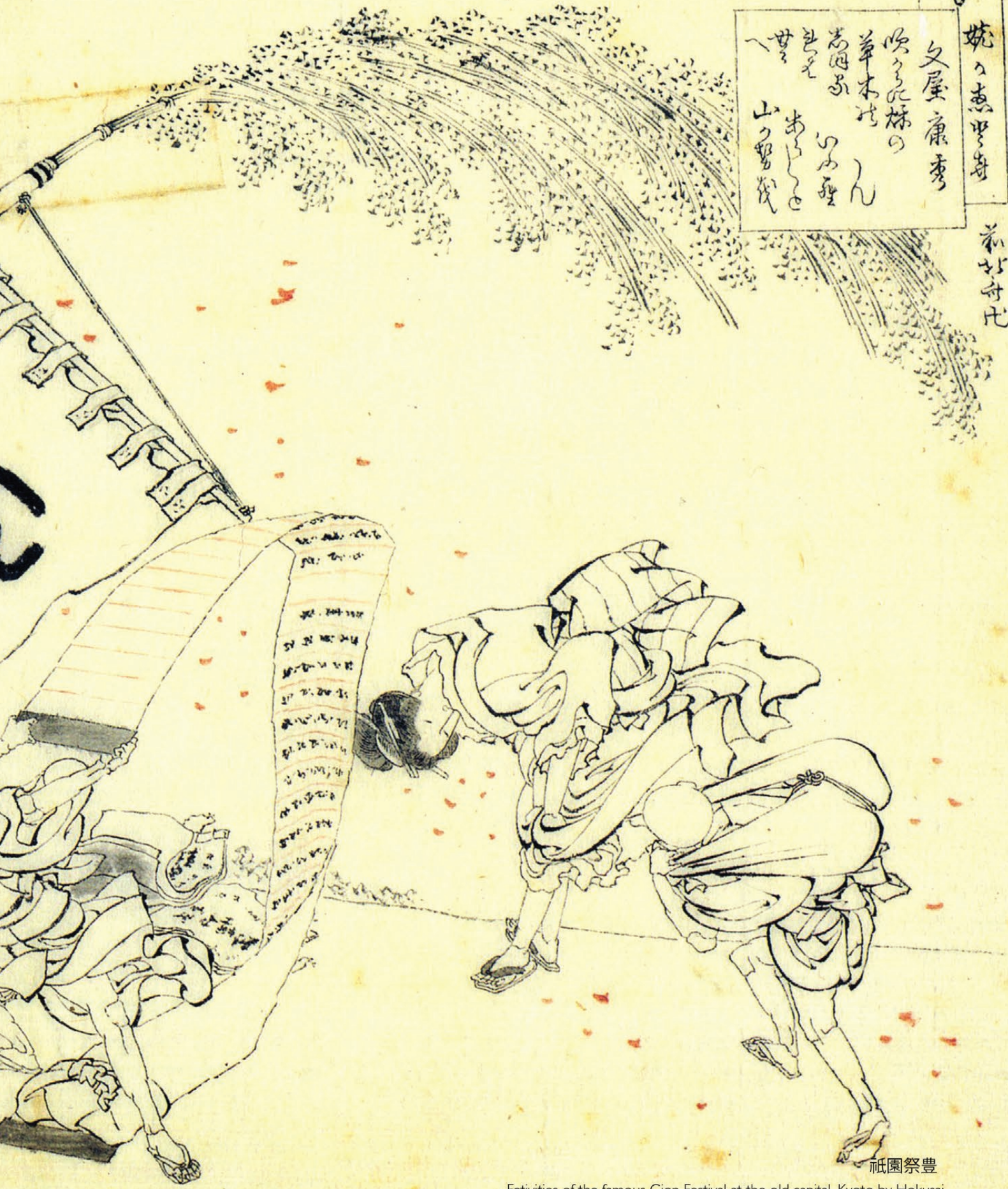


百人一首

姥の恵り寄

新地舟比

文屋康秀
 吹く此株の
 華木花 一人
 花田家 心み舞
 出せ ありしこ
 甘々 山つ暫茂



祇園祭豊

Fetivities of the famous Gion Festival at the old capital, Kyoto by Hokusai



ASEAN and Asian Identity: Can Regional Integration Forge a New “Asianness”?

IAFOR's Research and International Relations Coordinator Michael Liam Kedzlie interviews Dr Joel Campbell of Troy University, Okinawa, Japan. Joel R. Campbell is an Associate Professor of International Relations in the Pacific Region (Japan and Korea) in the Global Campus program of Troy University. He has taught at Tohoku University, Miyazaki International College and Kansai Gaidai University in Japan, as well as three Universities in Korea. He has published extensively on the Politics and Political Economy of North-East Asia, along with Technology Policy and International Security.

Integration Questions

MLK: To start, I wondered if the interview would be a good chance to provide a definition of, or the differences between, regionalism and with regionalization. Could you comment on that difference?

JC: There are a variety of definitions, but Christopher Dent does perhaps the best job of distinguishing between the two terms. He notes that regionalism is the generic process of creating a region or regional identity, whereas regionalization is the more active process of creating a regional project or organization, often led by states. He adds that the two terms are used interchangeably, but that regionalism has a more general meaning.

MLK: In your presentation at the ACCS/ACAS 2013 Conference in Osaka you had the audience imagine for themselves what the ASEAN region with respect to its Asian identity could be like in 2050. Could you expand a little on your own personal vision of where ASEAN might be in another 37 years?

JC: I think that Asia will be much more economically integrated than it is now, and it will be much easier to travel or do business across borders. The region's security and social integration will be more advanced than today, but I do not expect a EU-style economic or political union. It will still be a looser sort of organization, and its outer concentric rings may extend out further than today to encompass the Pacific, Central Asia and the Middle East.

MLK: That is interesting that you say that because countries like Australia and New Zealand have all made a foreign policy pivot in recent years from previously an Euro-centric focus to a much more Asia-centric focus. Will classical liberal democracies like those adapt well and be real contributors into this wider 'New Asian' environment? Will they be or need to be real contributors in the region or just be keen on the place because it's a huge trade opportunity? As for India already earmarked for future Superpower status and the US again shoring up its regional influence is this going to be healthy for the ASEAN 'originals' club?

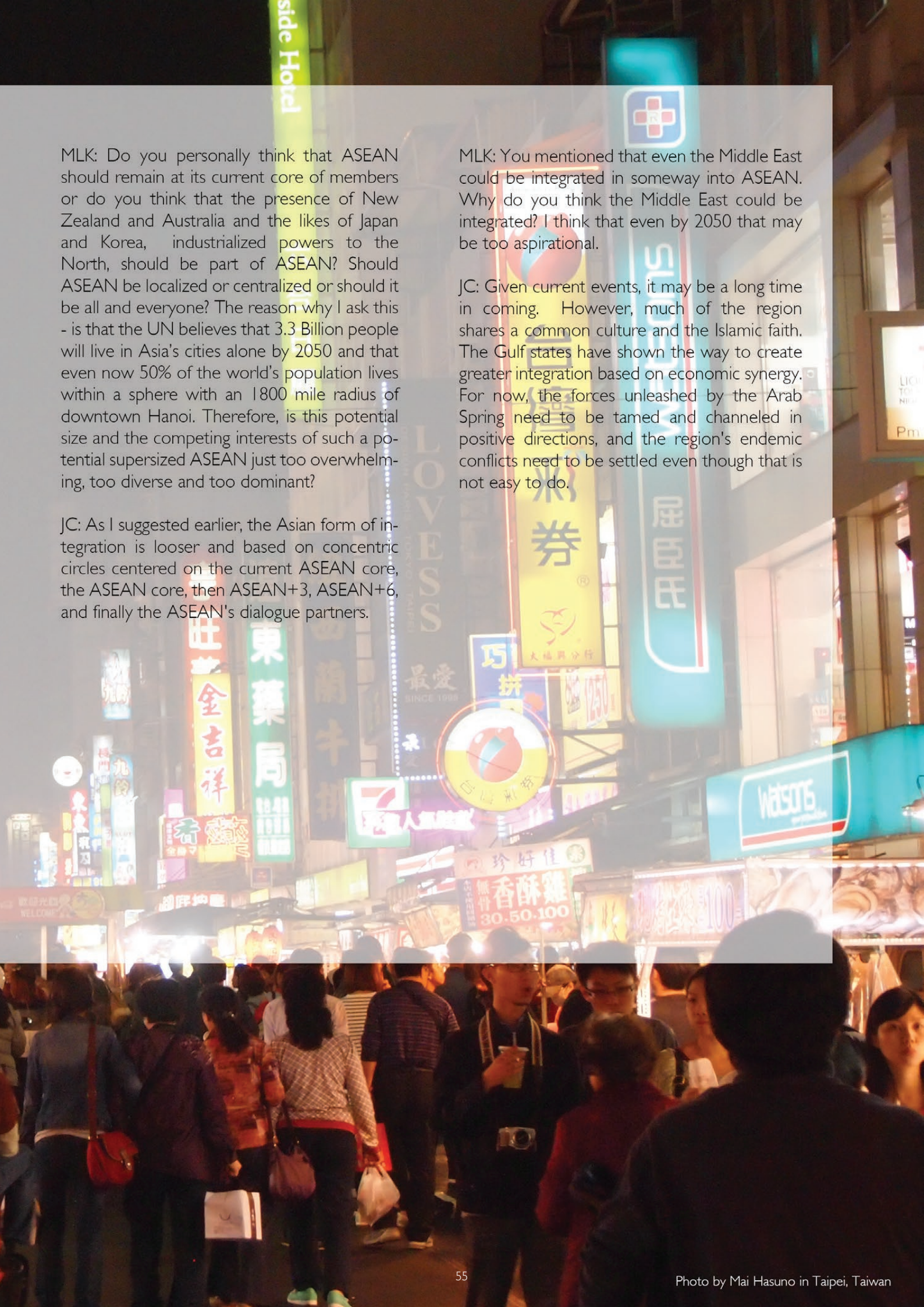
JC: What happens probably depends on each of them. Australia and New Zealand have already made major efforts to become less exclusively Anglo-Saxon or white societies, and their trade and foreign policies gradually have shifted to the East. Selecting a Chinese speaking Prime Minister in Canberra is some kind of indicator. The U.S. and Japan definitely see India as a possible counter to China, and are keen to improve relations with New Delhi. Truth be told, most of the core ASEAN members want a continued American presence in the region. It helps restrain the Chinese Dragon--and keeps the American market open.

MLK: Do you personally think that ASEAN should remain at its current core of members or do you think that the presence of New Zealand and Australia and the likes of Japan and Korea, industrialized powers to the North, should be part of ASEAN? Should ASEAN be localized or centralized or should it be all and everyone? The reason why I ask this - is that the UN believes that 3.3 Billion people will live in Asia's cities alone by 2050 and that even now 50% of the world's population lives within a sphere with an 1800 mile radius of downtown Hanoi. Therefore, is this potential size and the competing interests of such a potential supersized ASEAN just too overwhelming, too diverse and too dominant?

JC: As I suggested earlier, the Asian form of integration is looser and based on concentric circles centered on the current ASEAN core, the ASEAN core, then ASEAN+3, ASEAN+6, and finally the ASEAN's dialogue partners.

MLK: You mentioned that even the Middle East could be integrated in someday into ASEAN. Why do you think the Middle East could be integrated? I think that even by 2050 that may be too aspirational.

JC: Given current events, it may be a long time in coming. However, much of the region shares a common culture and the Islamic faith. The Gulf states have shown the way to create greater integration based on economic synergy. For now, the forces unleashed by the Arab Spring need to be tamed and channeled in positive directions, and the region's endemic conflicts need to be settled even though that is not easy to do.



European Comparison Questions

MLK: What is your own view of why an EU-style economic or political union couldn't work in Asia?

JC: The EU is based on an entirely different set of norms and institutions, which in turn derive from vastly different political-historical traditions. The EU is a partially supra-governmental organization that, to various degrees, imposes obligations on member states and diminishes their sovereignty in the interest of greater economic synergy among the members. East Asian countries have jealously guarding their sovereignty, and don't want to undermine the state.

MLK: Isolation and localized cultures have been a mark of the original ASEAN nations historically. A lot of Asia is mountainous, or in island archipelagos and the ASEAN region is somewhat less continental than say for Europe. I am wondering if that may well explain why Asia finds it difficult to create regional heroes and that due to the geographical nature of the region, the generally Confucian psyche of the people that Asia could possibly never have a regional hero?

JC: In my view it doesn't have much to do with geography, but everything to do with politics and history. Most of the Asian states were not solidified until after World War II, and so had no sense of regional connections until recently. Why would they want to celebrate anyone else's heroes when they had trouble deciding on who were their own heroes?

MLK: At the Conference you spoke about ASEAN and Asia in general lacking its own regional heroes. Individuals who could through their inspirational life story, efforts and virtue become trans-regional. You pointed out that though all nations in the ASEAN region had their own local or national heroes, it was pretty much a blank slate when it came to individuals either past or present whom the region could look up to as a genuine All Asian hero. Why is having the mythology or legend created of such a regional hero important?

JC: Actually, that is only one aspect of creating an identity. Most states use national mythologies and construction of a new identity to solidify their hold on the nation. A part of that is creating a history and heroes that people can accept as role models. Europe has at least a few regional heroes that most Europeans look up to, such as Robert Schumann and Jean Monnet, and can respect at least some postwar leaders of other countries such as Konrad Adenauer, Willy Brandt, Vaclav Havel, Lech Walesa, Mario Soares or King Juan Carlos, at least until his recent problems. All of that is largely absent in Asia. Asians have done an excellent job writing national mythologies and elevating national heroes, but there are almost no figures who are respected regionally. So, promoting some regional exemplars might propel the notion of regional identity. At this point, I'm not very optimistic about it happening, but it is possible.

MLK: What is it about Asia? Why has it not been capable of developing regional heroes unlike Europe? Are national jealousies that much greater than Europe that they cannot co-opt another nations national heroes as their own?

JC: It is probably because modern Asian states are still relatively new, and any tangible sense of regionalism has developed only recently. Europeans shared many aspects of history, religion, culture, language, and literature that went back to the Roman Empire. Most Asian societies remained apart from each other for centuries. Some, such as Japan or Korea, intentionally isolated themselves from their neighbors for extended periods. Others, especially in Southeast Asia, have always been collections of localized cultures, e.g., dozens of major cultures and even more languages in Indonesia alone. Even the dominant Chinese Empire generally interacted only with official representatives of nearby entities, with the exception of the more cosmopolitan Tang and Yuan Dynasties.



Obstacles of Integration

MLK: In your presentation, you mentioned that the most comprehensive regional effort is the creation of the ASEAN Common Market by 2015. How is that working out and will this 2015 timeframe be met?

JC: Short-term, it doesn't look so promising, as progress has been slow. Taking the long-term view however, ASEAN has come so far since the late 1980s, and doubtless it will look very different in 10 to 15 years time.

MLK: What has been holding up the development of the 2015 trade relationship target from being achieved? Internal politics?

JC: The 2015 goal is an aspirational deadline. Like any other politically determined date, it can be fudged. They likely will get there, but may take longer than a few years.

MLK: SEATO, the South East Asian Treaty Organization failed in the early 1970's. Do you think that a future Defense Alliance within the ASEAN region is realistic or even needed?

JC: SEATO lacked the common interests that brought NATO together, and was ruined by the disaster of the Vietnam War. ASEAN and the ASEAN+3 or even ASEAN+6 countries seem to prefer a looser dialogue process, and the ASEAN Regional Forum or ARF fits this perfectly. However, if China continues its aggressive moves in the South China Sea and East China Sea, countries from Japan down to Singapore could gravitate toward tighter alignment with the U.S. It therefore would be in China's long-term interest to back off and undertake greater political and security assurance measures in the region.

MLK: Former US Secretary of Defense Leon Panetta at last year's Shangri - La Dialogue in Singapore said that the US is going to shift 60% of its Naval and Air assets into the region over the coming years, and at this year's Shangri La current Secretary Chuck Hagel said this shift in Assets will happen within a 5 year timeframe. What will be the effect of this huge change in military posture in the region?

JC: The Asia Pivot, as it's been called, was ongoing even before President Obama announced it as a major policy. The U.S. has been shifting its naval assets to the Pacific for some time, and will continue to do so. Nevertheless, current events have a way of intruding on policy aspirations, and so the Obama administration has devoted as much or more attention to the Middle East since the pivot was officially started.

MLK: With respect to the US foreign policy pivot into the region, do you think the ASEAN Way is being respected?

JC: In some cases, such as Burma, the U.S. probably would have liked a more robust Western-style stance on issues of principal, but I think that U.S. officials respect the ASEAN Way.

MLK: There are a number of territorial disputes within the region, particularly based in the South China Sea and between, Japan, China, Korea and Taiwan, plus amongst some of the ASEAN members themselves. Isn't this a road block to the expansion and viability of ASEAN and a geo-political threat that even if a stand-off occurs let alone conflict?

JC: Well, there are territorial disputes throughout the world, and Asians have pragmatically compartmentalized these disputes. In one compartment is an intractable issue that may never be solved and will remain a source of bilateral tensions, for example Dokdo/Takeshima Island or the Senkaku/Diaoyu Islands. In the other compartment is the economic mutual interest in building a better relationship.

Concluding Remarks

MLK: The Bangkok Treaty was signed back in 1967 a turbulent period at the height of the Vietnam and following very recent military conflicts in Malaya and in Indonesia, indeed the very middle of the Cold War. Could you briefly outline the milestones in the development of ASEAN over the subsequent 45 years?

JC: Since 1967, the most important milestones have been firstly dealing with the Vietnam War aftermath and then Cambodia issue in the 1970-80s. Following that the taking in of new members Brunei, Vietnam, Laos, Burma, and Cambodia, which then lead to the creation of the ASEAN Free Trade Agreement in the early 1990s and was followed by the establishment of the ASEAN Regional Forum for regional security matters. Other milestones, though they were failures, were ASEAN not being able to confront the Asian Financial Crisis and the regional haze in the late 1990s; however in the wake of that crisis ASEAN+3 came together and set up the Chiang Mai Initiative and other mechanisms to deal with future economic problems. In recent years the 2005 Vision statement about the regional Common Market by 2015, the start of the annual East Asia Summits between member nations, and the 2007 drafting of a Charter as a basic governing constitution for ASEAN have been also significant developments.

MLK: Security and governance issues within the wider ASEAN region are very much front and centre as we head into the 21st Century, therefore what are the positives that you can see emerging over the next decade and on the other hand, what of the negatives such as the growing tensions within Asia? I am thinking of issues such as maritime territorial disputes, environmental issues, the US pivot back into Asia, the at times rocky relationship between Japan, Korea, China, as well as the increasing diaspora?

JC: The more widespread acceptance of "the ASEAN Way," i.e., non-interference in the politics of other member states, along with encouragement of discussion leading to mutually satisfactory settlement of issues, should improve relations across the region. Japan and China have shown since 2007 that they can work toward improvement of bilateral relations, if they really want to do so. Southeast and Northeast Asia have not experienced any interstate wars and only a few military clashes since the 1970s, and that is an exceptional record to build on. All of those thorny issues you mentioned will remain, and require intensive diplomacy. The Obama administration's Asia Pivot means the U.S. should remain as an offshore balancer seeking to play a constructive role in the region.

MLK: Many thanks Joel for taking the time to respond and share with us your thoughts on ASEAN and its opportunities and challenges. Asia is certainly the place to be over the next few decades.

JC: It's been a pleasure. Yes. Asia is the place to be.

The Connection between Showa Nostalgia, Yamazaki's Film 'Always – Sunset on 3rd Street,' Prime Minister Shinzo Abe and the 2012 LDP Election Campaign

IAFOR's Research and International Relations Coordinator Michael Liam Kedzlie (MLK) interviews Professor Kiyoshi Abe (KA) of the Media and Cultural Studies Department in the School of Sociology at Kwansai Gakuin University in Osaka Japan. Kiyoshi was educated at Kwansai Gakuin University and The University of Tokyo (M.A and Ph.D). He has been a Research Fellow at Goldsmith College University of London, the Department of Sociology and a Visiting Fellow, Queen's University, the Department of Sociology. His research interests include Media and Communication Studies, Cultural Studies and Surveillance Studies. His publications in Japanese include four single-authored and two co-edited books. Kiyoshi's most recent paper in English 'The Spectacle of Fear: Anxious Mega-events and Contradictions of Contemporary Japanese Governmentality' (co-authored with D. M. Wood) was published in C. Bennett and K.D. Haggerty (eds.) *Security Games: Surveillance and Control at Mega-Events*, (2011).

MLK - Do you think that Japanese people are pre-disposed to Nostalgia? For example, many adults today under 40 years of age grew up on Miyazaki's 1988 classic anime 'My Friend Totoro', which in many respects harks back to a simpler rural based life-style. Has this sentiment of Nostalgia always been a part of the national psyche in Japan?

KA - I don't think it is. The sentiment of nostalgia is not so much a cultural disposition. It is more of a socio-historical construct that affects how people conceive a society in which they live. What C Taylor termed as 'social imaginary.' In the 30's of the Showa era, Japanese people were not so nostalgic as they are now in the time of Heisei. The reason why is because people could have a lot of hope and dreams that were to be fulfilled in the future, they didn't need to look back to the past with a sentiment of nostalgia. Their concerns were directed not to the past but to the future, which seemed to be brighter for many of them. Therefore, I consider that the phenomena of Nostalgia should be analyzed in the specific socio-historical contexts.

MLK - Professor Abe, you showed a film clip during your presentation at the conference, of Takashi Yamazaki's 2005 film *Always: Sunset on Third Street* – a film set in the golden era of post-war Japan, as a lead into your recent research that provides a critique of the use of Nostalgia in political advertising in modern Japan. Firstly, what drew you into using this particular film and also what is the relationship between the film and your research topic?

KA - One of the reasons why I picked up the film of "Always" is that this piece shows what Showa Nostalgia is like. Actually, that film was also liked by a very large section of the public when it was screened in the theaters here in Japan. It is almost a cliché saying that "Always" is a typical example of Showa Nostalgia. Moreover, Prime Minister Abe and his wife praised the film at official occasions. Therefore, I thought it might be plausible to pay analytical attention to the film so that I can consider the relationship between the political campaign of LDP and the sentiment of Showa Nostalgia prevailing among the public.

MLK - The golden era of the late 1950's through to the end of the late 1980's before the burst of the Bubble was a time that saw the restoration of Japan's economic fortunes. In your presentation to the conference you spoke of Prime Minister Abe talking of a restoration of a new beautiful Japan. This seems to be a vague, esoteric notion, so what in your view is the concept or ideology that Abe is trying to project?

KA - For Prime Minister Abe, I suppose the meaning of the golden age of postwar Japan is two-folded. On the one hand, he praised Japan's miraculous recovery from the damage caused by the defeat at in WWII. He seems to believe that it is the virtue of Japanese people that enabled the economic prosperity of postwar Japan. However, on the other hand, Abe seems to be dissatisfied with the legitimacy of the postwar regime of Japan that was formed through the occupational policies enacted by GHQ, believing that it has repressed the authenticity of the Japanese nation. As a result of it, Abe's ideology is inconsistent in assessing both the achievement and loss of postwar Japan. I should add that Shinzo Abe is not an exception at all in his double-folded understanding of postwar Japan. For Abe though, the politics of restoration means both taking back the economic prosperity and re-establishing the sovereignty of Japan anew. Of course it contains the moment of contradiction in itself.



MLK - So Shinzo Abe is attempting to connect the values portrayed in the film 'Always' such as family, community, belongingness, national renewal, and aspirations of modernity with amending Article 9 of the Constitution and rewriting much of the old GHQ rulebook? And that will make Japan and its citizens truly authentic again and beautiful?

KA - It seems that Abe has learned a lot from his failed experience of aggressively forwarding his rightwing politics at the time of his first government in 2006-2007. Therefore, even though the LDP now dominates the majority of seats in both upper and common houses in parliament, Abe and his cabinet are careful not to stimulate the widely shared popular sentiment of anti-war and longing for peace backed by Article 9. However, it is also clear that rewriting the present Constitution is one of the LDP's most ambitious political projects. It is reasonable to consider that sooner or later Abe will make the topic of 'revising the Constitution' one of the most significant agendas that the LDP and its coalition parties should tackle. Personally I am never persuaded by a political discourse suggesting that Japan and its citizens can be more authentic through rewriting the ideals embodied in the present Constitution anew.

MLK - The DJP lost the election last December, in many ways it was a heavy defeat. With respect to the DJP's media or political marketing strategy, was their campaign any different to the LDP? Did they also attempt to play the Nostalgia card in their own campaign to emotionalize the voter into a response to the extent that the LDP attempted?

KA - Unfortunately, I know little about what sort of campaign strategy DJP took at the election in December 2012. At the election in 2009, in which DJP smashed the LDP and took the majority of seats in the House of Representatives, they had stressed their policy of 'change', which was apparently influenced by the victory of Obama in the USA. Therefore, people expected the DJP to change Japanese society that seemed to be stuck by the long-lasting regime led by LDP. So, it seems to be very difficult for DJP to play the card of Nostalgia as it betrays the raison d'etre of Nostalgia and makes the difference between DJP and LDP more vague.



MLK - In your presentation you showed us a TV Commercial for the LDP campaign. What fascinated me about that clip is that it reminded me of a Presidential style campaign of advertising. It was promoting the man Abe, the man who will 'Lead' and 'Restore' Japan. The LDP party brand seemed fairly absent or in the least of secondary importance. Therefore do you see political campaigning becoming more American in style rather than Japanese?

KA - It is very difficult to judge whether it is or not because it depends on what aspect of campaign we focus on. Certainly not only LDP but also other political parties have tried to incorporate the political advertising strategies developed in the USA, especially as practiced in the Presidential election. However, the Japanese political system has no such thing as President who is very powerful in constitutional politics. While the presence of Prime Minister is not so small in the Japanese political scene, the significance of him is not the same as that of the President of the USA who is directly chosen by the electorate. It can be said that the style of Japanese political advertising is recently becoming to be like the American one, but there still exists a lot of differences between the campaign utilized in Japanese general elections and the Presidential campaign in the USA.

MLK - Do you think there are risks with the emotionalizing of Nostalgia with Politics? I have read some views that nostalgia essentially is filtered through either the 'lenses' of commercialism and conservatism?

KA - It might be one-sided that the sentiment of Nostalgia is unquestionably conservative. There always exists some 'space' between the politics and culture. But at the same time, it is surely important to pay attention toward an affinity between the Nostalgia and political conservatism in contemporary Japan. Of course, in an affluent consumerist society in which we live, the popular culture including those of 'Showa Nostalgia' is always, already commercialized. Moreover, the politics itself is not immune from the logic of commercialism. However, it doesn't mean that consuming the Nostalgia and the spectacle of politics/politicians in the cultural scene is politically innocent and harmless. Conservative political power will be enacted under the condition of close relationship between commercialism and conservatism. So, as a sociologist who has research interests in the politics of culture, I would say that we should discern the risk, however subtle it may be, in emotionalizing of Nostalgia with politics.

MLK – Professor Abe thank you for taking the time to speak with Eye magazine. We wish you all the best for your future research projects.

KA – Thank you. It has been a pleasure.



Discover Japan



Photo by Sunny Kwok

Jizou (地藏)
Ksitigarbha, or as he is respectfully known in Japan as Jizou, is one of the most loved of all Japanese divinities. His statues are a common sight, especially by roadsides and in graveyards. Traditionally, he is seen as the guardian of children, and in particular, children who died before their parents.

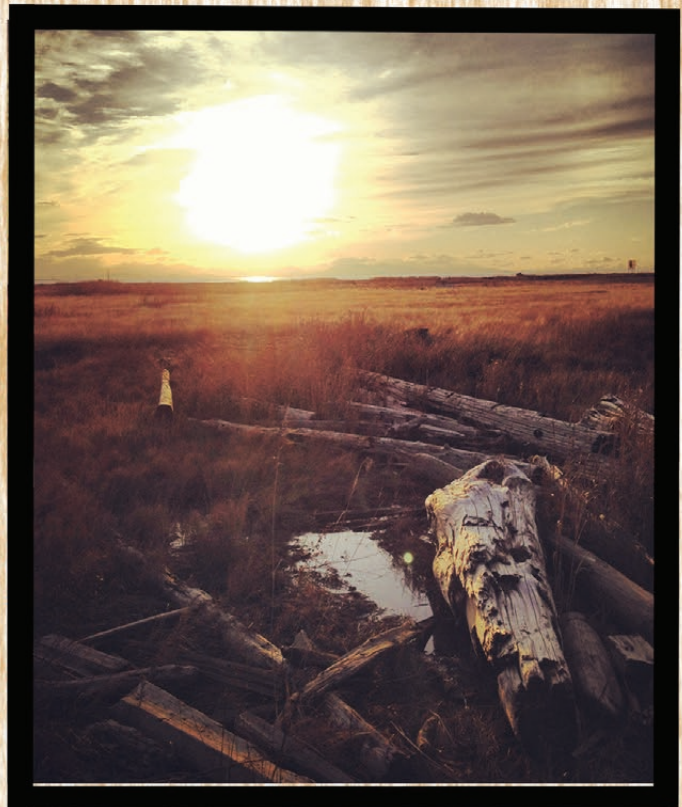




Photo by Sunny Kwok



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Photos on right by Vera Wong



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Nakasendo Encounter:

Walking
between the
Edo Survivors -
Magome and
Tsumago

Michael Liam Kedzlie
IAFOR



Situated in the Kiso Valley region that borders the central Japan prefectures of Gifu and Nagano, the preserved Edo period villages of Magome and Tsumago, are a popular attraction for both foreign visitors as well as local Japanese. The two villages are amongst the last authentic survivors of that most intriguing period of Japanese history. The two villages were just two of nearly 70 “Shukuba” or Post Towns that stretched along the ancient Nakasendo (Path through mountains) that connected the royal court in Kyoto with the Tokugawa Shogunate at Edo or what is now known as Tokyo.

Kiso Valley is a dramatic place of great beauty with lush tree clad mountains, charming villages, wild rivers and steep gorges. At around 70 kilometres in length, some of the nearby peaks rise to over 2000 metres in altitude and are covered in snow during the winter months. Though it is still possible for the more adventurous hiker to walk the full length of the Kiso valley section of Nakasendo using a combination of the original pathway, country lanes, roadsides and modern hiking tracks in around five days, many of the visitors who come to hike the the Magome and Tsumago area can walk the easy 3 hour long amble over a low mountain pass that divides the towns.

Under 2 hours by train and local bus from Nagoya, the village of Magome is the place that most hikers choose to start the walk. The main street of the village is lined with charming

Edo-style buildings that have the dark stained wood and white plaster façade. Most of these buildings date from the 20th century as the originals fell into disrepair, over the years and they were reconstructed to a high standard using traditional methods and materials. The town also has a beautifully restored stone walkway on which the original Nakasendo winded itself through the village. Built on a gently sloped hillside, Magome is an attractive and restful place, with the good fortune to not allow vehicles within its historic precincts. What also adds to the charm of the village is the banishment of unsightly overhead electric and telephone wires, which have marred the visual beauty of many Japanese historic towns and scenic spots.

A small museum near the center of Magome is dedicated to its most famous resident Toson Shimazaki (1872-1943) and is well worth the stop. Shimazaki was an author of two of Japan's most revered works of literature *Yoake Mae* (Before the Dawn) and *Ie* (The Family). As well as the focus on Shimazaki's life and works, the museum presents artifacts and documents, which describe the history of the local Kiso region and its importance in Japanese history. The museum is housed in the former principal Honjin or official inn where Shimazaki's father was the last proprietor. Close by there is a former Waki-honjin, now museum, which was a secondary inn of a post town for use by the lower class.

Leaving Magome the hiking trail climbs gently as it follows a small stream before passing through market gardens and rice paddies. Along the way there are a couple of excellent viewing points to look back across the lower Kiso valley and towards the towering Mt Ina in the distance.

there are a couple of excellent viewing points to look back across the lower Kiso valley and towards the towering Mt Ina in the distance.



The Nakasendo originally was used by feudal lords, court officials, and Samurai, as they travelled the road between those two great cities on their missions of politics, diplomacy and intrigue. It soon became an important trading route for merchants as well as other commoners. Because of restrictions by the Shogunate during the Edo period travelers were almost always forced to make their journey by foot. Later on as horses became more widely used, again it was only the wealthy or well connected who were able to use or afford them. As a result, "Shukuba" developed every few kilometers to provide travelers with a safe haven to rest and eat.

The Nakasendo survived as the main inland thoroughfare of central Japan until the introduction of the railways in the late 19th Century. The modernization that the railway brought to Japan soon saw the ancient highways such as the Nakasendo, fall into disuse and disrepair. The Shukuba towns along the Nakasendo quickly faded away as local centers of commerce and political influence. Some of them grew into modern towns losing their architectural history and style, while others like those, which populated the isolated and mountainous Kisokaido section of the Nakasendo such as Tsumago and Magome became the last of the authentic survivors. Thankfully, 40 years ago, public officials recognized that this part of Japan's cultural history was nearing extinction and managed to put in place heritage regulations and financial assistance to protect and preserve these last representations of the old Edo period in Japan.

The woodlands that flank the Nakasendo are a known habitat for a small population of Kuma, the native Japanese Bear. Walkers between Magome and Tsumago ring one of the many bells that are situated along this 8 kilometre section of trail. The bell is there not to warn any Kuma within the vicinity that lunch is on its way, but to alert them that trail walkers will be soon approaching, thus giving them a chance to flee. It seems that Kuma are far more wary of us humans than we are of them.

After an hour and a half of relaxed uphill walking, most hikers reach the summit of the Magome Pass where there is a small refreshment stand, open on summer weekends.

The descent from Magome Pass in many respects is the best part of the trail as it begins to wind past farm houses, waterfalls, rice fields, orchards, market gardens, country inns, shops and sections of original forest. With every corner there is a great vista to enjoy. It is not uncommon to find photographers, both amateur and professional at work, making the most of this picturesque and quintessential rural Japanese environment.



The combination of cool fresh mountain water and plenty of natural summer sunlight, makes for not just a very pleasant walk, but also for very high quality rice. Rice is at the heart of the Japanese diet and rice growing has been part of the agricultural calendar in the Kiso region for centuries. The rice growing in this field (see below) was planted in late April and by the height of summer an intense shade of green had begun to flourish. This vivid colour carpets much of rural Japan during summer, all in readiness for the annual Autumnal harvest that begins around October. At harvest time many in the rural communities as well as family members who reside in the cities and maintain strong connections to their home village, gather together to celebrate the rice harvest festivities. Though many Japanese love harvest time because a new crop of rice is on its way, they do lament the loss of beauty when a lush bright green rice field is cut.

While descending into the valley, walkers reach the tiny village of Otsumago, an “Ai-no-shuku” village, which literally means “halfway village between two post towns.” Ai-no-shuku villages naturally developed as a rest stop between two shukuba villages that were located far apart or had a dangerous pass between them. Because

the Nakasendo trail crossed over the Magome Pass, the tiny village of Otsumago developed as a safe haven from inclement weather and from attack by rival warring parties during the most violent period of Edo history. In the photo (opposite) there is a sobaya inn, which is a small inn specializing in soba (buckwheat) dishes. Today a number of these sobaya inns still exist along this section of the trail and offer a delicious and fresh hand-made soba dish. The use of buckwheat chaff in the buckwheat flour gives the noodles a dark colour uncommon in other areas of Japan. Though this sobaya inn no longer takes in overnight guests, it still offers the light cuisine and refreshment of the trail walker in traditional Japanese fare.

The accommodation facilities in both Tugamo and Magome were known as Honjin and Waki-Honjin. Along with stores selling merchant wares, these shops lined the main thoroughfare of each village. These allowed officials from the Tokugawa Government to have an overnight stay during their journey. Only the nobility, senior officials and members of the Shogunate were allowed to stay overnight at the sole official Honjin allowed in each village. The Honjin were



always operated by wealthy local families who were supporters of the Shogunate. Of course lesser officials and ordinary people were barred from staying. They had to stay at the Waki-Honjin, a second tier level of accommodation. Those officials staying at the Honjin would not be charged thus to make a profit the owners would be granted concessions to carryout business activities such as issuing of permits, administering the local rice collection, as well as money lending. An elaborate system of social stratification was in place, which dictated who could stay where with whom. The common folk had to make do when the town was full.



The ordinary folk who travelled along the Nakasendo used the Hatago. Hatago were the small businesses such as shops, tea houses and inns. Another important facility in each town was the fast messenger service that used horses, which raced letters and documents between each Shukuba, much like the Pony Express seen in America's old West.

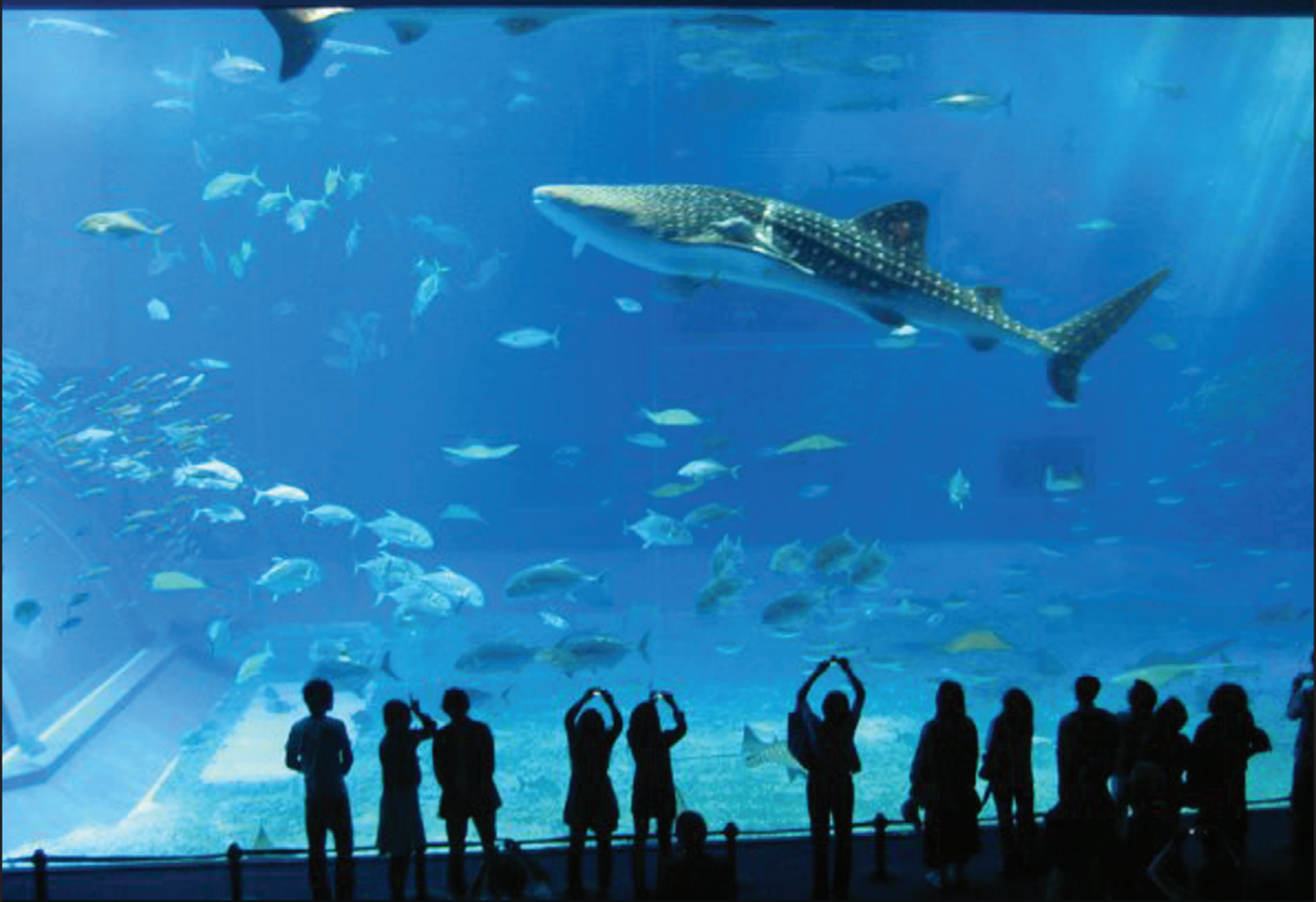
As is typical in much of modern Japan, old customs are continued with an efficient twist. Even today, in the hotter summer months of Japan it is common to see house owners and shopkeepers sprinkle water on the pathway outside their house or business. In older times this was done by bucket and ladle and many Japanese still use this method, with the more traditionally inclined donning a yukato or kimono. However, even in the ancient village of Tsumago the modernity of the garden hose as seen in the photo (right) is more common. This practice is called Uchimizu,

called Uchimizu, and serves as a form of natural air-conditioning, helping to lower the temperature of both the buildings and the street. It helps to keep the streets and pathway's clean and stops the spreading of dust. Japanese people see the practice of uchimizu as a positive part of the Japanese national character in that it symbolizes community, aesthetics and functionality.

If you seek an easy walk in an area of great history, culture and beauty, a walk that only takes half a day including rest stops, sections that pass through forest, rice fields, market gardens and past farm houses, waterfalls, mountain streams, tea houses and rural general stores, then next time you are either visiting Japan or living in one of the nearby megacities seeking a one day escape, the Magome to Tsumago section on the Nakasendo is definitely worth the time and effort.

Access to the Kiso Valley area can be from Nagoya, by either bus or train. The train journey on the JR Chuo line takes around 80 minutes from Nagoya Station to the small city of Nakatsugawa in Gifu. From the bus stop outside Nakatsugawa Station a local bus then connects with Magome village around 20 minutes away. Following the walk through to Tsumago, walkers can continue for another 3 kilometres on the Nakasendo until they reach Nigaso village where there is a train connection through to the JR Chuo line and the return trip to Nagoya.





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