

Eye Magazine

The Magazine of The International Academic Forum | Issue 4 | Summer 2014

Who is taking charge in East Asia?

Craig Mark on Lessons
of Leadership Diplomacy

Michael Liam Kedzlie on Japan's
New Defence Posture

Rev. Prof. Stuart Picken on The
Yasukuni Shrine Debate

Summer Features

Star Trek and International Relations

The Hillary Scholars on Everest

Chemistry in the Kitchen

John Hope on Internationalization





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A word from the editor

Welcome to the Summer 2014 edition of Eye Magazine, the International Academic Forum's own in-house e-magazine publication. To us at IAFOR, Eye is a place for you to focus and to share interdisciplinary knowledge and research synergies. Its aim is to provide opportunities for the latest research presented at our conferences and subsequently published in our various official proceedings and journals to be available to a new and wider audience beyond our own research silos. It, of course, is also the place to go creative and go interdisciplinary with your own original thoughts, essays, and opinion pieces. We, the editorial staff, trust that this edition of Eye Magazine will be an informative, interesting and exciting way for us to communicate with you, and you in turn with us.

In this latest edition I wish to thank those contributors who have kindly written articles and submitted photos to make it all happen and to make it an interesting and vibrant read. This edition has some fabulous articles ranging from Joel Campbell's superb study of *Star Trek* and its synergies with International Relations, through to Craig Mark's exposition on the contemporary political event trends within the Asian region and to Stuart Pickens' staunch defence of the rights of Japanese to worship at Yasukuni Shrine. This edition also has an insightful update by Nicholas Benes on the recent policy initiatives regarding corporate governance in Japan. It is also a pleasure to publish Greg O'Carroll's experiences leading the Sir Edmund Hillary Scholars to the base camp of Mount Everest.

Eye Magazine has had the opportunity to interview a large number of people over the last few months. Due to issues of space we could not immediately publish everyone for this issue, however we were fortunate to be able to provide for you in this Summer edition interviews with

leading photographer Paul Lowe, Pia Sørensen from Harvard who is helping to shape Science and Cooking, and hugely experienced education leader John Hope.

In this edition Wajiha R Rizvi, of the Film Museum Society Lahore, takes a 40th anniversary retrospective of Peter Davis' Vietnam era documentary film masterpiece, *Hearts and Minds*. We are also pleased to introduce to Eye Magazine readers a group of young and emerging academics who are taking interdisciplinary academia into new and exciting places. In this edition I have research articles and essays from Scott Warren, Donna Ruiz y Costello and Wan Yu from Arizona State University, about Chinese communities living on the Mexico-USA Borderlands. University of British Columbia's Rachel Kwok looks into the world of Junichiro Tanizaki's *Naomi* and the modern Japanese woman of the 1920's. Yoshi Joanna Grote from Kyoto Sangyo University provides a thought provoking insight into those people who live their lives in the 'Third Culture'.

As Editor, I must give special thanks to my Assistant Editor Lindsay Lafreniere and IAFOR'S Media Manager Thad Pope for their assistance in getting this magazine together and looking so good. Together, Lindsay, Thad and myself are very excited by this particular edition of the magazine. We hope you enjoy it as much as we have enjoyed putting it together for you.

Michael Liam Kedzlie
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Becoming Engaged

Japan's New Defence Posture

BY MICHAEL LIAM KEDZLIE

Ever since Shinzo Abe reclaimed the Japanese Prime Ministership in December 2012, he has sought to put Japan on a more normalised footing with respect to the country's defence posture.

Though Japan has long played a major role in the international scene through diplomacy and flexing its use of credible soft power, only recently has it begun to develop international defence relationships with regional and global peers beyond its traditional ally - the United States.

The main barrier to Japanese engagement in the wider regional and global defence umbrella has

historically been its interpretation of Article 9 of its Postwar Constitution. Though initially interpreted to forbid any offensive capability over the subsequent decades, this interpretation has evolved to the point whereby Japan has, through its Japanese Self Defence Force (JSDF), possessed a modern, sophisticated military capability that covers all three essential elements of combat operations – land, air and maritime.

Most seasoned military commentators regard some aspects of the naval capability of its Maritime Self Defence Force (MSDF) as being on par with the established French and British Navies. Though not possessing

force projection of aircraft carriers and nuclear submarines, unlike its French and British counterparts, its fleet of surface combatants, which include the Aegis equipped Kongo Class destroyers, are hugely formidable and in recent years they have started to build helicopter capable amphibious vessels. The Japanese Air Self Defence Force (ASDF) has also ordered around forty F-35B joint strike fighters, which will be assembled locally under license. The ability to operate large flat-top amphibious vessels, coupled with the F-35B, leave some to assume that if need be Japan could very quickly redevelop its aircraft carrier capability if extraneous tensions in the region unravel towards conflict.



Tokyo defence pundits point out that future defence purchases by Japan may include the RQ-4 Triton, a large high altitude long range maritime UAV that is able to link in with the future US Navy-led Broad Area Maritime Surveillance (BAMS) capability that a number of United States allies in the region are actively pursuing. In the meantime, all three arms of the JSDF, including the 150,000 strong Ground Self Defence Force (GSDF), are training with their allies and particularly in the area of Humanitarian and Disaster Support. This month, Japan took the leadership position in a large exercise amongst nations with friendly relations to practice its skills set in this most valued capability. Officials in Canberra, Singapore and Washington feel this is an area in which Japan can not just contribute to in the future, but in fact be a regional leader and expert.

Though the chequebook may be out for Japan to upgrade its defence capability to reflect the current and shifting patterns of power within the

region, the Abe administration wishes to develop Japan's defence sector exports. Japan is looking to cash in on its high technological industrial base with built in dominant engineering and electronics manufacturing capability, producing defence products for foreign sale. In what can be described as a move to start to pick apart the nation's self-imposed ban on the exportation of defence-related equipment, the Abe government this April eased its 1967 "three principles" restrictions on weapons exports. Currently under development and eventually available for sale to foreign buyers are the large Kawasaki C2 military transport aircraft as well as its sister aircraft the Kawasaki P1 patrol aircraft. The Indian government has also approached ShinMaywa Industries' of Hyogo Prefecture with a view to acquire their US-2 amphibious surveillance aircraft to secure that emerging power's littorals.

Of more immediate interest is that Japan's Soryu Class submarine fleet are so highly regarded that close US

Allies, the Australians, are looking to Japan to assist in the technical solutions required to replace their aging fleet of Collins class submarines. The potential deal between Japan and Australia, worth billions to the Japanese economy, is one of the most closely watched developments in the region. Australia is a nation known for only buying top-shelf military capabilities, usually American, and would be seen as a commercial success for the Japanese, who being new to the international defence equipment markets, could use the Australian deal as a indicator of their relevance as a high-end low-risk defence contractor.

These nuances of constitutional interpretation and revision of export policy restrictions can only go so far. As always, any fundamental constitutional law requires black and white certainty as interpretations of policy can always be revisited and tinkered with - this potentially undermining the integrity of the state and the constitution. Japan is no exception in this case. Therefore,



This is how Korea, Australia, New Zealand, Singapore and others in the region engage with each other, so why not Japan?

many in the Abe camp feel that as Japan has developed into a modern democracy, it needs to tune its Constitution to reflect what the country actually is within this globalised 21st century construct. Japan needs to develop normative defence relationships with its like-minded friends, neighbours, and trading partners throughout Asia and further afield. This is how Korea, Australia, New Zealand, Singapore and others in the region engage with each other, so why not Japan?

It is the view of Shinzo Abe that Article 9, after nearly 70 years, has now run its course. This clause in the Constitution has become an albatross that keeps Japan from engaging in a whole raft of defence relationships and joint security tasks. They consider that Japan has played its part as a positive global citizen and the normalization of its defence posture will benefit the region by allowing its Self Defence Forces to play their part as a positive democratic contributor to a rules-based international security environment.

For those of a more measured and less hysterical nature, Japan's re-engagement with the wider international defence community is seen as a step in the right direction and highly welcomed. Though defence forces the world over are designed to defend sovereign territory and economic interests, they are also a tool for the protection of economic sovereignty and territorial integrity. Not just at the intra-state level, but also at the regional level as well. The move by the Abe Government to normalize the role of the Japanese Self Defence Force is seen as a proactive one and not provocative within the world's more mature and progressive democracies. Countries like Australia, Singapore, New Zealand and India welcome the move by Japan into the fold after a long hiatus, either recently establishing defence ties or steadily moving towards them. Both the Philippines and Vietnam have in recent years begun a constructive dialogue with the Japanese government regarding the development of defence and security ties. To these nations, future changes to Article 9 are not seen as a reckless return to militarism of decades past, but as another mature stable contributor to a rules based international community.

In real terms, any revision to article 9 will see the Japanese Self Defence Forces be able to offer their modern military capabilities to not just United Nations Security Council (UNSC) Chapter VI events such as Peacekeeping Missions or to Humanitarian and Disaster Support Operations, but also make a valuable military contribution to UNSC Chapter VII events such as complex Peace Enforcement Missions. It also means that Japan will become more visible in the maritime realm of the region and further abroad in the essential constabulary role of keeping the Sea Lines of Communication (SLOC) open and safe across international waters. Free and open waters that Japan has long benefited from but has, through its constitutional restrictions, not been able to assist with. International markets and economies require stability and security to assist in the flow of trade and Japan's ability to add to the weight of maintaining this stability and security helps ease the cost and burden of other nations who will continue to do so.

Due to the world being far more interconnected in the 21st century and with multi-lateralism in both trade and defence relationships now to the fore, Shinzo Abe has perceived that Japan needs to and is ready to contribute to the wider regional security umbrella. His move should be seen for what it is. Not as one striking out on an independent self-absorbed stance, nor, as a subservient dependency to the pre-eminent global power, the United States. To Abe, Japan's move is clearly one of interdependency in alliance with regional and global friends. This is a response that other mature democracies have long realized. To be truly influential, and indeed successful over the long term, a nation has to contribute and support its neighbours, build positive relationships rather than threats and posturing. Japan is a proud nation, yet in the 21st Century it is not an arrogant one.

Michael Liam Kedzlie is the Research and Policy Manager for IAFOR and is the Editor of Eye Magazine.



Making It So

Using **Star Trek** to Illustrate Concepts of International Relations by Joel R. Campbell

In one of my favorite episodes of the original series of *Star Trek*, Captain James T. Kirk encounters Zefram Cochrane, one of the founders of a future United Earth, kept alive and young on a habitable asteroid for nearly a century. Cochrane, out of touch with Earth affairs for decades, asks Kirk how humanity is doing. Kirk enthusiastically answers, “we’re on a thousand planets and spreading out!” That was a magical moment for me as a boy, when I pondered the shining possibilities of our collective endeavor. Maybe we could make it and find a bright home among the stars. Gene Roddenberry, creator and guardian of the *Star Trek* franchise for its first generation, crafted an optimistic future in which humans have solved most of the age-old problems: war, racism, inequality, poverty, hunger, and disease. We have emerged from our adolescence and we know the way to live, with ourselves and other intelligent species. At its best, *Star Trek* has been about ideas and inspiration, with action and romance secondary.

Now, I’m all grown up and teach international relations (IR), and I have discovered that my cherished television franchise is a perfect tool for illustrating concepts of IR in the classroom. That’s the beauty of science fiction: it tells us as much about our societies and politics here and now as it does about future societies out there in space. The original series spawned three movie serials, plus four additional television series. Each is a reflection of the times in which it was made, and each instructs us about the changing nature of the international system. To the original list of problems overcome in the future the more recent series have added sexism, homophobia, and terrorism.

The original series aired on America’s NBC television from 1966 to 1969. This was at the height of both the Cold War and the Vietnam War, an era of civil rights, youth and antiwar protests. The series presented the basic elements that would inform all subsequent series: a multi-ethnic and multinational crew, on a peaceful mission serving the Federation of Planets, which is a kind of interstellar combined U.N. and NATO. Underlying it all was a mythic friendship among the three lead characters: coolly logical Vulcan Science Officer Spock, emotional and intuitive Dr. Leonard “Bones” McCoy, and Captain Kirk, who has to combine reason and feeling to make the right decisions. Reflecting its Cold War origins, the dominant IR approach in this series is structural realism: the universe is a self-help system, in which planets (read states) seek to maximize their planetary (national) interests through balance of power, projection of military power, and alliances. Like the U.S. in the Cold War, the Federation faces off against two authoritarian rivals, the Klingon Empire (stand-in for the Soviet Union) and the Romulan Star Empire

(China). In episodes such as “Balance of Terror,” it’s all about keeping the balance of power, protecting neutral zones, and not letting one’s enemy gain a technological or military edge. In “A Taste of Armageddon,” two planets have been waging a computer-driven war for generations, as a way to maintain a fragile peace.

A key plot device is the prime directive, a basic Federation rule to not interfere in the normal development of a planetary civilization. In the original series, Kirk and crew frequently violate the prime directive, yet seem troubled by stepping over the line. This may have reflected American preoccupation with intervention in developing countries during the Cold War, seen as necessary in pursuit of the Containment doctrine, but disturbing to many Americans who remembered America’s anti-colonial origins and wanted to respect those countries’ own paths of development. The series also contrasted democracy and authoritarianism, as Kirk and crew sought to spread democratic values to various closed societies. The Federation’s openness and inclusivity contrasted with the closed and oppressive Klingon and Romulan societies.

The original series was cancelled after only three years, but quickly found a second life in TV reruns due to its legion of young fans. The cast returned in a series of films, six of which premiered between 1979 and 1992. The movie most pertinent to IR is *Star Trek VI: The Undiscovered Country*. Leonard Nimoy (Spock) helped draft the story idea, and suggested that the story deal with recent events. It thus became a parable of the fall of the Soviet Union. An explosion on a major energy facility (read Chernobyl) triggers a crisis in the empire, and a reformist Chancellor Gorkon (Gorbachev) comes to power. Like many leaders working for peace (Gandhi, Sadat, King, or Kennedy), Gorkon is assassinated. Kirk has to put aside his hatred of Klingons and work with Gorkon’s daughter to bring about a Klingon-Federation peace conference.

Due to the continued popularity of the franchise, Paramount studios decided in 1987 to launch a new *Star Trek* television series, to be set eighty years beyond the original series and called *Star Trek: The Next Generation*, but could not find a network to carry it. The studio thus settled on an innovative approach involving first-run syndication, meaning a variety of independent TV stations would all run first-time episodes within the same week. The approach proved wildly successful, and by the early 1990s the series became the most popular in the franchise’s history. Captain Jean-Luc Picard embodied the more cool rationality that Spock carried in the original series, while his “Number Two,” Will Riker, was more the Kirk-like shoot-from-the-hip character. This series reflected the



[STAR TREK] REFLECTED THE LIBERAL-
 INSTITUTIONALIST VALUES THAT CAME TO
 DOMINATE THE POST-COLD WAR WORLD.

liberal-institutionalist values that came to dominate the post-Cold War world: the importance of diplomacy and negotiations, respect for diverse cultures, closer adherence to international law and humanitarian interventions to protect abused populations. As such, the Federation was able to reach a quasi-alliance with the Klingons and achieve peace with the Romulans. A new authoritarian foe, the Cardassian Empire, appeared but the Federation was able to make deals with them fairly quickly. The one foe with which the Federation was unable to accept was the Borg, a hive-like society that absorbed (or “assimilated”) as mindless drones all those it encountered. This may have reflected burgeoning concerns across the world about the advance of globalization.

The next two series, *Star Trek: Deep Space Nine* and *Star Trek: Voyager*, continued in the vein of *The Next Generation*, but with slight variations. *Deep Space Nine* departed from previous incarnations in setting its stories primarily on a space station, using story arcs spread over several episodes, and introducing intra-

Federation conflict. Commanding the space station was the franchise’s first lead black captain, Ben Sisko, assisted by Bajoran Colonel Kira Nerys. The longest and most fascinating story arc concerned the Dominion Wars, in which a group of shape-shifters (the Founders) try to invade this part of the galaxy (the Alpha Quadrant) through a worm-hole near the DSN space station. The Federation is able to put aside all conflicts and forge a World War II-like grand coalition with the Klingons, Romulans, and several other species to fight the invasion. Only the Cardassians support the Founders and, like the Japanese in World War II, are forced back to their home planet and suddenly surrender.

The eponymous *Starship Voyager* is stranded on the far end of the galaxy, commanded by Captain Kathryn Janeway, the first female captain to head a series. The journey home could take decades. Along the way, a crew cobbled together from Federation personnel and rebels encounters various new civilizations, but eventually meets some old foes from the Alpha Quadrant, including the Borg. The *Voyager* crew runs into a particularly implacable inter-dimensional enemy, Species 8472. In line with the liberal frame of mind of all the 1990s series, all it takes to reach a modus vivendi with them is improved communication, with Species 8472 representatives helping out by taking human form.

Star Trek: Enterprise was the first series produced after the 9/11 Incident. A prequel set before the founding of the Federation, the show reflects the wonder of the human race as it first moves beyond the solar system, and the occasionally fumbling efforts to deal with strange new civilizations. 9/11 plays a particular role in the series in a season-long story arc about a sudden attack on Earth by the Xindi, a shadowy consortium of species



Photograph by James Vaughan / Flickr

(insectoids, arboreals, aquatics, humanoids, etc.) from a remote part of the galaxy called the Expanse. This perhaps illustrates Americans' revulsion to al Qaeda and its radicalism, with the enemy reduced to a collection of uncomprehending animals.

Enterprise was considered the least successful of the recent series: unlike the others, it was cancelled after only four years on air. To many the television franchise had run out of steam, or perhaps the *Next Generation* moment of popularity was an anomaly in the glow surrounding the end of the Cold War. It seemed that *Star Trek* was, for the moment, dead. But *Star Trek* found an unlikely savior in the form of uber-director J.J. Abrams, creator of the wildly popular *Lost* television series. Like the nearly contemporary *Dark Knight* series of *Batman* movies, Abrams was determined to reinvent the movie series by going back to its origins. Thus, a rebooted *Star Trek* was introduced to a new generation in 2009. Also a prequel to the original series, it presents a younger Kirk, Spock and crew. Unlike the original series, it places action ahead of intriguing ideas. Both *Star Trek* and its sequel *Star Trek: Into Darkness* are essentially confrontations with implacable villains who cannot be reached through reason and negotiation. *Star Trek* has returned to realism, but a primitive variant wherein all that foes understand is force. This may demonstrate contemporary American lack of interest in the international system, and a growing disillusionment with traditional diplomacy, balance of power, and alliances as ways to structure the world.

But true Trek fans want to try. Another priceless *Star Trek* moment happens near the end of *Star Trek: First Contact*, probably the best of the films with the *Next Generation* cast.

Picard and crew had to travel back to the late twenty-first century to stop the Borg from preventing the first meeting of humans and Vulcans. Toward the film's end, Lily Sloan, a twenty-first century woman who helped Picard, tells him that she envies him and the world to which he is returning. Picard replies that he envies her being at the beginning of a whole new world. It's one of those unexpected exchanges that brings tears to the eyes as it reveals the wonder of a universe unfolding. That's the magic of *Star Trek*.

Joel Campbell is an Associate Professor of Political Science in the Pacific Region (Japan and Korea) of the Global Campus program at Troy University. He teaches in the Masters of Science in International Relations (MSIR) program. 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 his principal research interests, the politics and political economy of Northeast Asia, along with technology policy and international security.

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Lessons of Leadership Diplomacy

by Craig Mark



While political theorists often discount the ‘great man’ approach to analysis of international relations, high-level leadership visits do indicate the direction and intentions of a nation’s foreign policy, and can potentially result in highly significant, even historic diplomatic results. Patterns of national leaders’ visits in the Asia-Pacific and the wider world therefore indicate some important trends in international diplomacy.

Prominent in the Asia-Pacific region recently was US President Barack Obama’s trip in April, delayed due to the US government ‘shutdown’ crisis of 2013. This tour was a demonstration intended to show that the US remains determined to continue its ‘Pivot’ of the majority of US maritime forces into the Pacific. Obama’s visit was thereby an overt show of support for its major regional allies, Japan and South Korea, and also for the Philippines, with the announcement that the US military would return to use base facilities there, reversing the abandonment after the Cold War (Obama also visited Malaysia). The underlying purpose of Obama’s Asia-Pacific visit was to reinforce the USA’s potential deterrence role against China, reasserting that the US security treaty with Japan covers Japan’s control over the Senkaku (Diaoyu) Islands in the East China Sea, while not making a final determination over their sovereignty.

Obama was also concerned about encouraging better relations between South Korea and Japan. He was able to broker a meeting between Japanese Prime Minister Shinzo Abe and South Korean President Park Geun-Hye at the Nuclear Security Summit in the Netherlands last April; despite this, improved long-term cooperation between the neighbouring states remains elusive. Obama's visit to South Korea also reassured US support against a determinedly recalcitrant North Korea, with little chance of the 'Six-Party' talks resuming to resolve North Korea's possession of nuclear weapons. Some lower-level diplomacy between North Korea and Japan has resumed though, with the potential for resolving the abduction of Japanese citizens in the 1970s and 1980s.

Australian Prime Minister Tony Abbott has also given clear directions in Australian foreign policy, in his first series of diplomatic visits. Abbott's first visit as Prime Minister to Indonesia in October 2013 was not able to smooth the path for

Jakarta to accept the new Liberal-National Coalition government's controversial 'Operation Sovereign Borders' policy, of towing back asylum seeker boats back towards Indonesian waters. Revelations of past espionage by Australia against Indonesia also damaged relations. At his first APEC Leaders' meeting in Indonesia, also last October, Abbott declared Japan as Australia's "best friend in Asia", effectively siding with Japan in its territorial dispute with China. This was confirmed during Abbott's trip to North East Asia last April, where an Economic Partnership Agreement (EPA) was secured with Japan, along with moves for more intensive security cooperation (an EPA was also confirmed with South Korea). These increasingly closer ties with Japan poses a dilemma for Australia, given China is its largest trading partner; Abbott thus led a large business delegation to China on the return leg of his North East Asia trip, aiming to reassure Beijing, albeit not altogether convincingly. The ultimate prize of an EPA between China and Australia is

yet to be secured.

Abbott recently made a return visit to Indonesia, on the way to attend the 70th D-Day commemorations in France, a sign that the damaged relations with Jakarta are going some way to being restored. Abbott then went on to his first official visit to North America, where the Australian government's relative lack of action on climate change was highlighted. Promoting trade and investment was the main focus of Abbott's North America visit, stating that climate change is "not...the most important problem the world faces". Abbott teamed with fellow conservative Canadian Prime Minister Stephen Harper to criticize carbon pricing, citing risks to economic growth of the heavily commodity-dependent Canadian and Australian economies. In the US, Abbott cancelled a visit to the World Bank, due to its active policies to tackle climate change; instead, Abbott met News Corporation chief Rupert Murdoch, and potential Republican presidential candidate Jeb Bush.



Photograph by Stephen Harper / Flickr

Photograph by cmccain202dc / Flickr

Abbott's meeting with President Obama reinforced the alliance between the US and Australia, with the announcement of a Force Posture Initiative, which is likely to extend the US military presence in Australia. Abbott's visit nevertheless exposed an uncomfortable contrast with Obama's recent firm policy stance for stronger action on climate change.

The June G7 summit in Brussels was a clear reflection of the geopolitical tensions that have emerged between the major Western powers and Russia, currently excluded from the G8 group of major economies, due to its role in the ongoing Ukraine crisis. Obama incorporated his G7 attendance with meeting recently elected Ukrainian President Petro Poroshenko, a clear signal of diplomatic support for Ukraine, and a direct rebuke to Russian President Vladimir Putin (the D-Day commemorations saw Putin attend, although he was booed by the crowd at the main ceremony!) Shinzo Abe's participation at the G7 presented a dilemma for Japan, which cannot afford to alienate Russia, due to ongoing negotiations to settle the dispute over the Northern Territories/Kurile Islands dispute. While accepting the G7's financial and diplomatic sanctions against Russia, Abe made sure to declare that he wanted to see dialogue kept open with Russia.

Shinzo Abe has kept up a high tempo of diplomatic activity since coming to office in December 2012, having visited all ASEAN states in his first year, and has made a number of visits to Europe, as well as the US, the Middle East and Africa. In his visit to Australia in July, Abe will deliver a rarely granted joint address to Parliament, reflecting closer Japan-Australia ties. However, these efforts contrast the relative lack of diplomatic progress with Japan's main trading partner, China. Given the ongoing territorial tensions in the East China



Sea, there is presently little hope of a China-Japan leaders' summit any time soon, although lower-level diplomatic exchanges have occurred, such as the 2014 Meeting of APEC Trade Ministers' at Qingdao in May.

However, China's territorial disputes in the South China Sea have continued to worsen, particularly with the Philippines and Vietnam. At the last Shangri-La Dialogue in Singapore at the end of May, delivering the Keynote Address, Abe remained determined to revise Japan's constitution, to allow wider use of the Japanese Self Defence Forces. While this is generally welcomed by the US and Australia, China's representatives have replied with more confrontational language, concerned that the US and its allies are steadily moving towards a potential strategic 'containment' of China. To counter this, at the Conference on Interaction and Confidence-Building measures in Asia (CICA) summit in Shanghai last May, China's President Xi Jinping hosted a visit by Vladimir Putin, securing a \$400 billion gas purchase from Russia, the largest Liquefied Natural Gas deal in history. Russia and China also held naval exercises, displaying an increasing level of security cooperation. The dangerous scenario of a more Cold-War style of geopolitics could therefore be threatening to emerge, where a Russia-China military bloc confronts the US and its regional allies; Japan, Australia,

and a number of the ASEAN states. The unresolved tensions on the Korean peninsula and in the Taiwan Strait could also become part of the mix of worsening hegemonic rivalry in the Pacific.

The upcoming November APEC Summit and East Asia Summit Leaders' Meeting (in China and Myanmar, respectively) are thus important opportunities to address regional tensions. Also in November, the G20 leaders' summit will be hosted by Australia in Brisbane, but will the Abbott Coalition government be up to the diplomatic challenge? During his Canadian visit, Tony Abbott called Russia a 'bully'; but Vladimir Putin would still be welcome at the G20. Prioritising trade and economic issues, Abbott is reluctant to have climate change on the agenda of the G20 Brisbane Summit, risking diplomatic embarrassment from the leaders demanding more action, such as Obama, German Chancellor Angela Merkel, and British Prime Minister David Cameron. It remains to be seen whether high-level diplomacy is up to the challenge of delivering calmer relations in the region, and effectively addressing the wider problems of global governance.

Craig Mark is an Associate Professor in the School of International Studies at Kwansei Gakuin University, Japan, and also teaches in the School of Law and Politics.

The Yasukuni Shrine Debate

Looking At The Other Side

By Rev. Prof. Stuart Picken



Photograph by Jose / Flickr

The Chinese Consul General in Edinburgh, Mr. Li Ruiyou, published an article asking why the Japanese should worship war criminals in which he displayed the normal stereotyped ignorance about the nature and function of the Yasukuni Shrine in Tokyo. Yasukuni Jinja was created to honor those who died on both sides during the Meiji Restoration conflict of 1868. It also enshrines several thousand Japanese, including nurses and medical orderlies who died in World War I providing support to the Royal Navy. None of these could be called “war criminals.” All war dead including the modern Self-Defense Forces are now enshrined there. Two atomic bombs ended the Pacific War, which most reasonable people think was more than sufficient payback. Old scores are surely settled, or perhaps not for China?

The statement regularly made claiming that the shrine was the spiritual instrument and symbol of Japanese militarism in its war of aggression could actually have come from U.S. anti-Japanese propaganda. Hollywood was engaged, even before Pearl Harbor in 1941, in creating a narrative attacking Japan. An example is the Alan Ladd movie *China*, an anti-Japanese movie which was released in 1940, before Pearl Harbor is an example. “State Shinto” was held responsible in U.S. documentaries of the period, although, as has been demonstrated by numerous academics and other groups since then, notably the so-called Kyoto School of Buddhism, were overtly nationalistic. The civil war in China (1945-49) between Mao and Jiang is ignored, but the resultant slaughter is often attributed to the Japanese. The late George Furness, who was Prime Minister Tojo’s defense lawyer, wrote the defining work *Victor’s Justice*

that demonstrated the questionable reasoning behind the identification of A-class war criminals. During the Korean War (1950-53) into which China entered on behalf of North Korea, their status was revoked by the Allies.

Post-war China, after 1949, can hardly be described as a model of calm and tranquility. The endless propaganda bombing of Taiwan was extremely aggressive. The Cultural Revolution was brutal and bloody as was the crushing of dissidents at Tiananmen Square, neither inspiring confidence in a peace-loving China.

So long as China, in its belief that it is a super power, makes belligerent noises about Japan, or anyone else for that matter, the Japanese will naturally look to their own defense. Perhaps it is time for the Chinese government to calm down and demonstrate some diplomatic maturity that befits a country of its size and history. But when a nation has serious unresolved domestic issues, it is not an uncommon strategy to create a distraction by attacking outside forces. And what if Japan were to do as China has asked, would that be the end of the matter? Personally, I doubt it.

Although now a resident of Scotland, Professor Picken maintains his interests in Japan, as Chair of the Japan Society of Scotland, and through his Chairmanship of the IAFOR International Advisory Board and the IAFOR Research Institutes. Professor Picken is also the Chairman of the Academic Board of New College, Birmingham, UK.



ABENOMICS AND DIRECTOR TRAINING AT THE TIPPING POINT

BY NICHOLAS BENES

Historically, May 23rd, 2014 will probably be seen to be the date when the ruling party of Japan, the LDP, “changed its spots”, mutating from the Old Liberal Democratic Party (LDP) to the New Liberal Democratic Party.

It was on that day the LDP’s key growth strategy committee agreed upon its new “Japan Revival Vision”, a detailed 74-page document, which definitively separated the LDP from many of the vested interests and obsolete structures that have dominated its past.

The Abe administration has set forth a raft of new policies within the context of Japan’s impetus for revolutionary growth. It is these policies that will set the reduction of cross-shareholdings to “as low a level as possible” as well as draft what they hope to be a world-class corporate governance code, covering best practices for the handling of whistleblowers, the role of executive officers, and director training and qualifications. Furthermore, the new corporate governance code rules will require independent outside directors, and be enforced on a “comply or

explain” basis. Changes are also afoot with respect to the governance and management practices at the Japanese government’s massive pension fund, the GPIF, the largest pension fund in the world, and to transforming the governance and utilization of funds at universities such as the drawing upon “sleeping deposits.”

At last, the “third arrow” has arrived, setting the base for Prime Minister Abe’s “Japan Revitalization Strategy” revision at the end of June.



Photograph by jamesjustin / Flickr

It was not perfect and it is not finished yet. It went largely unnoticed by the foreign press, because it was in Japanese. But it was real progress. It had meat and coherent strategic direction in it, and was grounded on economic realities and cogent analysis. And it did the hardest thing to do in Japan: it gored some sacred cows, in order to create a much more sustainable future for the nation.

The Board Director Training Institute of Japan (BDTI) has been advocating these changes to corporate governance in Japan since its inception. I am proud to say that the BDTI, and I personally, played a significant role in the “thought leadership” for some of the key corporate governance-related policies listed above, by writing articles, educating key Diet members (Japanese Lower House of Representatives) over a number of years, making presentations to the LDP’s committee, and holding two seminars on the topic of “corporate governance codes”, the second of which was attended by the proposing LDP Diet members. I daresay also that BDTI’s focus on directorship, governance, and compliance training for more than three years, in both Japanese and English, has contributed to a rising tide of awareness about the importance of knowledge about governance “best practices”.

The promulgation of Japan’s first “comply-or-explain”

corporate governance code means that Japan will be catching up with the rest of the world in one of the areas that affects economic productivity the most. For the first time institutional investors will be getting detailed, standardized disclosure about the most important aspect they need to assess in order to be good stewards: corporate governance practices and quality at each company. This disclosure arises naturally when companies must either comply with best practices, or explain why they did not.

At last, a “virtuous cycle” will emerge between enhanced transparency and disclosure, investor stewardship and “engagement”, and improvement of corporate governance practice. In the case of Japan, where people respond quickly to rules when once they are made clear, shareholder rights are strong, and a huge amount of corporate cash is underutilized, the potential upside of this dynamic should not be underestimated.

Nicholas Benes is Representative Director of The Board Director Training Institute of Japan, a non-profit “public interest” organization certified by the Japanese government. Benes was a featured speaker at the Fourth Asian Business and Management Conference held in Osaka, November 21 to 24, 2013.

CRISIS THROUGH A CAMERA LENS

Paul Lowe is an award-winning photographer; his photos have appeared in *Time*, *Newsweek*, *Life*, *The Sunday Times Magazine*, *The Observer* and *The Independent*. His work has taken him around the world, covering such events as the fall of the Berlin Wall, Nelson Mandela's release and the breakup of Yugoslavia.

"Photography, for a variety of reasons, was the thing I was really captured by," says Paul Lowe, award-winning photographer and Course Director at London College of Communication, University of the Arts London. "You don't have to translate a photograph. I can take a photograph and somebody in Japan, in China, in London, or in Germany can engage with it without having to worry about written or spoken language."

Lowe hit the ground running as a photojournalist. Halfway through a history degree at Clare College, University of Cambridge, he rounded up friends to dabble in documentary filmmaking. Rather than shooting scenes in his hometown, they went right for the exotic – Nicaragua, 10 years after the Sandinista Revolution.

"We made a 16mm film in which I was the cameraman, but I also shot a lot of still photographs," says Lowe. "Making a film was a pretty complex process even for a straightforward documentary. The number of people who need to be involved is quite large and also, in film making, you have a

role but with photography it is always under your own control."

Following the history degree and excursion to Nicaragua, Lowe completed a two-year postgraduate course in documentary photography at the Newport School in South Wales, a school known for producing famous photographers – "the Newport Photographic Mafia", as he calls it. He was able to have his photographs commissioned by newspapers, generally stand alones on page three. This evolved into shift work with the *Sunday Telegraph*.

"It was during the student riots in the late 1980s, during the Thatcher era," says Lowe. "I was sent out to cover the demonstrations and there was a fight between the protesters and the police. I got a good photo of the police standing in their riot gear outside the Houses of Parliament, fighting back the hordes of unwashed youth as it were, and it made the front page."

From here it was on to documenting more pivotal moments in history, such as Nelson Mandela's release and the fall of the Berlin Wall.

"[My editor] said 'get the first plane out there,'" says Lowe. "I arrived in Berlin as the wall was falling. I got some great pictures of the East Germans coming over the wall for the first time, meeting the West Germans, and the wall being torn down."

He stayed in Europe for a few more weeks, covering current events in





the Czechoslovakia and Hungary, before returning home. His photos were widely published, including one on the cover of *The Economist*. Yet again he was on a plane when Communist leader Nicolae Ceaușescu was overthrown during the Romanian Revolution.

“The editor called the *Daily Mail* and *The Telegraph* and between us they chartered a private jet with gold taps and everything, it was like being a superstar footballer,” says Lowe. “It flew us to Bulgaria and we landed in the middle of the night in this very remote airport called Varne. The local guards were probably thinking we were very important, wondering why we were arriving in the middle of the night in a large private jet.”

Lowe was taken on as part of the start up team of *The European*, a weekly newspaper that ran for less than a decade. He continued covering war and political stories, from the First Gulf War to the breakup of the former Yugoslavia, from locations around the world.

“The real defining story I worked on was the conflict in Bosnia and in particular the siege of Sarajevo,” says Lowe. “I spent the better part of three or four years going in and out of Sarajevo covering that as a photographer.”

He met his wife, a journalist, in Sarajevo and still has a powerful relationship to the place, with houses in both Bosnia and the UK. Despite this, Lowe had what he calls a moral crisis of confidence, in the late 1990s and early 2000s.

“I was questioning the role of the media, like a lot of journalists in Bosnia,” says Lowe. “We could clearly see that there was a moral issue here – that there was a right and a wrong, an aggressor and a victim. There was clearly a case for intervention, a clear case that the Bosnians should be armed and should be able to defend themselves. But the narrative coming out of Western governments was that this is an ancient ethnic crisis and we cannot do anything about it and it would turn into another Vietnam.”

This questioning led him to deeper research and readings of the criticism and literature on the role of media. When a position at the London College of Communication, University of the Arts London, working with a past teacher from the Newport School

opened up, he jumped.

“In parallel with that I have kept my own practice as a photographer and also, more importantly now, I have started to think more and more about research and the role of a photographer in contemporary society, particularly using things such as genocide, war and human rights issues,” he says.

Lowe now runs the Masters program in Documentary and Photo Journalism, which hosts more than 30 students from around the world. An online version of the course is aimed at mid-career professionals; some students are 20-year veterans or staff photographers from the Associated Press and Reuters. He has published a book called *Bosnians*, documenting ten years of war and post-war life in the country, and is currently working on a book on genocide in the former Yugoslavia.

Paul Lowe was a featured speaker at the Fifth Asian Conference on the Arts and Humanities, held April 3 to 6, 2014, in Osaka, Japan.



CHEMISTRY IN THE KITCHEN



Molecules and enzymes may not sound delicious, but they are when you're talking about making paella or cooking steak to perfect doneness.

Science & CookingX is a ten-week, online course, modeled after the popular classroom-based course held at Harvard University. It's hosted on edX, created by Harvard and MIT to deliver courses to students around the world. The class features guest chefs alongside scientists, explaining how the chemistry behind the cooking works. Experiments are conducted in the student's own kitchens.

"There are so many overlaps, not just in the sense that food and cooking can be explained in chemistry and physics, but also in the way that a chef approaches a new recipe and follows certain procedures, is very similar to the creative process that a scientist goes through in designing an experiment," says Pia Sørensen, Preceptor of Science and Cooking at the School of Engineering and Applied Sciences, Harvard

University. "This is where this idea was to teach chemistry and physics through cooking."

Topics range from the simpler end of things, like how to make aioli using emulsions, up to the mystifying, like spherification, the process of turning a liquid into a sphere.

The course has proven to be incredibly popular, with more than 90,000 people registering around the world. Teachers in the 2013 course included Ferran Adrià, from the elBulli Foundation and possibly one of the world's most influential chefs; David Chang, of the wildly popular Momofuku restaurant chain; and Nathan Myhrvold, author of *Modernist Cuisine: The Art and Science of Cooking*, the mammoth 2400 page encyclopedia.

"These chefs we were working with were incredibly busy and we were so lucky that they took the time out of their schedules to work with us," says Sørensen. "Most people

hear the world Harvard and they become interested in what people are doing. Also, Ferran Adrià was involved and started this venture. He is incredibly connected and basically he summoned his friends, who are other amazing chefs around the world, and bought them to us."

Sørensen emphasizes, though, that these classes are also successful when taught with local chefs, who can devote more time to projects. She recounts how Wylie Dufresne, from New York's WD50, led a class and discussed making noodles out of shrimp using an enzyme.

"The question was how do you make things without protein such as a chocolate noodle and thus came one of the student problems about making a peanut butter noodle," says Sørensen. "This is of course one of the examples where you can have somebody who is local, a local chef, to work with as these things come out of real conversations. A lot of the scientific themes are the same whether they are haute cuisine or not-as-fancy cooking."

Sørensen was the lead producer in the remodeling of the course into its online version, which she found more difficult than expected.

"The process is so long and crazy and you find yourself doing things you never thought you would ever be doing," says Sørensen. "Suddenly you are standing in front of a camera and you now have to make sense of material in a way that you are not used to. We become so used to working with an audience in a class, playing off people's faces and expressions. Suddenly you are trying to do this by looking into a camera or trying to rework your material into a graphic that is going to make sense to an online audience."



Photographs by Kent Wang/ [Flickr](#) and Robert S. Donovan/ [Flickr](#)

There was also the issue of presenting scientific explanations to people from non-science backgrounds. One way to successfully do this was to use more parallel language.

“When talking about the movement of particles as the temperature increases, you can talk about that in very chemical terms, you can talk about kinetic energy and the vibrational and rotational energy,” she says. “But you can also say that the molecules jiggle. Now, scientists would be very offended with us using the word jiggle, but that is an example of parallel language, the sort of example to help them get the concept.”

Past lectures are available to the world on YouTube, on the “Science and Cooking” playlist on Harvard’s channel. Home and professional chefs can better their recipes and learn a bit of chemistry at the same time.

“That is exactly what we are trying to create here,” says Sørensen. “At the very least you can say that we have 90,000 people interested in science or along the road to be coming a scientist, with an appreciation or knowledge of chemistry and physics.”

Pia Sørensen presented “Chemistry in the Kitchen: How the Online Version of Science and Cooking made 90,000 Chemists” at the Fourth Annual Asian Conference on Language Learning. She will be a Featured Speaker at the IAFOR North American Conference on Education 2014, being held September 25 to 28, 2014, in Providence, Rhode Island.



“[T]he way that a chef approaches a new recipe and follows certain procedures, is very similar to the creative process that a scientist goes through in designing an experiment,” Pia Sörensen.





A STEP HIGHER

Experiencing Sir Edmund Hillary's Influence in Nepal

By Greg O'Carroll

Inspired by the nation's greatest adventurer, Sir Edmund Hillary, who along with Tenzing Norgay conquered Mount Everest in 1953, the Sir Edmund Hillary Scholarship Programme educates future leaders at the University of Waikato, whilst providing them the opportunity to excel in academia, sports or creative and performing arts. Over the past seven years I have held the role of High Performance Student Manager at the University of Waikato in Hamilton, New Zealand. It is a role which I very much treasure as it has enabled me to work with some exceptionally talented young people as part of the Sir Edmund Hillary Scholarship Programme.

The Sir Edmund Hillary Scholarship Programme is unique to the University of Waikato, and in my opinion

there is no other tertiary scholarship programme like it anywhere else in the country. Various professional development opportunities and financial support are provided for scholars who are inspired by the view that "together, we believe the impossible is a summit to be conquered".

It was through my work with these talented students that a unique opportunity arose. Over the years I have spent a lot of time discussing aspirations and goals with the scholars, not to mention celebrating their successes and supporting them when things didn't go quite as planned. Through the programme we have also created opportunities for the scholars for personal development, often aligned with the values that Sir Edmund held dear to his heart. In

2012, a new initiative was developed that enabled a small group of Hillary Scholars the chance to travel to Nepal and visit the Khumbu region in the Himalayas; the area that Sir Edmund loved dearly and did so much for in terms of assisting the local Sherpa people. The Hillary scholars can apply for what is known as the Step Higher Award, and three fortunate scholars, along with a group of several others associated with the programme, ended up having an incredible experience in February 2013. They returned with marvellous stories of the Lukla Airport, thigh deep snow, the effects of altitude and the strong bonds they developed as a group. I was thrilled for them, as I knew them all very well, but wasn't aware that twelve months later I would have my own unique experience in the Himalayas.

Not long after the 2014 recipients of the annual award were announced, I was asked if I would like to join the group that would be traveling to Nepal. Not only that but my employers, U Leisure at the University of Waikato, would support me in doing so. It was an incredible opportunity that was not to be missed, despite the fact that I would be away from my wife and three children for three weeks. It was with a mixture of excitement and trepidation that I started to really consider what was before me. Since I stopped playing cricket a number of years back, and further enhanced my passion for BBQs, I wasn't exactly the fittest 40 plus male around. I was also concerned about the great unknown, which is altitude. How would it affect me? Would I be a burden to the rest of the group – which comprised of several fit young people in their twenties, including four Step Higher Award recipients – all of whom are athletes? It was time to prepare.

The wonderful thing about preparing for such an experience is that I could involve my children. Weekend hikes ensued with regular trips up the Wairere falls near my old home town of Matamata (Hobbiton to those not familiar with the rural Waikato town on New Zealand's North island) and also the 'Steps of Doom'. The steps of doom I refer to are a 1500 step climb, known officially as the Hakarimata Summit track – a local 'bush walk' near the town of Ngaruawahia. On my first attempt at this 'walk' I took my extremely energetic seven year old son who, I was soon to discover, is a bit

of a mountain goat. He raced ahead of me and at one point, as I leaned on a post gasping for air, turned and yelled "Come on Dad! You wanted to do this!". I had a lot of work to do.

On the 8th of February 2014 we departed New Zealand via Auckland International Airport en route to Kathmandu. We were a party of 9. The four Step Higher Award Hillary Scholars, Steve Rae, Luke Coxhead, Natalie Good and Sharee Hamilton – the main reason for the trip, as well as their support team in another Hillary Scholar in Adam Burn, a talented rugby player, Kylie Rae, Sam Good, Robina Hamilton, and myself. From Kathmandu, we took an early morning flight to the spectacular Hillary-Tenzing Airport at Lukla sitting pretty at 2,860 metres above sea level. This was our first experience of Sir Ed's influence as he helped develop the initial airstrip and as such assisted in opening up the Khumbu region to the many climbers and trekkers who visit the region each year. The runway is only 460 metres long and has a 12% gradient, so you are effectively landing uphill whilst surrounded by incredible peaks. Our first taste of the Himalayas was truly magnificent and significantly thrilling.

Our trekking took place over twelve days and we were staying in customary tea houses enjoying the local hospitality. Being late winter, we were fortunate to be blessed with outstanding weather, but the temperature did drop considerably at night – down to a balmy minus 15

in some places. I noticed the altitude immediately as we disembarked the plane at Lukla. There was the obvious chill at these heights, but the thinness of the air was something I had not experienced before in my life.

Each day we would trek along the Khumbu Valley following the path of the Dhudh Kosi River as we acclimatised and slowly gained in altitude. Stopping at villages such as Phakding and Monjo allowed us to get a feel for the area and a taste of things to come. The paths were very well used as it is essentially the main highway to the Everest Base Camp. But as we had chosen to visit in essentially the 'off season' we didn't have to deal with long trails of trekkers, porters, mules and yak.

Many river crossings took place over swing bridges, including one particularly high bridge just prior to the steeper climb up to Namche Bazaar. This was a bit of a personal test as heights and me have a history of disagreeing with each other; but I conquered my demons and actually enjoyed the experience. On this climb we had our first experience of falling snow as well, which added to the magic.

We were extremely well looked after by our guides who ensured that our needs were met and that we were trekking well. Our head guide, Manoj, in particular had a wealth of experience and knowledge. He was very vigilant with respect to how we were coping with the effects of altitude, constantly asking us how we were feeling, ensuring we kept our fluid intake at a suitable level and monitoring what we ate.



Photograph by Matt Werner / [Flickr](#)



For the better part of the trek we avoided meat and dairy products in an attempt to reduce the risk of stomach upsets. Carbohydrates formed a huge part of our diet with rice, potatoes, noodles and breads featuring heavily. By the end of the trek I didn't want to see another spud. Another thing we did to look after ourselves was not to shower for the duration of the trek. Showering can lower your core body temperature which may subsequently bring on the onset of altitude sickness. So we didn't smell too good by the end!

The Sherpa people are magnificent, friendly, welcoming, humble and strong. They live in challenging conditions but always seemed to have a smile on their faces as well as a warm greeting. I can totally see why Sir Edmund fell in love with this place and these people. And his influence is everywhere, from the school at Khumjung and the health clinic at Khunde, through to the rebuilt monastery at Tengboche. It was certainly fantastic to witness this all first hand. And one of the most special moments for me was to see the look on the faces of that small group

of Hillary scholars as we witnessed Mount Everest for the first time on an absolutely stunning Himalayan day. It was a spine tingling moment that I will treasure for the rest of my days. At that occasion my thoughts were actually for my late father, whom had spoken with me at great length as a child about Hillary's adventures and work with the people of Nepal. He would have loved to have seen this; so I reserved special thoughts for him at that unique time.

However it wasn't all smiles and magical moments for me. There was some tough trekking that challenged me, in particular the climb to Tengboche. I had been suffering from a chest cold and the trek up this never ending dusty trail pushed me significantly. I just couldn't seem to get any air. I would take ten paces and rest, ten paces and rest; almost walking in unison with a group of porters who were lugging enormous pieces of timber up to the monastery. I felt so pathetic struggling with my day pack while these incredible people carried a load that was probably the equal, if not more, of their own weight. I learned valuable lessons that

day, not just about myself but a greater understanding of what the people of this region have to go through on a daily basis. All of a sudden our daily routines in New Zealand of rushing around and stressing about things like meetings or the WiFi not working seemed so vastly insignificant.

Our twelve days in the Himalayas was just a taste for us. We did experience a brief blizzard not long after we arrived at the village of Pangboche at 3,985 metres, but it did clear very quickly and enabled us a spectacular climb the following day to the Ama Dablam base camp. Ama Dablam is an incredible looking mountain that rises to 6,170 metres above sea level. We didn't go that high, of course, with the challenge of reaching 4,800 metres to the base camp being sufficient for us. This was our pinnacle, our 'Everest', and we celebrated with handshakes and huge smiles. I cannot imagine how it must have felt for Hillary and Tenzing to have gone an additional 4000 metres up to conquer Everest, and it is something that I do not want to experience. Looking upon that peak, and the others, was enough for me.



Looking upon that peak, and the others, was enough for me.

The University of Waikato now has a unique link with this place thanks to Sir Edmund and his values. Through the Hillary Scholarship Programme, the scholars are reminded of his contributions to the area and continue with this legacy. The scholars undertake fundraising each year for the Himalayan Trust that Sir Edmund helped establish to assist the people of the region. They have held bake sales, movie nights, raffles and performances so that the trust can continue to do the good work that it does for these wonderful people and this wonderful region.

On 18th April of this year a large avalanche took the lives of 16 Nepalese guides near Everest Base Camp. This had a significant impact on the local communities. The challenging elements of the region mean that the work of the Himalayan Trust is even more important as it helps those families significantly affected. When we were in Khumjung in February I met a local gentleman kicking a ball around with his son. We got to talking and he said he had attended the Hillary School at Khumjung, and now his children attend, and that he was thankful for everything that

Hillary and the trust had done for the region. I asked him what he did as an occupation and he told me he was a mountain guide. He told me he had climbed Everest nine times. I will never know if he was one of the victims of that tragedy.

Greg O'Carroll is the High Performance Student Manager for U Leisure Ltd at The University of Waikato, in Hamilton, New Zealand.



Lessons Learned

The Future of Education is Internationalization

John Hope talks to Eye Magazine Editor and fellow 'Kiwi' Michael Liam Kedzlie

Dr. John Hope is the Associate Dean of International Programmes at the University of Auckland, New Zealand. Initially beginning his career as a classroom primary school teacher, he quickly moved through the teaching profession to become a principal of the largest metropolitan primary school in Auckland, New Zealand. Following soon was a move into the role of Inspector of Schools, followed by a stint in a senior curriculum writing and development role within the Ministry of Education. As the keynote speaker at the recent 2014 Asian Conference on Technology in the Classroom, Hope drew upon his 49 year career in education, to survey the current educational scene in Asia through a New Zealand perspective, and discuss his recent research project that uses blogs to assist in the improvement of home-school communication as well as his passionate views about the need for the further internationalization education.

"A career in education and the teaching profession in particular was embarked on due to teachers in high school telling me I had leadership potential," says Dr. John Hope.

In their view, teaching was just the sort of career where a young John Hope could harness that leadership potential and make his mark. Those mentors were proven right, as John's career has grown and prospered into a number of senior education positions over the years and proven that early leadership potential.

By the early 1990's and seeking further challenges, John then embarked on an academic career at the University of Auckland. Since joining the Education faculty at Auckland, John has been a Lecturer, Program Director of Primary Teacher Training, and then a Principal Centre Director. Ten years ago, John moved into his current role as Associate Dean of International Programmes, a role which sees him travel extensively throughout the university world, building academic alliances and establishing partnerships with a particular emphasis on the

Asia-Pacific region and with other member universities of the global Universitas 21 group.

As Associate Dean of International Programmes at a large research university for the last decade, John feels both privileged and fortunate. He has the chance to represent the university, his country and his profession as an educator and get the rich cultural experiences of travel.

"My job has a lot of international travel, which I enjoy," he says. "Travel is something you have to enjoy to do it well. For example, I have been coming to Japan for the last five years regularly and this is probably the tenth time I have been here. This time the new experience for me was joining in with a number of Japanese colleagues to celebrate the sakura or cherry blossom festival. Opportunities like that are what this job provides."

A large part of John's international role is to set up research links between universities and maintain contacts with other partner universities around the globe. With the University of

Auckland being one of the major Pacific Rim Universities, this means that Asia is a key focus and John spends many weeks a year travelling throughout the region. For example prior to his keynote address at the ACTC 2014 conference, John was busy in liaison work with Mie and Hiroshima Universities and setting up links for the University of Auckland Medical School, to bring people over to Japan to continue the university's pediatric and cancer research. John's role also involves the care of international students, encouraging them to become more international, and the oversight and quality assurance of the university's various international programmes.

One of the areas of modern education that John is most passionate about is the internationalization of education. To him it is a personal privilege to work building bridges between both institutions, cultures and peoples. In John's view the case of New Zealand internationalization is the key to survival in academia and education in general.



“To most people we are a small country on the other side of the world,” says Hope. “The only way you can survive is by being truly international and by having a very research based culture in your country. You have to get better than other people. At the moment, New Zealand has a very strong economy, one of the strongest in the world. One of the reasons for this is that it is coming from a lot of good research.”

John is an advocate for improved home – school communication and believes that by having parents engaged actively with the school improves not just the child’s educational progress but strengthens the local school community. During his ACTC Conference Keynote Address in Osaka, John was keen to share the New Zealand experience of this home – school relationship and in recent years his research has moved toward ways in which technology can be harnessed to improve it. As John points out, the basis for all of this stems from the Tomorrow Schools policy that New Zealand enacted 25 years ago as it moved from a centralized top-down big government approach to running schools to one in which the local school governed itself. As John notes one of the problems with schooling is that parents do not get to know what happens on a daily basis in their child’s classroom or their progress within that classroom. To him the ethos of community and parental

access that underpins the tomorrow’s school process is transformative.

“I have seen the old top-down style of approach as I was a school principal at the time, says Hope. “I do think that the best thing about the Tomorrow Schools changes are that it allows more community involvement in the day to day running of our schools and this has become one of the strengths of the New Zealand education system. Our schools are governed by Boards of Trustees, and not by the Ministry of Education. Each school has a Board of Trustees comprised of seven elected parents, the principal, one elected staff member and in the case of secondary schools, an elected student. So our schools have a great deal of autonomy to make their own decisions, with the Boards of Trustees even deciding which teachers to hire, and whom to hire as principal.”

Half of all PhD students at Auckland are international students and they are from all over the world. One of the most successful and popular policies of the University of Auckland is its drive to encourage foreign Doctoral students to study at the university. This initiative is multi-faceted and is a smart way to address a number of contemporary issues that face both the university and New Zealand as a nation.

“In New Zealand we have a small population base from which to draw students, the need to maintain a solid world-class research base, and the need to develop an innovative and expanding economy, says Hope. “The university has introduced a scheme by which, because of our low population, our government will give an international student who qualifies for a scholarship to come and do a PhD in New Zealand. It means that you do not have to pay international fees, which are quite high – you just pay the standard fees New Zealander student’s pay.”

The scholarship is proving very popular as the university is now in the place where it can be very selective

to get the best students as demand is greatly outstripping supply. The initiative, with the backing of the government brings into play a number of advantages over other programmes.

“Having the government’s support is vital and as such allows the international doctoral student to not just study and research but to work part-time and bring into the country with them a spouse or partner,” says Hope. “The sponsorship allows for the opportunity to get highly sought after residency visas to remain in New Zealand following their Doctorate. I should add that we are not trying to poach people from other universities we are just trying to create more research in our country. Because we are a country of not many people a long way from anywhere in the world.”

But it is not all one-way traffic. John says that the university actively encourages its own students to experience life and opportunities in other tertiary institutions abroad. “And I have seen massive growth and massive benefits for our students, as well as those students whom we interact with from other countries,” he says. “Ten years ago, when I shifted from my role as Director of Primary Education to my international role at the University of Auckland, it was not really yet quite international and I was asked to push that in the university. Over the past, things have changed dramatically and the university now has a policy that it wants more students to go abroad.”

It is John’s personal feeling that the international component of education does not end just with students or building partnerships with other institutions but also for teachers. John feels that because of the complexity and change that globalization and immigration has brought, educators now need to be international and intercultural. This is particularly so with respect to classroom teachers within local schools whom in the course of their career will teach hundreds of students many of which will come from diverse backgrounds.



Photograph by Greg Whitby / Flickr

“Having grandchildren and being old has made me think that I want something better for my own grandchildren,” says Hope. “In my view, the way to achieve that is to have every teacher get a chance to have their own international experience in a country completely different from their own, different food, different language, and I think that will make them a better teacher and they can pass that experience on to their students.”

In John’s view, education throughout Asia is constantly evolving and educators need to celebrate the successes and rise to the challenges. University rankings are one area in which John sees a real challenge for the tertiary education sector, but realizes that it is a reality in the modern era of internationalized education. Generally New Zealand always ranks well in international rankings for all of its education levels. However, international rankings at New Zealand universities never were a consideration in the past. This has concerned John greatly.

“We knew that we provided a high standard of tertiary education. We have always benchmarked ourselves against the better universities overseas.

However, ranking entering into the mix has changed it all and has become a valid concern,” says Hope.

“To me, in my role, it is a valid concern and a worrying one at that,” says Hope. “The listing of institutions by a number ranking from the top to the bottom... We at Auckland and the other universities in New Zealand never had to think about it much in the past. Probably because we did not think much of this American-style ranking approach, but now it is becoming a real issue because it has become the main determinant for many in the Asia region, and we now compete for the best students in Asia. My own faculty, Education, is ranked in the top 25 in the world and I am not going to argue about that. Because I know we do pretty good.”

It is not just hard work, international travel and no play for Dr. John Hope. When he and his wife, an Auckland Primary School Teacher, get any free time from their respective positions, they take every chance they can get to unwind and relax at their vacation place in the coastal town of Whangamata two hours drive south of his Auckland home on the picturesque Coromandel Peninsula.

It gives John a chance to partake in a couple of his cherished past-times. Visiting a couple of his favourite restaurants and cafes as well as driving his beloved Alfa Romeo car. The love of the automobile and technical things is one of the other aspects of John’s life that he talks with equal passion as he does for education. John Hope is not just a senior academic professional. He is also a keen amateur racing driver and still hankers a passion for fast motorcycles.

Though he has had a working career in education touching on 50 years, John still looks ahead to the future and still seeks to find how education can have a positive role in it.

“I have possibly a misplaced sense of well being compared to a lot of the political events that are happening in the world,” says Hope. “But when I go around educational institutions I see a lot of young people who have a very different view of what is happening in the world, and in my view the way to solve that is through internationalization. I am passionate about this and I think that the future of the world depends a lot upon internationalization.”

La Chinesca

A Chinese Community in the Mexico-U.S. Borderlands

BY SCOTT WARREN, DONNA RUIZ Y COSTELLO, AND WAN YU

The desert depression north of the Gulf of California and west of the Pacific coastal mountains is, geographically speaking, a single valley. Politically, however, the Mexico-U.S. border divides the valley into north and south. North of the line it is called the Imperial Valley, and south of the line it is called the Mexicali Valley. This desert has long had a fierce reputation for its inhospitable climate, but irrigation canals brought water and cash-crop agriculture to the area more than 100 years ago. Agriculture and manufacturing, in the form of the so-called Maquiladoras, are today drivers of a cross-border regional economy that operates on a global scale.

The sense of scale is reinforced by the sheer size of those fields and factories. Fields harvested by busloads of farm laborers, factories with hundreds of workers, massive warehouses, and steady streams of semi-trucks give the impression that the expansion of capital and its movement across

borders is unlimited. Meanwhile, migrants and laborers face increasing surveillance and restrictions on their movement. In the same year that the North American Free Trade Agreement (NAFTA) threw open continental borders to the movement of capital, new walls and roving border patrols sealed off traditional crossing routes in the cities and pushed undocumented border crossers out into the deserts and mountains. Thousands of crossers died along the Mexico-U.S. border as a result.

This desert, however, has been the site of a cultural encounter ever since those first canals delivered Colorado River water just over 100 years ago. That encounter was colonial, in that an American company diverted water from Mexico and routed it back into a part of the United States that had recently been wrested from Mexican and indigenous control, and it was also global, in that labor and capital from around the world came together

to develop the region. Chinese immigrants, for instance, were founding pioneers. Facing pervasive discrimination and having been denied entry to the United States by an act of American Congress, the Chinese found some respite in the somewhat autonomous and geographically distinct Mexican region of Baja California. Chinese migrants played a leading role in building the border town of Mexicali, for example, giving the Mexican community a distinctly Chinese feel.

The Chinese that settled in Mexicali and the surrounding desert were part of a larger network that connected Chinese migrants in Tijuana, San Diego, Los Angeles, and San Francisco. Many Chinese, for instance, arrived in Mexico as contract laborers bonded from San Francisco. Others undertook a more perilous journey. To the south and east of the Mexicali Valley there are place names that commemorate the deaths of Chinese migrants..



In some cases these migrants walked well over 150 kilometers to reach settlements in the Mexicali and Imperial valleys, being preyed upon by unscrupulous guides and bandits, and battered by the unrelenting heat and aridity of the desert.

Even in Mexicali, though, Chinese settlement rested on shaky foundations. The Chinese faced occasional persecution in Mexico, and they used hidden tunnels to travel back and forth across the border into Calexico, Mexicali's American twin north of the line. As in other cities, the Chinese lived and worked in a tightly bounded district called La Chinesca, or, the Chinatown.

Our own encounter with Mexicali's La Chinesca began with a field mapping exercise a few years ago. With a map showing the locations of historic Chinese-owned businesses from geographer James Curtis in hand, we visited Mexicali with the intent of completing a new map of the contemporary Chinatown. Much had changed, of course, in the 100-plus years since the founding of the city. Mexicali had grown from an agricultural settlement of a few thousand people to an industrial city with a population of nearly one million. La Chinesca had mostly

faded from the urban landscape, as Chinese residents and businesses had diffused outward with the city as it expanded across the desert.

Several Chinese businesses, however, remain in the core area that had once been La Chinesca. Most of these were restaurants, serving a distinctive fare of borderland Chinese food. Across the international line at the landmark Yum Yum restaurant, for example, we enjoyed a traditional Cantonese-style Dim Sum breakfast with Menudo, a slow-cooked Mexican stew.

We chatted with several Chinese residents of Mexicali. Most of these were business owners and employees who spoke Spanish and Cantonese. One restaurant owner explained that many of Mexicali's current Chinese migrants came in the late 1980s and early 1990s, originating from just two villages in China's Guangdong province. This restaurant owner herself arrived in Mexicali in 1992, at a time when Chinese foreigners could not open businesses in Mexico nor acquire Mexican citizenship. She related how many Chinese migrants in Mexicali felt their presence on either side of the Mexico-U.S. border to be quite tenuous at the time. In fact, another of our interviewees described how many Chinese migrants found temporary

work in Mexicali restaurants, with the intent of crossing clandestinely into the United States.

Michael Dear and Gustavo Leclerc include the city of Mexicali in their hopeful and imaginative geography called *Bajalta California*. For these authors, *Bajalta California* spans the Mexico-U.S. border, connecting the cities of Mexicali, Tijuana, San Diego, and Los Angeles into a single urban agglomeration. Mexicali's remnant La Chinesca and the imprint of Chinese immigrants in this desert city is an example of that hopeful geography, offering an alternative narrative to the discourses of border militarization and separation.

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HEARTS AND MINDS

AN ENSEMBLE PIECE THAT GIVES THE VIETNAMESE A SPACE IN THEIR OWN HISTORY

BY WAJIHA R RIZVI

Forty years ago, the provocative documentary on the Vietnam War *Hearts and Minds* (1973) received a rapturous premier at the Cannes Film Festival. Yet its release created such vitriol due to its demonstrative anti-war stance that legal action, protests, and refusal of distribution by major theatre distributors and studios besieged the film's release. The film is a landmark piece in the history of war documentaries winning the Academy Award for Best Documentary Feature at the 47th Academy Awards in 1975 and inspiring a new generation of young documentary film-makers such as Michael Moore and Roger Weisberg.

“The ultimate victory will depend on the hearts and minds of the people who actually live out there,” said President Lyndon B. Johnson at the time of escalation of American involvement in the Vietnam War. Though Peter Davis, the director, used Lyndon B. Johnson's vocabulary to name his film, according to critic Judith Crist, *Hearts and Minds*, the film renders a greater concern for the hearts and minds of the American public compared to the concern expressed by the President. Edited down to about a 1:100 shooting ratio, *Hearts and Minds* compiles incidents, anecdotes, popular music, news footage and interviews, and Hollywood movie clips to reveal paradoxes of public rationale in juxtaposition to the Vietnamese vignettes. *Hearts and Minds* avoids the use of chronology because of its specific treatment. It uses the incongruity of opposing arguments to mirror the reality of the paradox of the ten-year long Vietnam War: a high number of American casualties, countrywide demonstrations and protests, unsavory

international reputation, and bitter political and social repercussions. As such, *Hearts and Minds* challenges the notions of American ideology and dreamscape, patriotism as well as personal and political ethics and principles that are amplified by the passage of time.

Hearts and Minds is a historical, antiwar, non-chronological, compilation film. It contains the highly controversial and contradictory imagery of the international and domestic turmoil over American involvement in Vietnam. The film brings together, what Judith Crist calls, “Davis' directorial style” dedicated to “even-handedness in counter-pointing the American and the Vietnamese experience.” *Hearts and Minds* outlines the American hawkishness in Vietnam through compiling the news footage and interviews of the Vietnamese, French, and American hawks and doves, politicians, statesmen, advisers, and senior officials, that Crist says, were recorded in 1972 and 1973. The film mirrors the duplicity of the Russian as well as the American vested interests, diplomatic and economic, in the region, the key reason behind the Russian support for the Communist North and the American support for the French rule in South Vietnam. As a documentary, *Hearts and Minds* reveals the paradox of the American war against Communism in the contradicting statements of the American Presidents - Johnson, Nixon, Kennedy and Eisenhower - who state that the French colonial interests were taken up by the Americans to continue the export of “the tin and tungsten.” This film sequence juxtaposes devastating war

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imagery mirroring the Vietnamese situation, rage, frustration, suffering, poverty, prostitution and decadence, and the exiled leaders.

By contrasting the American public rationale to the Vietnamese vignettes *Hearts and Minds* reveals the apathy of the irrational, but hilarious meanings. The shots of GIs chatting about their American girlfriends while fondling the Vietnamese women in adjoining beds are edited with GIs burning thatched huts, herding old villagers and children, or striking young men to the ground with their rifles. A sequence reveals a paradox of a Saigon businessman confused about wartime losses that can be covered through American franchises in the time of peace. A worker polishing pink plastic turns out to be a technician fitting a prosthetic leg onto a veteran patient in a hospital. A Massachusetts couple judges the system's performance against the loss of their son; a paraplegic veteran laments his loss of an ideological commitment; a former bomber pilot is transformed into a remorseful parent; and a "Victory in Vietnam" parade juxtaposes an amnesty debate to "give peace a chance"; and General Westmoreland devalues the "Orientals" morality of life and war against the West in contrast to a Native American veteran who expresses his wartime desires "to go out" to "kill some gooks!"

Hearts and Minds continues the inter-textual juxtaposition by using the images of political repression to challenge the ideological systems with the reconciliation question. The interviews of some of the estimated 100,000 to 200,000 political prisoners contrasts the interview of Father Chan Tin, a Dominican priest, and the interview of Diem Chau, the editor of a Saigon magazine, Trinh Bay. We hear the Father say: "People can be arrested at any moment by any organization and then tortured in inhumane ways ... because they



Photograph by manhai / Flickr

dare to tell the truth, to ask for peace, for national reconciliation." The filmmaker questions Diem Chau about the kind of freedom Americans could give to the Vietnamese by imprisoning the compatriots without charge.

Hearts and Minds makes a moral comment by creating a humanized picture of the Vietnamese without turning them into victims of fate. The film creates marvelous empathy by giving both North and South Vietnamese a space in their own history; for example, it does not celebrate the death of the enemy, a young North Vietnamese ingénue, or subsequently the pain of her family in a U.S. bombing raid on civilians. *Hearts and Minds* also does not celebrate the business boom of a wartime blank-eyed coffin maker from South Vietnam who, Crist says, "wonders aloud when the killing will end." These horrific pictures of common people are loaded with grief, anxiety, fear, pain, and uncertainty that, Brigham says, challenge the "efficacy and ethics" of the Vietnam War. The intertextuality of these sequences raises a question of the policies and politics of representation of the innocent victims.

In the film, director Peter Davis confronts the stereotypes of the Vietnamese government and the military corruption, the American ideology and policies, and the media politics of specified terms and conditions. It is a political comment

of the tedium, apathy, and treachery of the war of South Vietnamese independence being fought by the revolutionary postcolonial American freedom fighters who are turned into compulsive winners who desire to "kill the competition" on all grounds, from battlefields to football fields. This spirit is mirrored in the contradicting views of Colonel George S. Patton III who calls his hawks "reverent, determined, a bloody good bunch of killers" and a high-school football coach who directs his team to play for victory and says, "Win! Kill 'em, Win!" *Hearts and Minds* shows the Vietnamese as culturally resilient enemies who, Crist says, can counter the hawks' technology with "sheer human effort and remarkable ingenuity." The intertextuality of the narrative confronts the paradoxes of international policies, peace, liberation, and reconciliation as the last interviewee says, "Americans don't understand that these people are fighting for their freedom." A marvelous ensemble piece mirroring multicultural positions of Vietnam, *Heart and Minds* desires the audience to rethink the Vietnam experience by making a political comment of the American involvement in Vietnam War.

Wajiha Raza Rizvi is founding director of Film Museum Society Lahore. She collects the archives of Pakistani cinema, conducts research, produces films, and provides consultancy to established media institutions.



Becoming Rather than Being

The mimicry of culture and the modern Japanese woman in Junichiro Tanizaki's *Naomi*

by Rachel Kwok

With her short hair cut, high heels and western fashions, she went to movies and dance halls, and was open and hedonistic. In Junichiro Tanizaki's *Naomi* the archetypal modern girl in Tokyo is embodied in the title character.

In the story, Joji, the protagonist, lays eyes on a teenage girl named Naomi, as he is attracted by her almost Western appearance and sculpts her into a modern, western-looking beauty, who ends up dominating him.

The serialization of *Naomi* first started in March 1924 in the Osaka *Asahi* newspaper. After the newspaper ceased the serialization in June 1924 due to government censors and public pressure, the serialization resumed in the magazine *Josei*. The fiction was written after the Great Kanto Earthquake, which devastated Tokyo and Yokohama in 1923, and forced Tanizaki to evacuate to Osaka. The reconstruction of Tokyo turned the city into a modern metropolis, filled with mass transportation and new architecture. The national

modernization sparked the infatuation with the West in Japan and produced an explosion of new images of dynamic women – one of them being the iconic, bobbed-haired, short-skirted modern girl.

Who is this modern girl?

As a Japanese phenomenon of the early 1920s, the modern girl was often described to be a flamboyant, westernized woman who disobeyed the Japanese conventions. According to Kitazawa Shuichi, the modern girl liberated herself from age-old traditions and crossed gender boundaries. Scholars such as Miriam Silverberg understood the modern girl to be a media construct, which represents the anxiety towards Westernization and also a powerful symbol of consumption and mass culture.

Naomi's transformation

"Who's there?"

"It's me." The door flew open with a bang, and a large black shape like a bear burst into the room from the darkness outside. Whipping off a black garment

and tossing it aside, an unfamiliar young Western woman stood there in a pale blue French crepe dress. The exposed arms and shoulders were as white as a fox. Around her fleshy nape, she wore a crystal necklace that glowed like a rainbow; and beneath a black velvet hat pulled low over her eyes, the tips of her nose and chin were visible, terrifyingly, miraculously white. The raw vermilion of her lips stood out in contrast.

"Good evening," she said when she took off her hat, the first glimmer of recognition flashed across my mind. As I studied the face, I finally realized that it was Naomi. (Tanizaki, 207)

Becoming rather than being, Naomi mimics the West and becomes a by-product of modernization. Through a series of pretensions, Naomi transforms into an unfamiliar woman that Joji almost could not recognize and subsequently finds her sense of belongingness in the changing society of the Meiji period.

In the close examination of Naomi's physical transformation, it is evident that culture is reduced to personal decorations in order for Naomi to literally put on a new layer of identity.



As a café waitress, Naomi settles into wearing traditional kimono and does her hair in the traditional Japanese style. However, as the story progresses, Joji accompanies Naomi to “drapers and department stores together to look for fabric...[and] they studied the outfits of Westerners that passed on the street and scrutinized every shop window.” (Tanizaki 37) Fashion is one of the many pretensions, which Naomi performs in order to become a modern girl, to belong and to gain distinctiveness. Naomi becomes this fashion-addicted young woman, which I would argue, represents the empowerment of consumerism. As Sato describes, consumer culture can be viewed as an expression of decision-making where women are active role players. It is also noteworthy that Joji compares Naomi’s clothing to “containers – a variety of packages” and commodifies her by treating her as a “rare, precious doll and an ornament” (Tanizaki 39). However, her various outfits such as the “three-piece, black velvet suit that she said was inspired by a costume she’d seen a man wear in an American movie” alludes to her role playing and foreshadows the reconstruction of gender that follows (Tanizaki 39).

Empowered by phrases like “mix with the Westerners” and “like a Westerner”, Naomi studies the actresses’ movements in movies. She is very good at imitating and she mimics the Westerners’ body language to

capture their mood and idiosyncrasies. To further enhance her pretensions and aid her transformation in becoming a modern girl, she also undergoes various lessons in piano, singing, dance and English. Despite the fact that Naomi’s English tutor, Miss Harrison, tells Joji that Naomi has beautiful pronunciation and she will soon master the English language, Joji expresses his concerns for Naomi’s translation skills. Language is a cultural practice and translation takes very high knowledge of the two languages, which implies a high degree of general knowledge of the two cultures. This hints at her unwillingness to convey ideas in Japanese or shift between two cultures.

Towards the end of the novel, Naomi speaks like a man and she uses the Japanese masculine tone. Whereas Joji regresses so much that he reverts back to playing the “horse” for Naomi to sit on. Typically, such “horseplay” is considered as a father-child dynamic where the child takes charge. Undoubtedly, Naomi’s masculinity spells the disruption of gender codes and reflects the modern girl’s readiness towards liberating herself from conventional beliefs.

Identity redefined

As Stewart Ewen puts it, a new way of understanding oneself in relation to society was emerging. Linked to matters of personal decoration, it broke

from a past in which who you were in society was a matter of social and economic class. In this interpretation, the roots of her social and economic class no longer defined Naomi at the end of the novel. Through self-cultivation and the mimicry of culture, she breaks free from the birdcage that Joji had intentions of keeping her in and she does become a modern girl who acts freely upon her desires. Arguably, we can also read the personal decorations and layers of identity that she puts on as containers or a variety of packaging that Naomi tries to mask her identity with. In this case, she may have transformed on the surface level but spiritually she hasn’t changed. This is, however, debatable as the fiction is written from Joji’s perspective. It is questionable whether Naomi has swiped her national identity clean and adopted this new modern identity, but nevertheless, socially and psychologically, Naomi has altered her life and redefined her identity as a modern girl in many ways.

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NatioNlLism

Patriotic Nation-less-ness Belonging
by Yoshi Joanna Grote

“Where are you from?”

This seemingly innocuous question is asked around the globe whenever strangers meet. It is a question that many people view as factual and therefore have little trouble answering. Yet for some, this question provokes answers of varying complexity dependent on context and others are left frustrated by their inability to answer in any appropriate way at all. Some of these people are Adult Third Culture Kids (hereafter referred to as ATCKs), from which the sample group for this research was taken.

The term “Adult Third Culture Kid” was originally coined by Ruth Hill Useem in the early 1960s but popularized by Pollock & Van Reken in their seminal text “Third Culture Kids: Growing up Between Worlds” (2001). In brief, ATCKs are people who spent a significant part of their formative years overseas, outside their birth culture and often outside the cultures of either of their parents. Research thus far in the field has already highlighted the fact that, due to their peripatetic upbringing, ATCKs may position themselves differently in relation to the concepts of ‘nation’, ‘nationalism’ and ‘home’ than those with a less mobile background. Further, their sense of belonging can manifest itself either in encapsulated or constructive marginality. Bennett’s (1993) concept of encapsulated marginality refers to a feeling of belonging nowhere. In contrast, constructive marginality refers to a feeling of belonging everywhere. This article briefly introduces the concept of NatioNlLism as a term for one more

direction that some ATCKs, and possibly others, are finding a sense of belonging towards. It introduces NatioNlLism as an emerging phenomenon in the cultural identities of some ATCKs.

This term resulted from a qualitative study, which set out to discover what, and to where, ATCKs who identified with the concept of “nation-less-ness” felt a sense of belonging.

The purpose of this research was to discover whether a diminished or absent sense of nationalism among ATCKs merely leads to liminality, marginality and an infinite plethora of various senses of belonging to other people, places and things, or if these ATCKs feel empowered by a sense of belonging to each other and/or a global third culture or something else entirely. This study provided additional insight into those ATCKs who do feel a sense of nationless belonging and asked; if not nation, what/where/when or who do these ATCKs feel a sense of belonging to, and how do they feel they belong to it? Therefore, the research question posed was:

When Adult Third Culture Kids do not identify with a sense of belonging towards nation, do they feel a common sense of belonging to something else, and if so, how?

In order to examine this concept, an alert was posted on online Third Culture communities and selected International School networks in order to source interviewees. 70 participants completed demographic surveys and

subsequently 29 ATCKs willingly participated in qualitative interviews, which asked respondents to consider the concept of their belonging, especially in reference to how they answer the question “Where are you from?”

“Chat-typing” interviews were held with 29 participants online. These interviews generally lasted between one and two hours. Computer mediated communication was the obvious choice for a sample group spread across the globe. This style of interview also had the added benefit of greater consistency in the wording of questions, a clearer turn-taking system and the chance for the interviewees to self-correct and thus minimize misinterpretation that could have arisen from transcriber error. A record of this chat was sent back to interviewees for review to make sure their intentions were not misrepresented. The same was done after the initial study was written to assure their words had not been taken out of context. These interviews were then analyzed by placing keywords into a theme-table.

Although a proportion of the participants within this study had some North American links (11 with the USA as their “country of birth” and 20 holding American passports) the majority represented a plethora of nations and affiliations, reflecting to a great extent, the diversity of the ATCK phenomenon itself. 70 participants completed and returned demographic surveys. . Of these, 19 had not been born in the same country as the passport they held, 38 had at least one parent born in a different country



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to them, 26 had bicultural parents and only 29 of the 70 had been born in the passport country and had parents born in that same country. 70 participants held 89 passports as some had dual nationality.

Out of the 29 interviewees, only 11 had both parents born in the same country as them, 7 had one parent who was born in a different country to them and 11 had both parents born in countries different to their own birth country. Additionally only 18 had passports that matched their birth country. The average number of countries lived in before the age of 18 was 3.7, with the average number of schools at 5 and the average number of languages participants indicated a competency in was 3.7.

In terms of conceptualizing their belonging, nationless ATCKs largely shunned labels in favor of the abstract. To illustrate, when asked the question, “Where do you belong?” responses varied from negating the label: “I’ve never been at a point in my life where I felt I belonged in a country...” to embracing the abstract: “The place I really, deeply belong is change”.

A similar trend was visible in the answers to the question, “Where is home?” Typical answers ranged from, “Where the heart is,” “Where I can be myself” or “Wherever I am at the moment with the understanding that it will change” to “It doesn’t really have a geographical location, I couldn’t find it on a map.”

In terms of the question, “How do you usually answer the question, ‘Where are you from?’” ATCKs responded in different ways. The initial demographic survey was returned by 70 participants and only nine people gave a simple, one country answer to this question, without feeling the need to qualify it at all. Of the other 61 answers there were those who gave responses such as, “nowhere in particular” or “homeless nomad”. These kinds of responses may be results of the orientation that Bennett (1993) would have termed “encapsulated marginality”. Next, there were those who provided answers like, “everywhere” or “planet earth” – responses Bennett (1993) may have considered typical of a “constructive marginal”. Third, there were those who felt they belonged in the list of all the coun-

tries they had lived in. Their answers to the above question resembled this example:

Well, I was born in the UK because my father is British, but my mother is Polish and we have relatives in the US. I only lived in England for 1 year because I grew up in Poland, Germany, Japan, Hungary, Singapore and Egypt. I went to university in England, Finland, Switzerland and Holland and have worked in Tanzania and Japan.

However, there were also respondents who simply could not answer the question. When asked, “How do you usually answer the question, ‘Where are you from?’” these respondents said things like, “With a blank stare, a laugh, or a convoluted explanation which usually leaves the other person rather confused.” However, regardless of their inability to answer “Where are you from?” and questions concerning their belonging and home with geographical locations, not many purported to feeling “lost.” Conversely, many voiced real pride in their nationless identity. Here are a few examples of their comments on the topic:



Photograph by Angela / [Elickr](#)

My feeling of nation-less-ness forms an integral part of my personality and attitudes in much the same way as another person's association with a single country does.

I can immediately relate to and find commonalities with others who share the same belonging to nation-less-ness, regardless of the different countries they have lived in.

Without being arrogant, I am very proud of my nationless identity. I have chosen to define myself as a nationless ATCK and this, I strongly feel and believe, is an identity in itself.

I do feel that my sense of belonging to nation-less-ness is in many ways comparable to how other people might feel towards their nation, and towards people within that nation. I feel patriotic about my nationless identity in that I will defend its validity if challenged to do so... I will not allow people to make a mockery of the concept of nation-less-ness. Why? Because it is the essence of who I am, and my identity is as important to me as it is to another who identifies with another culture or cultures. Patriotism comes in many shapes and forms - Why not nationlessness?

The sense of pride expressed by these participants is what I termed NatioNILism.

The question "Where are you from?" isn't always easy to answer. Globalisation and its byproduct of multicultural identities is fast turning the answer to this question from the black and white to a grey scale. There is a growing number of people who have no adequate solution to how to answer this question without sounding pretentious "I'm a child of the world", showing off "I've lived in 34 different countries", being vague "I'm not really from anywhere" or opening up to an inquisition into their lives that they may not welcome at the first-contact stage "Where did your mother give birth? Where is home? Where do you belong? What are you in your heart? etc."

Although there is no easy way to circumvent this situation, it is important to acknowledge that there are people who feel nationless and what's more, that many are proud of their nationless identity. Through my research, I discovered that space, not place, is necessary for belonging. Previous research acknowledged that some people felt they belonged everywhere or nowhere and yet I felt these terms are still lacking. No one truly belongs everywhere, even if they can belong more than others. Equally, the concept of belonging "nowhere" has a negative connotation. What NatioNILism does is take away the "where" and define a community of individuals characterised by their mobility of habitat and lack of identification with nation.

For successful communication, we need to be open to new categories of identity all the way up and down the grey scale. We need to be able to hear someone claim to be 100% Nigerian, 60% American, situationally Chinese or only Dutch on the weekends when their great aunt Anniek

"I feel patriotic about my nationless identity."

is visiting. We also need to hear the people who adamantly claim they are nationless, regardless of what their documents or experiences may indicate. When someone is answering the question of where they are from, they are also answering the question of who they are. Therefore it is important to listen well and engage in what Ting Toomey (1999) terms mindful communication. In her words:

In order to communicate effectively with dissimilar others, we need to be mindful of how others prefer to be "named" and identified. Other people's perceptions and evaluations can strongly influence our self-conceptions, or our views of ourselves. Mindful intercultural communication requires us to be sensitive to how others define themselves on both group membership and personal identity levels. The feelings of being understood, respected and supported and viewed as critical outcome dimensions of mindful intercultural communication.

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