Outside the Box: The Tsukuba Multi-Lingual Forum

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Foreign Language Center

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Special Section: Discussing Geopolitics

Theory and Other Dangerous Things

Teaching Tips & Techniques

Around the World

Creative Writing

Share your experiences, thoughts and opinions on language, teaching, and learning! Where? A good place is right here at *Outside the Box: The Tsukuba Multi-Lingual Forum*, a publication from the Foreign Language Center at the University of Tsukuba. We welcome contributions from both students and teachers, young and old, inside and outside the university community, and—as the title suggests—in the language of your choice. The *Outside the Box Forum* is a publication which pertains to all aspects of language learning, other linguistic topics, your research, your experiences as a language learner or teacher, reviews, tips, procedures, and interesting places in cyberspace or the real world. Given the eclectic nature of our contributions, we strive to preserve the unique voices of the individual authors. Thus, certain contributions may represent versions of English. Ideas, questions, techniques, creative writing—let your imagination and your creativity be your guide to creating a dynamic and polyphonic space about language.

From the Editors

Welcome to another issue of *Outside the Box: The Tsukuba Multi-Lingual Forum* or, in short, the *OTB Forum*.This issue features the efforts of current and former students from the University of Tsukuba, as well as contributors from several universities in Japan. The OTB Forum focuses on language learning, teaching, and practical applications thereof. That's not all though. You will see from the topics included that we are interested in a variety of contributions. If you are considering sharing something with us, please check the "Call for abstracts" above; you'll also find the publication's goals in the column immediately to the left.

The first section of this issue, **Discussing Geopolitics**, features the work of *Professor Christian W. Spang* and graduate students from his course "The Origins of Geopolitical Thinking." Within this section, Professor Spang and *Igor Milovanovic* introduce early 20th century geopolitics. Their account documents the emergence of a new discipline that uses political, geographical and economic information to interpret current events, a perspective that has been influential during the lead up to both world wars, their aftermath, and into the current era. Next, *Naoto Aizawa* and Professor Spang explain the origins of Halford J. Mackinder's "pivot of history" theory, which eventually became the "heartland" theory that was to have grave implications for 20th century history. They bring this hundred-year-old theory up to date and show how it has renewed relevance in an Asian context, with particular reference to the rise of Chinese power and issues surrounding the US military presence in Okinawa. Finally, *Nurlan Tussupov*, Professor Spang, and *Kuanish Beisenov* point out some of the shortcomings in Samuel P. Huntington's theory of conflict. What becomes clear from this section is that there are many ways to view competition and antagonism amongst nation states and cultures. Furthermore, we still live in a world where such analytical tools are necessary.

The following section, **Theory and Other Dangerous Things**, starts with *Jeroen Bode*, who continues his discussion of translation strategies. He introduces a translation that employs Chesterman's pragmatic strategies of information change. In particular, Professor Bode looks at the effects of omissions when translating. Next, *John P. Racine* presents his research into the relatively unexplored area of how loanword associations are stored in the mental lexicon of second language

learners of English. Given the pervasiveness of English loanwords throughout the major languages of the world, Professor Racine's findings are both noteworthy and intriguingly counter-intuitive.

We are happy to have a number of contributions in this issue's **Teaching Tips & Techniques** section. *Sachiko Mori* provides insight into the (sometimes bewildering) language of young people and its implications for teaching. She considers what "ungrammatical" means, and presents an analysis of natural speech by college students that considers how such discourse might be incorporated in to language teaching. *Simon Kenny* outlines some of the main benefits of teaching creative writing in English as a foreign language (EFL) classrooms, and argues that allowing EFL students to express themselves in creative ways makes for an all-around better learning experience and classroom environment. *Marshall Hughes* describes an activity that he has used for many years with EFL student and that he has found to be motivational and fun for his students.

In the **Around the World** section, we continue to follow the wanderings of University of Tsukuba alumnus *Shinichi Nagata* and his travels far and wide. In this issue he offers helpful tips on a convenient and cost-effective way to travel when abroad: local transportation. Nagata's narrative about backpacking adventures over numerous countries is not only interesting and informative; his enthusiasm is contagious and it leaves us wanting to take to the road and travel in his footsteps! Next, University of Tsukuba sophomore *Pariyapa Amornwanichsarn* introduces Bangkok, the city where she was born and raised. Her account of the sights and sounds in this fabled city where east meets west leave the reader with no doubt. Bangkok is a must-see destination for avid travelers.

In the **Creative Writing** section of this issue, you will find a short story by *Yuka Nishimura* that recalls the poignant memories of a young girl in love for the first time. Her story reminds us that love, joy, laughter, tears, and goodbyes are all parts of life, and – though they sometimes bring great sorrow - they are as natural as the passing of the seasons.

Finally, we would like to extend our deepest sympathies to all those affected by the Tohoku/Kanto Earthquake this spring (March 11, 2011).

We would also like to thank Kaoru Koakutsu Bode for her kind assistance in the editorial process.

Furthermore, we invite you to visit us on the Internet at

http://otbforum.net

Thanks to the wonders of cyberspace, you'll find more than just a downloadable, e-version of this publication and previous volumes. Recordings of some contributions to date, especially from the **Creative Writing** section, are or will be available on the webpage, and the three photographs by Gideon Davidson are also posted for your viewing pleasure.

Once more we refer aspiring authors to the "Call for abstracts" on the previous page (the deadline for abstracts is February 15, 2012, and for full papers is April 1, 2012). We encourage students in particular to contribute an article. Short writings are preferable, and bilingual ones would be just marvelous. Furthermore, we actively encourage reader feedback. Send us your feedback about the magazine and/or about individual articles.

Outside the Box、略して *OTB:* つくば多言語フォーラムへようこそ！今号には、筑波大学の在学生や卒業生の著作をはじめ、日本の他大学からも多くの投稿をいただきました。OTB フォーラムでは言語学習、言語教育、実践的な応用方法について焦点を当てていますが、それだけではありません。ご覧になっていただければ分かるように、本誌では様々な分野・トピックを扱っています。もし本誌にご投稿をお考えであれば、上記の「要旨募集」をご覧下さい。そのすぐ左側には本誌の目的をコラム形式でご覧になれます。

今号の最初のセクションでは、Christian W. Spang 教授と彼の授業「地政学的考え方の起源」の大学院生による、地政学の議論について取り上げます。まず、Spang 教授と Igor Milovanovic が 20 世紀前半の地政学を紹介してくれます。彼らが示す資料は、政治的、地理学、そして経済学的な情報を用いて、現在起こっていることを説明する規律が生まれたことを示しており、その見方は二つの世界大戦とその余波、そしてそれが現在に至るまで影響を与えています。次に、Naoto Aizawa と Spang 教授が Halford J. Mackinder の「歴史の枢軸」の起源である論文と、20 世紀に多く応用され、後に Heartland 理論として知られるようになった進化の過程を紹介します。彼らは 100 年近く前の理論を現代によみがえらせ、中国台頭の問題や沖縄に駐屯している米軍基地の問題があるアジアの文脈で、どのように意義を新しくしてきたかということを示しています。最後に Nurlan Tussupov と Spang 教授、そして Kuanish Beisenov が Samuel P. Huntington の衝突の理論の欠陥について指摘します。ここから明確に言えるのは、国どうしや文化間の争いに対しては、様々な見方ができるということです。さらに、私たちは未だに、その衝突を分析するツールが必要な世界に住んでいるということです。

　次のセクションの「Theory and Other Dangerous Things」では、前回に引き続き Jeroen Bode が翻訳のストラテジーについて議論を続けます。今回は、Chesterman の実用的な情報交換ストラテジーについて紹介します。今回は特に、翻訳の際に情報を除いたり加えたりする効果について焦点を当てています。John P Racine は今まであまり研究がされていなかった、他言語からの借用語の連合とプロセスが第二言語としての英語学習者の観念的語彙にどのように蓄積されるかを詳細に述べています。英語からの借用語が世界の主要な言語で広がっていることを考慮に入れると、Racine 教授が明らかにしたことは注目に値し、非常に興味深く、反直感的であります。

　幸いにも、今号には、Teaching Tips & Techniques にたくさんの投稿をいただきました。Sachiko Mori は、（時にドキッとするような）若者言葉を教育に活かす方法について考察しています。「非文」とは何かを考え、大学生による自然な会話を分析し、その談話がどのように言語教育に結びついているかを考察しています。Simon Kenny は、外国語としての英語（EFL）クラスにおける創造的な英語ライティング教育の利点についての概要を述べています。そして、EFL の学生に創造的な方法によって自己表現をさせることがオールラウンドの学習経験とクラス環境を創りだすことができると述べています。Marshall Hughes は EFL の学生に対して長い間使ってきた、動機付けを高め、楽しいアクティビティを紹介します。George MacLean は、Dropbox などのファイル同期またはクラウドと呼ばれるサービスについての考察を提供しています。

　Around the World セクションでは、前号に引き続き、筑波大学卒業生の Shinichi Nagata の旅を追います。今号では海外旅行に行ったとき、便利でしかも安い移動の仕方である公共交通機関について紹介します。Nagata の、いくつもの国をバックパッカーとして冒険した物語は、興味深く、役に立つ情報でもあります。この記事の情熱によって彼の足跡をたどる旅に出たくなるほどです。次に、筑波大学 2 年生 Paripaya Amornwanichsarn が、彼女自身が生まれ育ったバンコクを紹介します。彼女の述べる、まるで寓話の世界のような、西洋と東洋が出会う街の景色や音は、欲張りな旅行者にとって間違いなくバンコクが必見の街であると印象づけるでしょう。

　今号の Creative Writing のセクションでは、Yuka Nishimura による、若い女の子のせつない初恋の思い出を思い起こさせる短編物語をお送りします。彼女の物語は愛と喜び、笑い、涙そして別れはどれも人生の一場面だということ、そして人はその哀しみを引きずっていきながらもそれは季節が過ぎることと同じように自然であることに気付かせてくれます。

　最後に、東日本大震災で被災された方に心からお見舞い申し上げます。

　そして、編集に多大なるご協力をくださった Kaoru Koakutsu Bode にも感謝申し上げます。

Special Section: Discussing Geopolitics

Prologue: The Origins of Geopolitical Thinking

Christian W. Spang

**(in cooperation with Naoto Aizawa, Kuanish Beisenov,
Igor Milovanovic, and Nurlan Tussupov)**

University of Tsukuba

Editors' note: We are pleased to showcase the work of Dr. Christian W. Spang and four of his graduate students in this issue of the *OTB Forum*.

Many bright and promising ideas are lost because postgraduates have little chance to publish their views. This problem seems to be most significant in the humanities, particularly for Master's students and Ph.D. candidates at Japanese universities. Therefore, we are very pleased that the editors of the *OTB Forum* have accepted this roughly 14,000 word special section and thus given some of the Tsukuba's graduate students a voice.

The following three papers are based on a graduate-level intensive course taught in Spring 2010. "The Origins of Geopolitical Thinking" was part of the Postgraduate General Course (大学院共通科目). It brought together 14 registered postgraduates (11 M.A. students and 3 Ph.D. candidates) from five different graduate schools and eight countries, many of them from (now independent) former Soviet republics. Roughly half of the participants were enrolled in the Master's Program in International Area Studies.

The course followed an intensely discursive approach, i.e., we discussed geopolitics as a field as well as some original geopolitical concepts. At the end of the term, participants handed in short assignments about some of the texts they had read for the class. This special section is based on these term papers. All contributions have been corrected, thoroughly revised, and considerably enlarged by Christian W. Spang. Therefore, it was unanimously decided to consider all articles co-authored. Authors are mentioned in the order of their individual contribution to the article. It should be noted that the final paper developed by merging two assignments and therefore features three co-authors. Finally, it is our pleasure to thank the unknown reviewers, whose suggestions helped us to improve the three papers to a considerable extent, particularly in the case of the last contribution. All remaining mistakes are naturally ours.

The special section includes the following articles:

1. An Introduction to Early 20th Century Geopolitics by Christian W. Spang and Igor Milovanovic;

2. The Pivot Moves Eastward: Mackinder and the Okinawa Problem by Naoto Aizawa and Christian W. Spang; and

3. Civilizations in International Relations: Huntington's Theory of Conflict by Nurlan Tussupov, Christian W. Spang, and Kuanish Beisenov

Acknowledgments

About the author: Christian W. Spang is an associate professor at the University of Tsukuba. His major research interests are German-Japanese relations, geopolitics, and German as well as Japanese contemporary history.

Introduction to Early 20th-Century Geopolitics

Christian W. Spang and Igor Milovanovic

University of Tsukuba

Introduction

The purpose of this article is to familiarize the reader with some of the most important "classical" geopolitical theories. Our interpretation is somewhat based on Klaus Dodds' recent four volume compilation called *Geopolitics* (2009) as well as on the second edition of *The Geopolitics Reader*, edited by Gearóid Ó Tuathail and others (2006). Even though the preliminary texts[1] of the latter are concise and focused, the general introduction by Dodds might be more readily accessible to readers who have little prior knowledge about geopolitics. Yet, his description of the political, geographical, and economic situation at the end of the 19th century is based on a rather Eurocentric point of view, focusing mostly on contemporary European great powers, while Japan, for example, is barely covered at all. Keeping this limitation in mind, Dodds provides a clear picture of the circumstances under which geopolitics arose as a new discipline. The text explains the principal motives of the Western imperialistic powers of the time, especially the strategic goals of the British and the French, and their influence on contemporary world affairs. It describes how fear and xenophobia affected the development and implementation of geopolitical concepts.

Dodds distinguishes between "classical", "critical", and "popular" geopolitics. Classical geopolitics was developed around 1900 to explain the manifold relationships between state, territory, location, resources, and power. This kind of geopolitics was mostly based on the writings of Friedrich Ratzel (Germany, 1844-1904), Rudolf Kjellén (Sweden, 1864-1922) as well as Sir Halford J. Mackinder (England, 1861-1947), and was strongly influenced by social Darwinism along with imperialist and often Eurocentric perceptions. The notorious concept of "Lebensraum" (living space), particularly if connected to deterministic theories like in Ratzel's expansionist "Gesetz der wachsenden Räume" (to be discussed later in this article), is an infamous example of these ideas. Furthermore, application of the organic-state theory, which interpreted the state as a living being, was perceived essential for securing "state health". Parallel to the ancient "Rota Fortunae" (wheel of fortune) idea, states were interpreted as either growing or dying. Yet, in a world where all lands had been claimed, there was no space left for the territorial growth these theories called for. The "diplomatic claustrophobia" that developed on this basis around 1900 might therefore be called *"closed space paranoia"*.

In the 1970s, the writings of political scientists and politicians such as Henry Kissinger revived public interest in geopolitics. Yet, it was the extensive oeuvre of critical scholars such as Mark Bassin (UK), Simon Dalby (USA), Yves Lacoste (France), Gearóid Ó Tuathail (Ireland) as well as the late Takeuchi Keiichi (Japan) and Peter Schöller (Germany) that elucidated the shortcomings of classical geopolitics. At the same time, their works proved the importance of geographical knowledge as an essential element within the execution of political power, thus leading to a stimulating discourse about geopolitics, in other words, "critical geopolitics".

Popular geopolitics deals with various types of geopolitical interpretations, narratives, and symbols, spread by visual and non-visual means of communication within

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[1] There is one general introduction to the *Reader* and separate introductions to the five parts of the book.

popular culture, including anime, cartoons, comics, radio, and television programs. Additionally, this trend within geopolitics emphasizes the importance of civil groups and non-government organizations. State domination, public acquiescence and resistance against trans-national corporations, recent U.S. neo-conservatism, corporate globalization, as well as declining U.S. and growing Chinese power are its most common focal points.

In *The Geopolitics Reader*, geopolitics is analyzed in no less than six introductory chapters: a general introduction and separate prologues for each of the five sections of the book. In his overall introduction, Ó Tuathail critically reviews geopolitics, analyzing crucial geopolitical discourses by putting an emphasis on their imperialist origins, frequent racist overtones, and lack of objectivity. He promotes critical thinking beyond elitist conceptions, pointing out the significance of cultural interpretations, geopolitical imaginations, and traditions. As a consequence, Ó Tuathail divides geopolitics into "formal", "practical", and "popular" branches, according to the way in which domains such as economy, ideology, military, politics, and religion interact with each other in creating structural networks of power either within any given society or between states.

The prologues to the first three sections were also composed by Ó Tuathail, the final two were written by Simon Dalby and Paul Routledge. The introduction to Part I (*"Imperialist Geopolitics"*) analyzes the rivalry between Great Britain and Germany from the beginning of the 20th century until the end of World War II, and simultaneously looks at the rise of U.S. power. Some of the main ideas of politicians such as Theodore Roosevelt and Adolf Hitler as well as the theories of Halford J. Mackinder, Karl E. Haushofer (Germany, 1869-1945), and Isaiah Bowman (USA, 1878-1950) are discussed. The introduction to Part II (*"Cold War Geopolitics"*) deals with the causes of hostility between the USA and the USSR in the postwar period. Ó Tuathail sheds light on the basic geopolitical forces and motives of policy-makers in East and West, and explains the key decisions that helped ending the Cold War.

The opening chapter of Part III (*"Twenty-First Century Geopolitics"*) covers the strategic policy decisions of the Clinton (1993-2001) and George W. Bush (2001-2009) administrations in an attempt to reveal the roots of neo-conservatism in the USA. American interests have often been expressed by military means; an environment of fear and general paranoia about possible terrorist attacks lead to (unjustified) interventions, which were often based upon deep-rooted geopolitical illusions. Simon Dalby in his introduction to Part IV (*"The Geopolitics of Global Dangers"*) analyzes some of the most pressing problems mankind faces at the beginning of the new millennium, including environmental hazards, and the limitation of natural resources. He also deals with questions of global security, bio-terrorism, and the unjust distribution of wealth, predicting future "resource wars". The introduction to the final part (*"Anti-Geopolitics"*) by Paul Routledge deals with the term "anti-geopolitics", described as a struggle of various indigenous groups against the political, economic, military, and cultural hegemony of a state and its elites. These counter-hegemonic struggles "from below" have been manifested either through peaceful forms (non-violent resistance, demonstrations, strikes) or aggressive forms (military actions and terrorism). Analyzing these movements and their direct consequences, Routledge describes them as "Colonial Anti-Geopolitics" (2006, pp. 234-237), "Cold War Anti-Geopolitics" (2006, pp. 237-240) and "Contemporary Anti-Geopolitics" (2006, pp. 240-246), each of them representing a different historical era.

The Struggle for Space

States have been competing for resources and markets worldwide at least since the Age of Exploration half a millennium ago. But the struggle for space became much more ruthless after the Industrial Revolution changed production and trade worldwide. The drive for raw materials (at first timber and fur, later coal, gas, and oil) was an important factor behind the Russian conquest of Siberia as

well as parts of North America, and it was also at the heart of the subsequent American purchase of Alaska from Russia in 1867. Moreover, it was one of the reasons for colonial rivalries during the Age of Imperialism before World War I. Japan's expansion in East Asia (Taiwan, Korea, Manchuria, China, and other parts of South East Asia) from the late 19th century until the end of World War II is just one of many modern examples of imperialistic policies. However, if we take a look at the rise of postwar Japan, we realize that the country managed to become one of the most developed and (economically) powerful nations without either an abundant "Lebensraum" or natural resources. This seems to indicate, that due to late 20th century economic and technological developments, "Lebensraum" has become less important than Hitler and others had earlier believed.

The Birth of Modern Geopolitics

One of the trailblazers of geopolitics was Friedrich Ratzel. In his book *Politische Geographie* [Political Geography], published in 1897 in his native German, Ratzel developed the theory of states as life forms, which was very influential until World War II. Inspired by his first-hand knowledge of the USA, where he experienced the American frontier spirit (Turner, 1893), Ratzel believed that a state, like a (primitive) organism, must either grow or die but can never be idle. On this basis, he developed the concept of "Lebensraum" and his already mentioned "Gesetz der wachsenden Räume" (law of the growing spaces, or rather laws of growing political units). Before we discuss Ratzel's theory, it has to be mentioned here that the term "Lebensraum" itself was not coined by him, but most likely by one of his contemporary compatriots, Oskar Peschel (1826-1875). Still, it was Ratzel who popularized it. Along with "Blut und Boden" (blood and soil), it was later used by the Nazis in their catchphrase "Lebensraum im Osten" (living space in the East), and has thus often been interpreted as a pretext for starting World War II.[2]

Reading Ratzel's "laws" (Table 1), it becomes obvious that Ratzel was strongly influenced by biologism and social Darwinism. His ideas also reflected German colonial ambitions after the foundation of the new Empire in 1871.[3] Yet, by the time his *Politische Geographie* (1897) was published, there was barely any room left for further aggrandizement without risking a major war.

One of the academics most thoroughly influenced by Ratzel's ideas was Rudolf Kjellén, a Swedish political scientist, who invented the term *geopolitics*, firstly used in an article published in the Swedish journal *Ymer* in 1899. Kjellén eventually further developed the organic state theory, particularly in his book *Staten som livsform* [The State as a Living Form][4], originally published in Stockholm in 1916.

Even though his ideas and the terminology he used turned out to be very influential worldwide, the availability of his works in foreign languages remains very limited. While *Staten som livsform* was translated into German twice (1917 and 1924), it has never been fully translated into either English or French. There are, however, two Japanese

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[2] Friedrich Ratzel (1896). *Die Gesetze des räumlichen Wachstums der Staaten*. The English

translations shown in Table 1 are partly taken from Ratzel (1896). The territorial growth of states. Yet, as Ratzel's English article is a mere abstract of his German work, not every aspect of his law(s) can be found in the English text. Therefore, some of the translations were done by the authors. When the *Zeitschrift für Geopolitik*, the organ of German geopolitics, was launched by Karl Haushofer and others in 1924, it opened with an article by Fritz Hesse, which discussed Ratzel's "Gesetz der wachsenden Räume". See reference list for details.

[3] Until the 1880s, Germany and Italy were the only major European powers that did not have any colonies. Ratzel supported German colonial acquisitions and was directly involved in the foundation of the Kolonialverein [Colonial Society] in 1882, and its successor, the *Kolonialgesellschaft* [German Colonial Association] in 1887. He was also among the founders of the jingoistic *Alldeutscher Verband* [Pan-German League] in 1891.

[4] In chapter five of his book, there are two subchapters whose titles clearly elucidate how far Kjellén promoted the "state-as-organism" theory: "Die Geburt des Staates" [The birth of the state and "Der Tod der Staaten" [the death of the states]. Quoted here from Kjellén, 1924, p. 125.

Table 1. Friedrich Ratzel's "Gesetz der wachsenden Räume"

English	Original (German)
1) The areas of states grow with [the level of] their culture.	1) Der Raum der Staaten wächst mit der Kultur.
2) The [territorial] growth of states follows other incidences of growth amongst peoples, which necessarily precede them.	2) Das Wachstum der Staaten folgt anderen Wachstumserscheinungen der Völker, die ihm notwendig vorausgehen.
3) The growth of states proceeds through the annexation of smaller territories to amalgamation, while at the same time the attachment of the people to the soil becomes ever closer.	3) Das Wachstum der Staaten schreitet durch die Angliederung kleinerer Teile zur Verschmelzung fort, mit der zugleich die Verbindung des Volkes mit dem Boden immer enger wird.
4) Borders are the external organ of states and thus a means of growth as well as fortification. Borders change along with the state as an organism.	4) Die Grenze ist als peripherisches Organ des Staates sowohl Träger seines Wachstums wie auch seiner Befestigung und macht alle Wandlungen des Organismus des Staates mit.
5) The state in its growth strives for the possession of politically important points.	5) Der Staat strebt im Wachsen nach Umfassung der politisch wertvollen Stellen.
6) The initial incentives for territorial growth derive from the outside.	6) Die ersten Anregungen zum räumlichen Wachstum der Staaten werden von außen hineingetragen.
7) The general tendency towards a territorial balance [between states], spreads the territorial growth from state to state and increases [the desire for growth] continuously.	7) Die allgemeine Richtung auf räumliche An- und Abgleichung pflanzt das Größenwachstum von Staat zu Staat fort und steigert es ununterbrochen.

translations of the book (Kjellén, 1932, 1936), as products of the Japanese geopolitics boom in the 1930s and early 1940s (Spang, 2006, pp. 146-149[5]). Assuming that only rather few international scholars worldwide read either Swedish or Japanese, most academics who want to study Kjellén's works have to rely on the previously mentioned early 20th century translations into German.

Kjellén not only dealt with geopolitics but emphasized five main aspects of the state, which – according to him – can be interpreted as the basic features of every (academic description of a) nation. It must be noted that Kjellén mentions geopolitics first, while he

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[5] The forthcoming book *Karl Haushofer und Japan* by the same author will deal with this topic more extensively.

discusses questions of government at the end[6]:

1. ***Der Staat als Reich (Geopolitik) [The state as empire. Geopolitics].*** Refers to the geographic peculiarities of the territory (in German: *Raum*) of a nation, its borders, and possible problems arising from its location and shape;

2. ***Der Staat als Volk (Ethnopolitik) [The state as a people. Ethno policy].*** Deals with the general public, focusing on its racial and psychological characteristics and the question of loyalty towards the state;

3. ***Der Staat als Haushalt (Wirtschafts-politik) [The state as a national budget. Economic policy].*** Deals with state finances and questions of self-sufficiency and autarky, which Kjellén interpreted as the best way to avoid the risks of ever-changing international relations;

4. ***Der Staat als Gesellschaft (Soziopolitik) [The state as a society. Social policy].*** Concerned with the society in general as well as social and cultural aspects of a nation;

5. ***Der Staat als Regierungsgewalt (Herrschaftspolitik) [The state as governmental power. Governing policy].*** Refers to a nation's bureaucratic, political, and military management, and discusses the question of how far they are rooted in the national territory (in German: *Wurzeln im Boden*).

Sea Power vs. Land Power

One of the most long-standing modern geopolitical discourses is based on the famous sea power theory of the American naval historian Alfred T. Mahan (1840-1914). In his 1890 book *The influence of sea power upon history*, he emphasized the predominance of naval supremacy over land power, a debate that to some extent has continued ever since. This question is also at the heart of Mackinder's geopolitical thinking.

Representing a decidedly British point of view, Mackinder developed a guideline to protect the most important strategic interests of the major sea powers. In his famous 1904 article "The pivot of history", Mackinder emphasized that a possible German-Russian joint control over Eastern Europe and Northern Asia might pose an imminent danger to the contemporary status quo, i.e., the British-dominated colonial world order. In 1919, he summarized his ideas in three famous sentences (Mackinder, 1919, p. 194[7]):

> *"Who rules East Europe commands the heartland: Who rules the Heartland commands the World-Island; Who rules the World-Island controls the World."*

After World War I, Karl Haushofer became the leading proponent of geopolitics in Europe. While he was strongly influenced by Ratzel's concepts from his early days, he most likely learned about Mackinder's theories much later. Most of all, it was his journey to East Asia along with his sojourn in Japan and his return trip via Siberia (1908-1910) that shaped his world view. During an extended leave of absence, Haushofer got a Ph.D. in Geography in 1913, before World War I helped him to quickly rise through the middle ranks of the army's officer corps. After his military career, which ended with his promotion to Major-General, Haushofer taught political geography and geopolitics at Munich's Ludwig-Maximilians University until his retirement in 1939. In 1924 he (co-) founded the *Zeitschrift für Geopolitik* (Journal for Geopolitics), which he (co-) edited until it was suspended due to Germany's "total war" effort in 1944.

His military background, international connections, and extensive knowledge of

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[6] Due to the language problems mentioned in the main body of the article, the terminology represented here is in German, based on Kjellén (1924).

[7] The "heartland" consisted roughly of most Russian territory east of Moscow up to, but not including, the region close to the Northeast Asian coastline. The southern parts of the "heartland" reached into the northern regions of today's Iran, Afghanistan, Pakistan, India, and China. This landmass was not accessible by sea, and therefore considered a fortress. By the term "world-island", Mackinder meant the combination of Europe, Asia, and Africa. For a map of Mackinder's 1904 "pivot of history" concept, please go to the following article by Aizawa and Spang.

geography enabled Haushofer to become an influential figure in academic, military, and political circles in Germany. He constantly emphasized the importance of geographical knowledge as a prerequisite for any ambitious German foreign policy. His own grand design advocated a tripartite cooperation between Germany, Russia (later the USSR), and Japan. This conceptual alliance, which Haushofer called "trans-continental bloc", was well-known in policy circles in contemporary Berlin, Tokyo as well as in Moscow (Spang, 2006, pp. 146-149).[8] Although this contradicted important parts of National Socialist doctrine, such as anti-Communism as well as Hitler's anti-Slavic racism, and – most importantly – the 1941 attack on the USSR, Haushofer's well-known close relation with Rudolf Hess, the deputy leader of the Nazi Party, meant that he has often wrongly been viewed as a friend of Adolf Hitler, and as an integral part of the Nazi regime by contemporaries and later observers[9]. This misinterpretation is one of the main reasons why the term "geopolitics" fell out of favor after World War II.

Early Postwar Geopolitics

Nevertheless, it would be wrong to say the term had become a total taboo. As early as 1948, it was Japanese political scientist Rōyama Masamichi, who called for a revival of a renewed Japanese geopolitics, while the

Zeitschrift für Geopolitik was re-launched in Germany in 1951. Furthermore, geopolitics was continuously taught in military academies and staff colleges, particularly in the USA and the Soviet Union, often under labels such as "strategic studies" or "political geography". It is therefore not surprising that geopolitical concepts continued to shape foreign policy views in East and West alike.

Similar to Mackinder's fears of 1904, early U.S. postwar administrations were worried that unlimited Soviet control over Eastern Europe could turn out to be the first step towards Soviet domination over the globe. To counter such a "worst case" scenario, Washington strove for limiting Soviet influence in Europe and elsewhere. Therefore, the wartime writings of Nicolas J. Spykman (Dutch-American, 1893-1943) were studied closely. In opposition to Mackinder's heartland theory, Spykman had come up with his so-called "rimland" theory, putting the main emphasis on the territories encircling the heartland, but not on the heartland itself. Rejecting Mackinder's early 20th century prediction regarding the looming prospect of German-Russian world dominance, Spykman believed in the following paradigm: *"Who controls the rimland rules Eurasia; Who rules Eurasia controls the destinies of the world"* (Spykman, 1944, p. 43). Dominating the areas surrounding the USSR (i.e., the "rimland") would – according to Spykman – mean obtaining control over the Eurasian continent. Thus, his idea became one of the main pillars of Washington's "containment policy[10]" vis-à-vis the Soviet Union during the early postwar era.[11]

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[8] The forthcoming book *Karl Haushofer und Japan* (2012) by C. W. Spang will deal with the Haushofer boom in Japan, as well as – to a lesser degree – with the reception of Haushofer's ideas in the USSR.

[9] See Bassin (1987) for a detailed description of the relation between German geopolitics and National Socialism. The forthcoming book *Karl Haushofer und Japan* (2012) by C. W. Spang will deal with this relation as well. To give just one telling example of what ordinary Germans thought about Haushofer's connection with Hitler, we want to draw our readers' attention to a quote from Stefan Zweig. The Austrian writer had met Haushofer and his wife on board a steamer in Asia before World War I, and later referred to Haushofer in the following way (1943, p. 146): *"I kept up cordial relations with the Haushofer family; we exchanged letters and visited each other in Salzburg and Munich. [...] But one day in Munich, when I chanced to mention his name, someone said, in a matter-of-course tone, 'Ah, Hitler's friend.'"*

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[10] "Containment" was the key concept of U.S. foreign policy during the early phase of the Cold War. The term was initially coined by American diplomat George F. Kennan, and is often used to describe the foreign policy of the Truman administration (1945-53), which aimed at restraining the spread of Communism and Soviet influence worldwide. To reach these goals, diplomatic, economic, and military efforts were undertaken to establish a joint Western front against the Communist bloc, which culminated in the creation of the North Atlantic Treaty Organization (NATO) in 1949. As a result, its eastern counterpart, the Warsaw Pact, was created in 1955.

[11] In fact, Spykman's ideas are still discussed with

While geopolitical ideas were thus applied, the word itself did not reappear in public discourse before the extensive usage of the term by Henry Kissinger and other U.S. foreign policy advisors such as Zbigniew Brzezinski, who popularized it again in the 1970s. As a result of this trend, a number of Japanese books appeared with the word *chiseigaku* [geopolitics] in their titles as well[12]. In that period, numerous studies started to revive the use of geopolitical perspectives on global strategy, possibly because the economic crisis (first oil shock in 1973) and the rising influence of the People's Republic of China, which took over Taiwan's UN Security Council seat in 1971, meant that the West had lost some of its dominance. Geopolitical language once again entered discussions about foreign policy strategies. Eventually, this continued during the final stages of the Cold War, when U.S. foreign policy was frequently interpreted as a "chess game" in order to achieve supremacy over the USSR and its allies.[13]

Outlook

Classical geopolitical thinking influenced international relations before and after both World Wars. Yet, all of these theories are somewhat flawed. A common dilemma is the fact that none of them is nearly as objective as they claim to be. In fact, they all show rather nationalistic and ideological traces. This problematic aspect of geopolitics has been aptly summarized by Peter J. Tayler, who wrote: "In the case of geopolitics, it has always been very easy to identify the nationality of an author from the content of his or her writings" (Tayler, 1993, p. 53).

Also, the unprecedented degree of technological development since many of these theories were formulated, have often rendered the original conclusions irrelevant. While the geographical realities have remained stable, travel, warfare, and the exchange of information have seen revolutionary changes, particularly since the introduction of the personal computer and the internet. Ratzel's "Lebensraum" concept, for example, was influenced by the American frontier spirit of the 18th and 19th century, yet nowadays the earth is much more populated and marked by economic and political globalization as well as regional integration. Mackinder's "pivot of history" (or heartland) theory aimed at the prolongation of British control over the globe, but colonial empires are a thing of the past now. Just like Mahan's theory of traditional sea power, all these early 20th century ideas did not take into account air power and nuclear weapons because they did not exist a century ago.[14] Since the Soviet launching of the Sputnik 1 satellite in 1957 and the American Apollo 11 lunar mission in 1968 (to name just the most famous endeavors), space and missile technology has also become more and more important in international relations.[15] Furthermore, the

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respect to U.S.-Russian relations. See for example the abstract of M. P. Gerace (1991), which ends with the following interesting prediction: *"An irony here is that while the flaring up of U.S.-Soviet conflict in the 1980s reassured Mackinder's relevance, the decline of this conflict may make Spykman more timely than ever."* See also Boon von Ochssée (2007).

[12] The short-lived Japanese geopolitics revival around 1980 is beyond our main focus, and therefore cannot be dealt with in detail. It should be mentioned here, though, that some of these books explicitly referred to German geopolitics as a model. See, for example, Kuramae, 1982, pp. 192-96. The author went as far as interpreting Haushofer's ideas as the basis for Ronald Reagan's Near Eastern policy.

[13] In this respect, it is worth noticing that the 1972 World Chess Championship match between Bobby Fischer (USA) and Boris Spassky (USSR) in Reykjavík (Iceland), received unprecedented publicity due to its character of a proxy war between the two superpowers. Fischer won the match 12.5 to 8.5. The image of chess was later taken up by Brzezinski for the title of his 1997 bestseller *The Grand Chessboard. American Primacy and its Geostrategic Imperatives.*

[14] Looking at the latest development of sea power, it must be mentioned here that the recent upsurge of pirate attacks in the Arabian Sea and the Malacca Strait as well as the military actions against these commercial pirates mean that conventional sea power is currently experiencing some kind of revival.

[15] The "Strategic Defense Initiative" (SDI) – started by Ronald Reagan during his first term in office – was the initial move towards space-based defense systems in U.S. military strategy. Despite much enthusiasm about SDI, often dubbed as "Star Wars", the ever rising costs of the project lead to its suspension by Bill Clinton in 1993. It took until

(mostly) uncensored flow of knowledge and capital has been changing the world, thus having a strong and lasting effect on relations not only between states but also between other "global players" such as international organizations, multinational companies, as well as NGOs.

Nevertheless, if we scrutinize the moves of the major powers during the 20th century, it seems that classical geopolitics has had a remarkable influence. Fifteen years ago, Colin S. Gray (1996: 258) summarized this with respect to U.S. foreign policy in the following way: "From Harry S. Truman to George Bush, the overarching vision of U.S. national security was explicitly geopolitical and directly traceable to the heartland theory of Mackinder." This can be shown by the fact that the West continued to be afraid of Russia after Communism collapsed. Various moves to counter Moscow's influence, like integrating many Eastern European nations into NATO and the EU, seem to verify Gray's argument. One might interpret these steps as a modernized version of the old World War I idea of a German dominated "Mitteleuropa" (Central Europe), or the liberal but decidedly catholic Pan-European movement, initiated by Tokyo-born Austrian Richard N. Coudenhove-Kalergi.[16] More recently, there are some Russian geopoliticians who want to counter this policy by arguing for some kind of trans-continental bloc between Paris, Berlin and Moscow.[17]

Nowadays, the world's most powerful nations are again directing their attention to securing the resources they need. An example of this is the ongoing race for the North Pole and its natural resources.[18] The USA, particularly during the George W. Bush administration, unilaterally tried to secure its own wide-ranging strategic interests, and by doing so acquire a position of world dominance. Similar efforts by non-U.S. allies often lead to sanctions or other forms of international interference.[19]

Since the infamous 9/11 attacks, the USA have been waging a "war on terrorism", initially considered legitimate but later severely criticized by a number of traditional U.S. allies such as Germany and France, as well as the United Nations. The fact that the "war on terrorism" has so far often included bombardments with frequent collateral damages means that the second invasion of Iraq in 2003 in particular can be interpreted as a scantily disguised effort to secure access to the rich oil reserves of the region.

Looking at the ideas of Nicolas Spykman, Henry Kissinger, Zbigniew Brzezinski, Samuel Huntington and others, it seems that

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2002 before George W. Bush revived it again. SDI has affected international politics significantly and brought along serious implications for U.S.-Russian relations, especially with regard to the planned missile defense shield over Eastern Europe. Since the 1980s, investment in space exploration, space technology and weaponry has developed into an integral part of national security, not only in the U.S. and Russia but also in fast-developing China, which in 2003 became the third country capable of sending human beings into space.

[16] During World War I, Friedrich Naumann and others dreamt of a German-dominated Central European "Großraum". In the mid-1920s, Coudenhove-Kalergi founded the Pan-European Union and later influenced European integration after 1945. As the project was strictly anti-Communist, Coudenhove-Kalergi did not consider the USSR as a possible part of the suggested union.

[17] Amongst them is Alexander Dugin, currently one

of the most prominent Russian geopoliticians. Dugin actively advocates anti-American ideas and somehow seems to be inspired by Haushofer. Promoting opposition to the USA, his publications have become highly influential in Russia since the Jelzin era. For a brief account of his ideas in English, see an interview that was published in *The Journal of Turkish Weekly* in 2004. In a 2008 interview with Megan Stack (LA Times), Dugin advanced similar ideas.

[18] That is why Norway with its long northern coastline, which could be used as a springboard to the North Pole, might become more and more important as a key ally and NATO partner in the future. While Mackinder's heartland and the North Pole are otherwise not comparable, they share at least cold temperatures and virtual inaccessibility.

[19] If we compare the international excitement about the (suspected) nuclear weapons programs by Iran as well as North Korea, and compare this with the never officially declared Israeli possession of nuclear armaments – which is generally accepted by Western governments – it is obvious that there are double standards at work. An historical example in the academic field would be the way Karl Haushofer and German geopolitics was demonized by Allied wartime propaganda, while U.S. geopolitics flourished concurrently.

international relations theory has long been influenced by some (American) intellectuals whose thinking was based on classical geopolitical thinking.

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The Pivot Moves Eastward: Mackinder and the Okinawa Problem

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Introduction

More than one hundred years have passed since the distinguished British geographer and politician, Halford J. Mackinder, revealed his fundamental "pivot of history" theory (1904), which he later modified and adapted to a changing world. The first step of this revision process appeared immediately after World War I in his book *Democratic Ideals and Reality*. In 1919, he renamed the "pivot of history" as the "heartland" and formulated his famous dictum: *"Who rules East Europe commands the heartland: Who rules the Heartland commands the World-Island [Africa, Asia, & Europe]; Who rules the World-Island controls the World"* (Mackinder, 1919, p. 194). At the height of World War II, Mackinder reinterpreted his original idea in an article entitled "The Round World and the Winning of Peace". In this 1943 *Foreign Affairs* piece, he argued for a continuation of the grand alliance between the USA, the British Empire, and the USSR and suggested a containment policy vis-à-vis Nazi Germany.

Even today, Mackinder's heartland idea remains among the most influential geopolitical theories.[1] This fact deserves special notice because world affairs have changed completely since Mackinder first presented his views in 1904[2] only three years after the death of Queen Victoria (1837-1901). In this paper, we will first introduce the author, then summarize his above-mentioned theory and finally apply it to one of the most controversial topics in current Japanese-American relations: the discussion about a possible removal of U.S. military bases from Okinawa. In order to understand their importance within U.S. military strategy, it is necessary to consider the growing economic and military power of the People's Republic of China (PRC). To do this, it might be helpful to perceive mainland China as the south-eastern part of Mackinder's heartland.

Halford J. Mackinder and "The Geographical Pivot of History"

Born in 1861, Mackinder studied geology, history, and law at Christ Church College, Oxford University. He started to teach geography at his alma mater soon after graduation and was appointed Reader (Associate Professor) in 1887, at the exceptionally young age of 26. In the 1890s, he was involved in the founding of the Geographical Association (1893), the London School of Economics (LSE, 1895), and the Oxford School of Geography (1899). As Oxford University was nevertheless reluctant to give him a full professorship, Mackinder moved on to become the director of the LSE (1903-08). After that, he concentrated on politics. While continuing to lecture part-time, he became a Member of Parliament in 1910 and stayed on in the House of Commons until 1922. In 1919, he served as British High Commissioner for South Russia, staying in Odessa (current Ukraine), a major port city on the northern shore of the Black Sea, where he tried to increase British support for the anti-Bolshevik forces. Although he did not

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[1] This did not stop one of the more recent proponents of geopolitical (or geostrategic) thinking, the American Zbigniew Brzezinski (1997, p. 38), from misnaming the British geographer as "Harold" Mackinder.

[2] It should suffice here to mention the current multi-polar international system; globalized industry and finance; the possibilities of modern means of communication like mobile phones and the internet etc.; the ongoing transport revolution including fast long-range aircrafts and high-speed trains as well as military technology such as ballistic missiles etc.
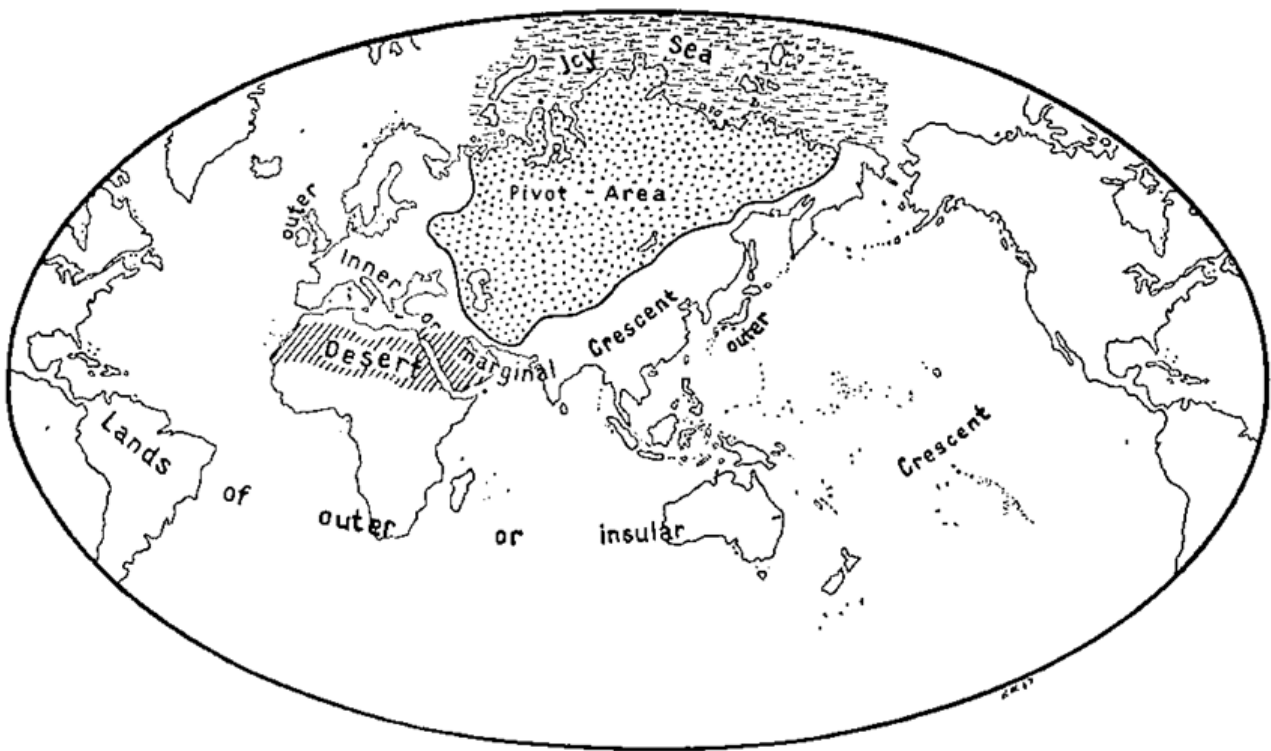
Figure 1. Mackinder's threefold division of the globe: (a) the pivot area, (b) the inner or marginal crescent, and (c) the outer or insular crescent. Reprinted from Haushofer, 1940, p. 406.

succeed, Britain conferred the rank of Knight Bachelor on him in 1920. Six years later, Mackinder was appointed to the Privy Council. In 1923, he finally got his own chair of geography at LSE although it took until 1934 before the first chair of geography was introduced at Oxford.

Mackinder first mentioned his "pivot of history" idea in a lecture he delivered at the Royal Geographical Society (est. 1830) in London in January, 1904, i.e., shortly before the outbreak of the Russo-Japanese War (1904/05). Around that time, Russia looked like a huge threat to the British Empire. To counter this alleged challenge from Saint Petersburg,[3] the government in London had already given up its long cherished policy of "splendid isolation" by concluding the Anglo-Japanese Alliance (1902) with Japan, a country that a few years earlier was hardly considered an equal match to any of the major European powers.

A few months after his speech, Mackinder published his paper in the *Geographical Journal*. On the first few pages, he explains

the geography of Eastern Europe and the northern part of Central Asia, the combination of which constituted the "pivot of history" in Mackinder's world view.

After that, Mackinder reflected on the major international conflicts before 1904. Following this, he went on to indicate the importance of the pivot area and to formulate his famous theory. Due to the fact that no serious military air power existed at that time, Mackinder focused on the opposition of land-power and sea-power. As a representative of the British Empire, which had been ruling the oceans with its Royal Navy for centuries, Mackinder naturally argued from a navy point of view. He claimed that this part of the world must be the "pivot of history" that cannot be attacked by means of sea-power. In concrete terms, he feared that Russian land-power would, in the long run, become more important than British sea-power.

In 1919, Mackinder altered the focus of his concept. In *Democratic Ideals and Reality*, he paid special attention to Germany and the new communist Russia. Mackinder stated that both sea-power as well as the newly developing air-power are essentially based on territory

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[3] Until 1918, the seat of the Russian government was Saint Petersburg, not Moscow.

and resources. He predicted that possible future cooperation between Berlin and Moscow could lead to the establishment of an invincible combination of air-, land- and sea-power. What made this scenario even more threatening to the British Empire was the fact that most of Russia's territory cannot be attacked by sea-power. Thus, Mackinder concluded that there was no chance for Britain to challenge a possible German-Russian alliance. As a result of this analysis, he suggested the creation of buffer states in Eastern Europe, which would prevent any close cooperation between Berlin and Moscow.

In 1943, Mackinder revisited his heartland theory again, considering the question whether it was still significant four decades after its creation. Between 1904 and 1943, the growing ideological divide along with two World Wars had overturned international structures completely. However, while borders had changed during these decades, geographical conditions had not. Furthermore, the build-up of industrial and military power in the heartland area underscored the significance of Mackinder's original idea. Therefore, he concluded in 1943 that his pivot/heartland concept was more valid than ever before.

Even though Mackinder's 1943 paper "The round world and the winning of peace" appeared after the battle of Stalingrad (July 1942 – February 1943), he wrote it before this crushing German defeat marked the turning point of the European war. Therefore, Mackinder was far from certain of an all-out Allied victory. His preoccupation was how to establish a lasting peace. He mentioned a new balance of power system, arguing for a continued alliance of the sea-powers with the heartland-country (USSR). This cooperation would leave Nazi Germany isolated and would eventually lead to some sort of stability by separating Eastern Europe and the heartland, i.e. Nazi Germany and the Soviet Union. According to Mackinder's 1943 point of view, a global balance of power system was essential to the construction of happiness and freedom of the people – an idea that bears some resemblance to Henry Kissinger's 1970s

world view.[4] Having summarized the development of Mackinder's thinking in the European context, let us now turn to East Asia to find out if his heartland theory is still worth studying today.

China's Growing Power and the US Military in Okinawa

Until 40 years ago, things looked much different in East Asia. The turning point came in 1971/72, long before industrialization and globalization finally reached most of Asia. Between 1946 and 1971, the Chinese seat on the Security Council of the United Nations in New York was occupied by Chiang Kai-shek's Republic of China (ROC), representing the island of Taiwan, not mainland China. While the Nixon-Kissinger administration was negotiating the opening of diplomatic relations between the United States and the communist regime in Beijing[5], Taiwan not only lost its seat on the Security Council but also its membership in the United Nations due to a vote by the UN General Assembly in October 1971.[6] Since then, the Republic of China (Taiwan) has been in a tenuous position, depending on U.S.-military support against a possible attack from the People's Republic of China (PRC, i.e. mainland China,). South Korea, now a successful democracy, was controlled either by autocratic rulers or by military dictators until 1987; and Okinawa was under direct U.S.-administration until 1972, a situation that allowed the U.S.-military to build as many bases on the Ryukyu Islands as they deemed necessary.

Since the 1970s, mainland China has transformed itself in many ways. Products made in China are ever present in our daily lives. Due to this fact and its abundance of

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[4] See Kissinger, 1979, p. 914: *"By geopolitical, I mean an approach that pays attention to the requirements of equilibrium."*

[5] Relations between Washington and Beijing eased when Richard Nixon signed the Shanghai Communiqué on February 27, 1972, but it took until January 1, 1979 before diplomatic relations were officially established.

[6] Please refer to United Nations General Assembly Resolution 2758, October 25, 1971. It is noteworthy that the exclusion of the Kuomintang regime in Taiwan happened against the explicit wish of the Nixon administration.

human as well as natural resources, Beijing has gained more and more clout worldwide. The large number of Chinese emigrants, mostly in Asia and America, should not be overlooked either. Thus, in recent years, economically as well as militarily, the People's Republic of China has become one of the most powerful states in the world.

Looking at these developments from Mackinder's point of view, the emergence of China suggests that the "pivot of history" has shifted farther to the East.

Examining the controversy about the massive presence of the U.S.-military in Okinawa, it is obvious that the difficulty of relocating the bases has something to do with the geographical position of Okinawa between the main islands of Japan to the North, Taiwan to the South, and mainland China and the Democratic People's Republic of Korea (North Korea) to the Northwest. China's increasing power and Okinawa's position relatively close to the new "pivot area" explain the reluctance of the U.S.-military to shift the bases to other places. Thus, even in the early 21st century, with its completely different weaponry and military strategy, land-power and location-value remain of essential importance, as indicated by Mackinder more than a century ago.

Conclusion

Early 20th century geopolitics has been summarized the following way: *"Fundamentally, classical geopolitics is concerned with the inter-relationship between territory, location, resources and power"* (Dodds, 2009, p. xx). Yet, this is by no means a thing of the past. Mackinder's classical theories as well as other contemporary geopolitical ideas are still thriving today. In Japan, for example, there seems to be a revival of public interest in geopolitics. It is noteworthy that a 1985 translation of Mackinder's book *Democratic Ideals and Reality* was re-released in Japan as recently as September 2008. Similarly, a 1940 Japanese translation of Karl Haushofer's book *Geopolitik des Pazifischen Ozeans* was republished in 2005.[7] Even in the arts,

geopolitics seems to be *en vogue* in some quarters. In 1994, science fiction author Aramaki Yoshio published two novels with the word "地政学 (geopolitics)" in their subtitle, and they were then re-issued in 2005. Last year, one of Aramaki's works featured a short appendix about geopolitics in which he dealt with Mackinder's heartland theory in some detail.[8]

Returning to the Okinawa problem, it is obvious that the bases cannot be removed due to the paramount geopolitical importance of their location. The significance of Okinawa remains unchanged, or might even increase in the future, due to the following circumstances:

1. The geographical position of the island(s), close to the new "pivot area".

2. Land possession near the new "pivot area" is crucial to guarantee military efficiency, even in an era in which air-power is arguably the main means of military action.

3. The growing military and economic power of mainland China and the uncertainties around future developments in North Korea and in Taiwan have increased rather than weakened Okinawa's geopolitical importance over the last decades.

Finally, it should be noted that in Samuel P. Huntington's hotly debated 1993 article about the prospect of future conflicts between civilizations, both China and Japan constitute their own civilization while the United States of America represent yet another, i.e. "Western" civilization. Therefore, one might also turn to Huntington to explain why the bases are most likely to stay where they are: They can be interpreted as an attempt to avoid a "Clash of Civilizations".[9]

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[7] The Japanese translation was based on the 1938 (third) edition of Haushofer's book, which first

appeared in 1924. The re-issued 2005 version features two articles by Christian W. Spang as research material (研究資料).

[8] Aramaki, 2010, p. 405-408.

[9] For a closer look at Huntington's classic theory, please refer to the following article in this special section. Huntington calls the Chinese civilization "Confucian" not "Chinese", i.e., it can be seen as going beyond China.

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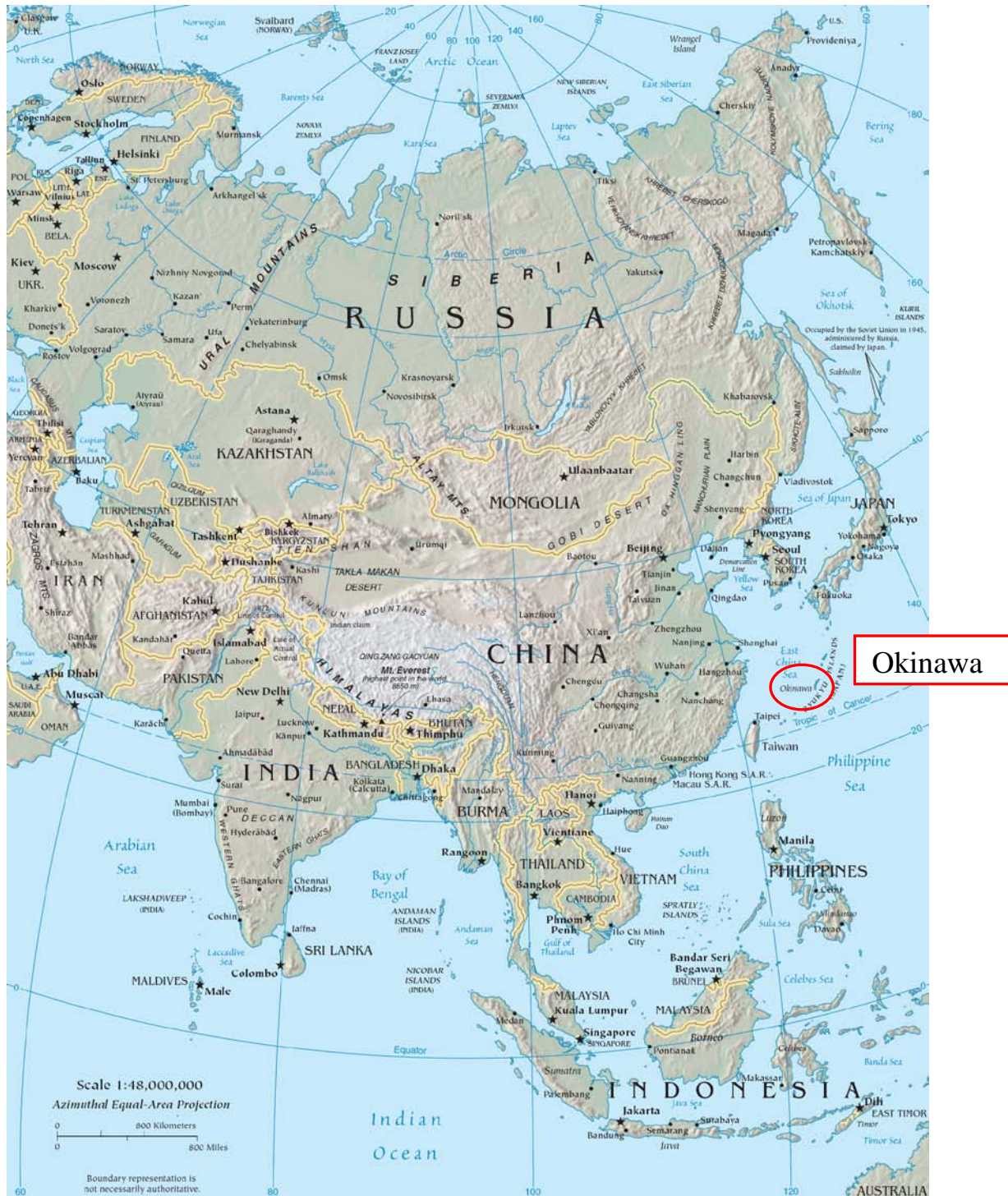
Figure 2. Map of Asia with Okinawa highlighted. Retrieved September 24, 2011, from wikimedia.org/wikipedia/commons/a/a8/Asia-map.png

Civilizations in International Relations: Huntington's Theory of Conflict

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Introduction

After the end of the Cold War, many scholars predicted the future course of world affairs. Arguably, the two most influential views were Francis Fukuyama's "The End of History" (1989) and Samuel P. Huntington's "The Clash of Civilizations?" (1993). Both men later extended their argument and published books, in which they elaborated their original theses further.[1] At first, there was much debate going on between supporters and critics of both views,[2] yet a few years later, globalization, the Internet, and global warming attracted more interest than theoretical discussions about an effectively unpredictable world future.

This changed with the notorious 9/11 attacks in 2001, the subsequent military intervention in Afghanistan, and the Second Gulf War. These developments revived interest in Huntington's thesis, leading to a new wave of critiques, some of which are

listed in the reference section of this paper.[3] It should be kept in mind, though, that the former Harvard professor had originally presented his thesis shortly after the end of the Cold War. Following more than four decades of ideological conflicts between Capitalism and Communism, he was arguing in his 1993 Foreign Affairs article, that the main source of future struggles would be the cultural divisions between civilizations rather than ideology.[4]

In this paper we want to elucidate some of the basic problems of Huntington's concept by assessing how valid his division of the world into a limited number of "civilizations" really is. We are skeptical if the eight civilizations Huntington suggested are really homogeneous enough to be portrayed as units. While this might be the case for some, others seem to be far too heterogeneous. If this assumption is accurate or if his partition is unjustified, we would argue that the whole hypothesis loses much of its potential validity.

Contents

At the outset of his 1993 article, Huntington claims that nearly all wars up to the French Revolution had been based on disputes among monarchs; most 19th century conflicts were derived from tensions among nation-states, while 20th century hostilities since the Russian Revolution were mainly

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[1] See the reference page, where the original articles as well as the later books are listed. In this critique we are mostly concerned with Huntington's original 1993 *Foreign Affairs* manuscript, though.

[2] Chiozza, 2002, p. 711, summarized the effect of the 1993 article the following way: "According to the editors of *Foreign Affairs*, the article that Huntington wrote in 1993 generated more discussion [...] than any other article they had published since the 1940s". Rose/Hoge/Peterson compiled the most important contributions to the early discussion in a 1999 edited volume. A concise summary of the most important strands within the heterogeneous group of critics can be found in Fox, 2002, pp. 417-418.

[3] We want to thank one of the reviewers of this paper for drawing our attention to Bilgrami (2003), Chiozza (2002), Fox (2002), and Said (2001), all of which provide valuable ideas, which we tried to incorporate.

[4] One of Huntington's most severe critics, Edward Said (2001, p. 2), calls Huntington himself "an ideologist". He sees Huntington as "someone who wants to make 'civilizations' [...] into shut-down, sealed-off entities".

characterized by the struggle between incompatible ideologies (Communism, Democracy, Fascism/National Socialism, etc.). Huntington argues that future confrontations are going to be much less based on ideological (or economical) differences but derive from the cultural incongruity of civilizations. With the end of the Cold War, he states, the "principal conflicts of global politics will occur between nations and groups of different civilizations" and goes on to formulate his key-argument: "the clash of civilizations will dominate global politics" (Huntington, 1993, p. 22).

This being Huntington's world view, it is surprising that he does not provide a clear definition of "the nature of civilizations" (Huntington, 1993, p. 23). Instead, he describes the term rather vaguely as "the highest cultural grouping of people and the broadest level of cultural identity" (Huntington, 1993, p. 24[5]). Huntington asserts that after the end of the Cold War, many people, having grown up in a dangerous but easy to understand bipolar world, began asking themselves, "Who are we?" In other words, citizens were looking for a new common identity and ended up redefining themselves in cultural terms. Huntington later clarified this point, saying that at a time of crisis "people rally to those with similar ancestry, religion, language, values, and institutions" (Huntington, 1996, p. 126). To him, religious identity is one of the most potent forces to form a coherent cultural unity, which is – for example – not convincing in the Western and Central European case, where the schism between Catholics and Protestants has been a source of conflict for centuries but is now considered rather irrelevant in countries like Germany.

Characterizing Civilizations

At first sight, Huntington's idea seems easy enough to understand. However, we would argue that the main problem is how many civilizations exist and who as well as

what defines them.[6] In 1993, Huntington distinguished eight major civilizations. Yet, he did not clearly specify the criteria he used to do so. According to him, a civilization may be characterized by a single religion (such as Islam or Hinduism), a nation (such as Japan), a group of nations (such as "the West") or even an entire continent (such as Africa). If we take a closer look at the (major) civilizations Huntington distinguished, we can see that the basic concepts and categories he applied are very heterogeneous.

1. Western civilization (geographical category, subcategories: ideology, economics, politics)

2. Confucian civilization (philosophical concept, subcategory: geography)

3. Japanese civilization (ethnic category, subcategories: geography, politics, possibly religion (Shintō)

4. Islamic civilization (religious concept)

5. Hindu civilization (religious concept, subcategories: ethnicity, geography)

6. Slavic Orthodox civilization (linguistic and religious concept, subcategory: geography)

7. Latin American civilization (geographical concept, subcategory: language(s))

8. African civilization (geographical category, subcategory: ethnicity).

Even though Huntington might not have insinuated any ranking, the order in which he lists the civilizations elucidates a distinctly white American intellectual point of view. Apparently without a second thought, he puts "the West" on top, while Africa comes last, which is just one of many indications that Huntington is most concerned with the

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[5] It is therefore no surprise that Edward Said (2001, p. 1) criticized that Huntington's whole argument "relied on a vague notion of something Huntington called 'civilization identity'."

[6] Between 1934 and 1961, the British Historian Arnold J. Toynbee, published *A Study of History* in 12 volumes. Influenced by Oskar Spengler, he traces the development of more than 20 major civilizations since ancient times: Egyptian, Andean, Sinic, Minoan, Sumerian, Mayan, Indic, Hittite, Hellenic, Western, Orthodox Christian: Russia, Far Eastern: Japan, Orthodox Christian: general, Far Eastern: general, Persian, Arabic, Hindu, Mexican, Yucatec, and Babylonic. He also mentions four so-called "abortive civilizations" as well as five so-called "arrested civilizations".

Figure 1. The world according to Huntington

Note: The eight civilizations include (1) Western (dark blue), (2) Confucian (dark red), (3) Japanese (bright red), (4) Islamic (green), (5) Hindu (orange), (6) Slavic Orthodox (medium-light blue), (7) Latin America (purple), and (8) African (brown). The remaining colors indicate countries which do not fit into Huntington's system of eight major civilizations, most notably Southeast Asia, Mongolia, and Turkey. Retrieved from http://tinyurl.com/ylxrbtv

"Western" civilization. At first glance "the West" appears to be a geographical category but has, of course, much wider implications. Following this thinking, one would assume that other civilizations had some kind of geographical denominations as well. Yet, this applies only to some of the other civilizations, most notably the "African", the "Latin American", and arguably the "Japanese" ones. The latter is the only example where a single nation forms its own category. If narrowly applied the "Confucian civilization", similarly, covers only one nation, and could therefore be called a pseudo-geographical category. Still, Huntington does not call it "Chinese" but "Confucian", thus making it the only case where a philosophical concept is used to define a civilization.

"Islamic" and "Hindu" are examples where Huntington takes up religion as the basic principle to define civilizations. While this seems to be rather convincing in the case of Hinduism because it is considered to be a mono-ethnic religion, the same cannot be said about Islam as the main factor constituting a distinct civilization. Along with Christianity and Buddhism, it has to be considered a world religion because people of various ethnicities and in different continents practice it. Finally,

in the case of the "Slavic Orthodox civilization", Huntington reverts to two jointly applied criteria: a branch of Christianity and a language group.

Overall, the criteria to define Huntington's major civilizations are rather arbitrary, a point that Jonathan Fox (2002, p. 421-42) stresses by presenting various cases, which do not fit into this rather limited system. Huntington's entities certainly reflect cultural units, but they refer to different levels of self-identification. The use of incompatible criteria to define civilizations indicates some insufficiencies of such divisions. Furthermore, Huntington himself admits that they are not all-encompassing even though some actually overlap considerably. If we just think about the term "the West", it becomes obvious that his world view is still based on the Cold War. Yet, there are obviously many layers of connotations involved with this terminology concerning culture, history, etc. The real question is if we can in fact talk about a unified "Western" civilization. Even between societies that seem to be close because they are predominantly Christian, there are as many differences as similarities. If we randomly compare Finland or the Baltic states with New Zealand or Malta, this becomes

obvious. It is also perplexing to see that Spain and Portugal fall into a different civilization than their former colonies in South and Central America even though cultural, political, and economic ties between the Iberian Peninsula and Latin America are still strong.

The African civilization is another example of a vague and unclear category. It is impossible to determine any common feature applicable to all African states except the fact that they are located in the same continent. In other cases, Huntington asserts that civilizations are defined on the basis of religion or culture, yet in the case of Africa there is no such linking factor. A look at the distribution of religions in Africa illustrates this. In the north of the continent, there are some Arab states which are part of the Islamic world, while in sub-Sahara Africa, Christianity is the predominant religion, which is depicted in the world map shown above where Africa is actually divided in two parts, a fact which the recent establishment of the predominantly Christian Republic of South Sudan seems to aptly exemplify. From this, it follows that there is no unified "African" civilization, which clearly shows that the usage of the geographical term "Africa" to denominate a distinctive civilization does not suffice.

As for Huntington's Islamic civilization, it seems to be as diverse as the African or the "Western" one. Differences in lifestyle, economic and political situation, and the local culture of Muslims in Europe (mostly Albania, Bosnia and Herzegovina, Kosovo, and Macedonia)[7], Asia Minor (Turkey), the Arab world, the Indian sub-continent, and Southeast Asia (Indonesia, Malaysia, Brunei etc.) are so huge that it seems to be a gross oversimplification to talk about one common civilization. Huntington was apparently aware of this problem: at one point he enumerates "Western, Latin American and Arab civilizations" but continues by referring to "Arab, Turkic and Malay subdivisions" of the Islamic civilization (Huntington, 1993, p. 24). As Islam and Hinduism are singled out as forming civilizations, it would seem logical to call for a distinct Christian civilization as well. However, Huntington elaborates on "Western", "Latin American" and "Slavic-Orthodox" civilizations, without uniting them into one entity.[8] Yet, the divide between the 80-90% Sunni and the 10-20% Shia followers is at least as important to Muslims as the differences between Catholics, Protestants, and Orthodox adherents are to Christians. Another question that remains open within Huntington's system is the position of Israel and the Jews. Supposedly, Huntington assumed they belong to "the West" (Fox, 2002, pp. 422-423), thus stretching this concept to the limit.

Huntington refers to various aspects of international relations, but his interpretations are sometimes biased, as the following statement clearly shows: "Islam has bloody borders" (Huntington, 1993, p. 24). Here we can see again Huntington's above-mentioned decidedly white American point of view. He uses an incomplete picture to defend his concept. In fact, many confrontations on the edges of the Islamic world are not directly related to issues of religion or civilization at all. For example, the conflict over Nagorno-Karabakh has little to do with Azerbaijanis being Muslims and Armenians being Christians. In fact, it is mainly a territorial dispute based on the fact that Nagorno-Karabakh is a predominantly Armenian-inhabited enclave in Azerbaijan. If

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[7] Muslims also live in areas most people would not consider European, but which are officially part of Europe: the westernmost region of Kazakhstan and the northern part of Azerbaijan. Bosnia is dealt with by Fox, 2002, p. 424. He stresses Bosnia's character as a melting pot where three civilizations closely interact: Half of the population is made up by Moslem Bosniaks, while over one third are Slavic-Orthodox Serbs, and the remaining roughly 15% Catholic and therefore "Western" Croats.

[8] It is interesting to note here that Huntington apparently did not group the Orthodox churches together but separated them into Eastern and Greek. In the map presented in the text above, however, Greece is shown in the same group as the Eastern Orthodox countries. Whether this reflects Huntington's idea correctly remains open to discussion. Drawing the line between Western and Eastern Europe, Huntington, 1993, p. 31, writes: "The Velvet Curtain of culture has replaced the Iron Curtain of ideology as the most significant dividing line in Europe."

Huntington's statement about Islam holds up to any critical scrutiny at all, it is not because Muslims are aggressive or warlike people, but because Islam is a widespread religion practiced by more than 1.5 billion people worldwide, mostly spreading over the three continents (Africa, Asia, Europe) that Sir Halford J. Mackinder (1919, p. 194) used to call the "World-Island".

While the above-mentioned civilizations encompass many diverse countries, the opposite is true for the "Japanese civilization". Huntington does not provide any convincing reason why Japan forms a civilization of its own. Instead he just writes: "Japan has established a unique position for itself (…). It is the West in some respects but clearly not the West in important dimensions" (Huntington, 1993, p. 45). The question remains why other Asian countries, such as Korea, the Philippines, or Thailand are not given the same status in Huntington's system.[9]

Homogeneity vs. Heterogeneity

The key assumption of "The Clash of Civilizations?" would be applicable only if governments acted according to the (nowhere specified) principal convictions of the civilization that their nation belongs to. Nonetheless, supposing that a causal relation can be established between diverse civilizations and the handling of (armed) conflicts, that link is far from being properly demonstrated by Huntington. On the one hand, he plays down the differences between peoples belonging to the same civilization and on the other hand, oversimplifies international relations by interpreting states as representatives of civilizations on the world stage. Against this, many critics argued that conflicts are more likely to erupt within than between civilizations. Akeel Bilgrami (2003, p. 88-89) for example describes the "clash within Muslim populations as a clash between secularists and absolutists." He concludes in optimistic fashion that "sheer arithmetic suggests that democratization in Muslim

societies will help end this clash in a secular direction" (Bilgrami, 2003, p. 92).

Another aspect that makes Huntington's theory increasingly doubtful is the trend towards ethnically heterogeneous societies. By now only about 10% of states can be said to be more or less ethnically homogenous.[10] In an Oxford University Press publication, Sujit Choudhry (2008, p. 5) therefore wrote the following statement: "The age of the ethnoculturally homogeneous state, if ever there was one, is over." The benevolent influence of individuals to solve intercultural problems is a further aspect Huntington pays little attention to. Yet, to take just one example, a look at South Africa shows that the country's fast track out of the Apartheid regime, and thus back into the international community, would hardly be imaginable without Nelson Mandela at the helm.

Huntington (1993, p. 25) states that "civilization identity will be increasingly important in the future", but it remains unclear why he is so certain about this. Even if clashes will occur between the major civilizations, the question remains why this will be the case. Huntington explains this by saying these differences refer to our most "basic" understanding of life, which is of course correct in some cases but does not seem to be true in others.[11] Comparing "Western" and "Latin American" civilization,

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[9] It remains unclear how many civilizations Huntington sees in total. The only small civilization he actually mentions is the "Anglophone Caribbean". See Huntington, 1993, p. 24.

[10] See Welsh, 1993, p. 45. Out of roughly 180 states, Welsh suggests that less than 20 can be interpreted as homogenous because minorities make up less than 5% of their population. In the USA, the percentage of Hispanic, African, and Asian Americans is increasing, so that at some point in the not too distant future, their combined numbers will surpass 50% of the whole population. Japan is considered to be a homogeneous nation, but even here, foreigners account for more than 1% of the population. With the new government-sponsored "Global 30" program, which aims at attracting 300.000 foreign students, this number is bound to rise further in the long run.

[11] Inglehart/Norris, 2003, point out that while the World Values Surveys 1995/96 and 2000-2002 illustrate that Westerners and Muslims value Democracy equally high (approval rates: 68% - 68%), the real cultural divide can be seen in areas such as gender equality (82% - 55%), divorce (60% - 35%), abortion (48% - 25%), and homosexuality (53% - 12%).

for instance, it is hard to think about "basic" differences. Huntington (1993, p. 25) takes the fact that "the world is becoming a smaller place" as another reason why the predicted clashes are going to increase. Yet, growing interactions between different civilizations might actually relieve tensions instead of creating them. His argument that religion is most important seems convincing, at first glance. Huntington (1993, p. 27) writes, "A person can be half-French and half-Arab and simultaneously a citizen of two countries. It is more difficult to be half-Catholic and half-Muslim." However, he fails to take two aspects into account. First, what seems to be virtually impossible to Huntington is common in Japan, where many people practice both Buddhism and Shintō. Second, while the number of religious fanatics might be on the rise, the number of atheists may also grow, thus potentially reducing this problem in the long run.

Surely, some of Huntington's observations are valuable but his conclusions are only one way of interpreting them. One reason for skepticism is the fact that the basic character of his eight major civilizations remains unclear because his explanations do not get beyond statements of rather superficial cultural differences. Economic, political, or social factors seem to be either absent from his analytical framework or their connection to his basic thesis is arbitrary. Generally, one gets the impression that Huntington avoids mentioning anything that does not support his theory. As we have already stated, Huntington asserts at the beginning of his article, that the bloody conflicts that occurred within any given civilization during the 20th century were ideologically based. While this is true for the Chinese Civil War between communists and the Kuomintang, most of the numerous border disputes in Latin America or Africa cannot be said to be ideological. Furthermore, one has only to think about the infighting between many EU member states (most notably France and Germany) and the US administration of George W. Bush over the Second Gulf War or the European origins of both World Wars, to see that "the West" has not always been a harmonious group. The World Wars are also an example that shows

that the "kin-country syndrome"[12] that Huntington refers to, is far from being a general rule. Muslim states have also fought each other as the Iran-Iraq War of 1980-1988 or the participation of some (predominantly) Arab countries in the liberation of Kuwait and the invasion of Iraq during the "Desert Storm" operation in 1991 show.

In some ways, Huntington's overall idea and his focus on a balance of power between the civilizations reminds the reader of realist international relations theory.[13] Indeed, his reference to "the West versus the Rest" (Huntington, 1993, pp. 39-41) means that his world view can be interpreted as a set of bipolar relations, an idea that seems to be strongly influenced by the earlier binary Cold War system.[14] Huntington (1993, pp. 31-32) elaborates at some length on the history of Western-Islamic conflicts. But his particular concern seems to be possible frictions between the West and the "Confucian-Islamic military connection" (Huntington, 1993, pp. 48-49), a scenario that lacks any solid basis in late 20th century international relations. Actually, many political alliances as well as conflicts have reasons that cannot be explained by the concept of civilizations, i.e., they are not based on cultural or religious similarities or differences but on other – often geopolitical or economic – reasons.

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[12] Huntington, 1993, p. 35 mentions H. D. S. Greenway in relation with the "kin-country syndrome". In his 2006 *New York Times* commentary, "The ethnic card", Greenway described the phenomenon the following way: "But there is also a kin-country syndrome, in which nationals of one country care deeply about the affairs of another because of ties of blood, language or religion. Consider Russia's pro-Serbian sentiments when Yugoslavia fell apart, or the early recognition of Catholic Croatia and Slovenia by Germany and Austria." Retrieved May 13, 2011, from http://www.nytimes.com/2006/05/09/opinion/09iht-edgreenway.html

[13] See Donnelly, 2000, for a discussion of this.

[14] A very interesting comment in the same direction comes from Said, 2001, p. 2. Comparing Huntington's original article with the later book, he wrote: "The basic paradigm of West versus the rest (the cold war opposition reformulated) remained untouched [...] and has persisted".

Conclusion

Despite much criticism, Huntington's article has remained an object of attraction in academic as well as non-academic circles, and it must be said that the term "civilization" is widely used today. However, equipped with ill-defined concepts and at some points rather selective use of data, Huntington's claim to explain the future of international relations fails to survive careful scrutiny because he does not specify what factors are used to determine the eight major civilizations he presents. If one uses certain criteria in one case, the same or at least similar criteria should be applicable in all cases. This kind of consistency is lacking in Huntington's conceptual framework.

His theory was developed in the early 1990s. Therefore, it is a good example of the discomfort experienced at that time by politicians and scholars who had been busy explaining the Cold War for their entire professional life. Consequently, Huntington presents a rather alarmist vision of the future, in some ways comparable to Oswald Spengler's *The Decline of the West* (Der Untergang des Abendlandes) of 1918/22. As a result of World War I, Spengler had developed a cyclical theory of the rise and fall of civilizations. Like Spengler 75 years before him, Huntington predicted the decline of Western civilization. As one of the reasons for this, he mentions the constant progression of multiculturalism within Western societies, whereas at the same time other civilizations (and especially the Islamic one) remain – according to him – more homogenous. Due to the fact that Huntington's article is nearly 20 years old, his point of view does not take the forces of transnationalism (culture, globalization of the economy, the Internet, modern telecommunications and transportation) into account that nowadays exert influence on world politics from the individual to the systematic level.

Furthermore, empirical studies on international conflicts by Chiozza (2002) and on ethnic disputes within multiracial states by Fox (2002) for example have shown that actual developments in the second half of the 20th century do not support Huntington's thesis. Based on different sets of empirical data, Chiozza (2002, p. 711) and Fox (2002, p. 433) conclude similarly that "state interactions across the civilizational divide are not more conflict prone" and "civilizational conflicts constitute a minority of ethnic conflicts both during and after the Cold War".

Huntington's 1993 article surely provides a thought-provoking academic hypothesis. If taken at face value, it could even create a serious political problem. Were world leaders to adopt this somehow "messianic vision" (Bilgrami, 2003, p. 88), world peace could be seriously threatened, and Huntington's speculation could turn out to become a self-fulfilling prophecy: "The next world war, if there is one, will be a war between civilizations."[15] Huntington's text should be read as a stimulating paradigm of international relations, representing the immediate post Cold War era, when – according to Huntington (1993, p. 39) – the West was "at an extraordinary peak of power". Huntington's theory itself seems to be one of the results of this feeling of superiority.[16]

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[15] Huntington, 1993, p. 39. It has to be mentioned here, though, that this pessimistic prophesy contrasts with the last sentence of his article, in which he calls on the different civilizations "to learn to coexist with each other."

[16] Said ends his article, "The clash of ignorance", 2001, p. 4, with a similar argument, saying that Huntington's thesis was "better for reinforcing defensive self-pride than for critical understanding of the bewildering interdependence of our time."

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Theory and Other Dangerous Things

Pragmatic Translation Choices Using Etsuo Iijima's "On the Concept of the Universal Ki-energy"

Jeroen Bode

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Abstract: Through another text type I would like to introduce here some practical applications of the translation strategies discussed in my previous OTB articles (Bode, 2009a, 2009b). After the original Japanese text on this page I will give an integral translation of the complete text. The main strategy followed for this text can be referred to as information change (Pr3) as described by Chesterman (2000) under the heading of the pragmatic strategies (Pr). We will look at omission and addition more closely with this example. Omission happens when the original information is not relevant for the target text, or when the original is being summarised as a translation text. As an example of omission, I gave the omission of the main characters title in the English translation of the story by Issai Chosan (1727/2006, p. 177) where instead of teishu (亭主=head-of-the-house) has been replaced by he or his. An example of addition in translation will be introduced through the English translation of Iijima's text hereafter.

Editor's note: Mr. Bode's translation is presented in the text boxes; for the original Japanese text, see the Appendix.

Comparative observations regarding the original text and the translated version

The original explains to the general public, and the Aikido students in particular, the classic concept from Chinese philosophy of universal ki-energy as applied in the Japanese martial art form of Aikido.

The text itself is short but highlights the difficulties faced by translators. The author assumes the reader is well versed in basic Aikido concepts, ideas, history, and facts. I would like to suggest to the OTB reader that the translator is also part of the reading audience. Before there is any translation done, the translator reads the text as a reader. The text under discussion was afterwards selected as a possible text for translation.

The text is a clearly written text for Japanese readers, but it needs supplemented information in translation to keep the text lucid. In this text case I use square brackets where additional text has been included for readability in English. The omitted sections are shown by crossed out text sections. However, the Japanese text in itself is well organized and does not at all inhibit the

> ### On the concept of the Universal Ki-energy
>
> Par. 1: Within the thinking of the Japanese people there are general ideas regarding the power (chikara 力) of Universal Ki-energy (ki 気). Among the meanings of power there is also included in it willpower/vitality (kiryoku 気力), and spiritual strength (seishinryoku 精神力). From these [basic ideas] the power of thought is brought forth in the expression "passing through a rock by the power of thought" ["where there is a will, there is away"] , a power containing a full spiritual concentration.

smoothness of the reading process.

In the first paragraph (Par. 1) we find the following:

> From these [basic ideas] the power of thought is brought forth…

The original text did not include the phrase of [basic ideas] If [basic ideas] were not added, the original sentence would have to be altered too much to make it readable in English. The translator has to make a choice here: either adapting the original text for the English language, or adding an implied entry to keep the original flow intact.

A secondary challenge is the inclusion of a Japanese proverb: "Passing through a rock by the power of thought." While the words are clear, the meaning is likely opaque to most English readers. The addition of the English

proverb "Where there is a will, there is a way" … in some cases proverbs can be translated, but in the present case needs an English equivalent almost in meaning.

In also the second paragraph (Par. 2) some Japanese vocabulary has been kept in the English translation to facilitate future use in further entries that reemerge in further writings on Aikidō. The translator foresees this eventuality and includes the references to motion picture here to make sure that Yamato and Star Wars are correctly understood. This information the author expects the reader to know.

In the third paragraph (Par. 3) the author does not explain what the Kōjien is. In the translation it is briefly referred to as a monolingual Japanese dictionary. This is one of the major dictionaries and provides much more detailed information in its entries than regular dictionaries. It sometimes also includes historical and etymological explanations. Also the additional [this concept] is actually not stated in the original, but it is implied by the sentence it refers to. The translator should be sensitive to these implied messages in these sentences.

In the next paragraph (Par. 4) we see one omission in the English translation:

> [The character of ki-energy (気)] is also used in compound expressions. There are a lot of examples, such as[, starting from]: kūki (空気: atmosphere), ⋯

For the English translation it is not needed to state where the starting point is of the examples of entries under consideration. This has already been made clear from what is stated previously.

The next paragraph (Par. 5) does not present any particular translation difficulties except that the topic shifts more towards the main topic of Aikidō and its own specific expressions containing the this ki-character element.

In the last paragraph (Par. 6) special names given to persons are one of the most difficult challenges to deal with. The name here given in paragraph six and seven refers to Ueshiba Morihei, the founder of Aikidō. In other countries he is also known as Ō-sensei. However, the honorary name Okina sensei

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Par. 2: From these basic ideas are created the [concept of the] willpower force (nerikipawaa 念力パワー) in Dragonball, a manga for children, the wave-power cannon (hadōhō 波動砲) in [the motion picture] Space Battleship Yamato, or the force in Star Wars [movies].

Par. 3: However, when consulting the Kōjien [a Japanese monolingual dictionary] on the concept of the ki-energy as it appears in the term Aikidō (合気道) it is difficult to express [this concept] in a single word. Briefly put, one can understand it as "something that is very expansive and profoundly deep, something that cannot be seen very clearly." [In a sense], it is the foundation that fills Heaven and Earth, and forms the universe, it is the source of all in existence, in other words, the source of the life-force [in everything] (Shinmura, 1998).

Par. 4: [The character of ki-energy (気)] is also used in compound expressions. There are a lot of examples, such as[, starting from]: kūki (空気: atmosphere), kikō (気候: climate), tenki (天気: weather), genki (元気: health, energy, vitality), yōki (陽気: season, cheerfulness), gōki (豪気: courageous and powerful), kinori suru (気乗りする: strongly encouraged to do something), ki ga deru (気が出る: feel encouraged, feel inspired), kibun ga yoi (気分が良い: feel good) and many more. There are also the opposites of these given above and even in trying to count them all the limit will [not => never] be reached.).

Par. 5: During Aikidō training the expressions that are regularly mentioned consist of the following three among others: ki wo dasu (気を出す: to extend one's ki-energy), ki wo awaseru (気を合わせる: to adapt to the ki-energy [of the other]), and ki wo michibiku (気を導く: to lead the ki-energy of the other).

Par. 6: The Wise-and-old sensei (Okina sensei: 翁先生) [of Aikidō] (the honorary name of Ueshiba, Morihei: the founder of Aikidō.1883 - 1969) explained the ki-energy as follows: "Everything that exists, emerges from the ki-energy.

seems to be more a formal written one and mainly used in Japan. The translator could choose here to remain close to the original and introduce the name to the reader as another name for the Aikidō-founder. Another option is to opt for either the real name of the Aikidō-founder (Ueshiba Morihei), or use the honorary name (Ō-sensei) well established outside Japan. In the present translation I have

decided for introducing the less familiar name as he is also referred to in Japanese sources.

In this paragraph (Par. 7) the author provides additional information in parentheses in the original text. In the translation, however, the parenthetical remarks were omitted since these merged with the translation of these special expressions as a whole. The omission was maintained in order not to duplicate the same text part twice. The following is a translation of that paragraph in which the parenthetical remarks are faithfully rendered (to disastrous effect!):

> In order to live one's life fully, making the words of this *Wise-and-old sensei* as a guiding principle, it is by practicing *Aikidō* one cultivates and develop one's ki-energy and courage and by it reviving a bright spirit (皓然の気 [*kōzen-no-ki*]: state/condition of brightness), but also a honest and open spirit (浩然の気 [*kōzen-no-ki*]: a wide and extensive state/condition). It makes one want to live in good spirit a bright and full life.

Conclusion

With the present text we could see that, for instance, the application of a single strategy as indicated above needs to be applied with care. It is definitely not good to apply it automatically for any difficult part encountered. The best advice in this case would be to continue with the other parts and return afterwards. It is very likely that the translation difficulty can be solved after the process of the whole text translation has been done. Sometimes, the solution presents itself to the translator in the process of continuing to translate the whole text. In much longer texts you need to highlight these difficult keyword sections in order to be able to find them back again. Perhaps before continuing

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> Par. 7: In order to live one's life fully, making the words of this Wise-and-old sensei as a guiding principle, it is by practicing Aikidō one cultivates and develop one's ki-energy and courage and by it reviving a bright spirit (皓然の気: kōzen-no-ki), but also a honest and open spirit (浩然の気: kōzen-no-ki). It makes one want to live in good spirit a bright and full life.

with the other paragraphs it might be helpful to give a short summary statement of the difficult section/paragraph between square brackets. By this one can still see the topic development of the whole text.

The matter concerned here for the translation of the Japanese original was the pragmatic strategy of information change (Pr3). In any situation that the translator considers either to omit or add text parts in the translation one of the guiding principles is that the text unaltered is not clear for the target language reader. With these omissions or additions it sometimes has the advantage that the original topic development can maintain the same order and let the author still be read in his particular and individual style.

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Appendix

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茨城県合気道連盟理事長

飯島悦男

講習会講話

「気』について

Par. 1: 日本人の思考の中に、気の力の概念が有ります。力の意味の中には、気力、精神力も含まれております.それらから、念力とは、精神をこめた力「思う念力岩をも通す」で表現されております。

Par. 2: これらの発想から、子供向けの漫画ドラゴンボールの念力パワー、宇宙戦鑑ヤマトの波動砲あるいはスターウォーズのホースに現わされております。

Par. 3: 合気道の「気」について広辞苑で鯛べて見ましたが、一言で表現しにくいものです.一口に言ってしまえば「幅広く用いられ奥深いもの、はっきりとは見えないもの」と理解しました。意味として、天地聞を満たし宇宙を構成する基本 ― 万物が生ずる根元 ― すなわち活力の源であります。

Par. 4: 言葉としての使われ方ですが、空気から始まり気候や天気、元気、陽気、豪気、気乗りする、気が出る、気分が良い等多数ありその反対の言葉も有り、数えればきりがありません.合気道を修行するに当たって、よく口にする言葉は、「気を出す」「気を合せる」「気を導く」等です.

Par. 5: 合気道を修行するに当たって、よく口にする言葉は、「気を出す J」「気を合せる」「気を導く」等です.

Par. 6: 翁先生は、気について「万物すべて気より生ず」説いています.

Par. 7: 人生を生き抜くためには、翁先生の言葉を旨とし、合気道の稽古を通して、気力、胆力を羨い、陪然の気{明らかなさま)、決然の気{太く大きいさま)を生かし、豊かな人生を明るく元気に過ごしたいものです。

Loanword Associations and Processes

John P. Racine

Dokkyō University

Abstract: This paper presents a re-examination of the cognitive process model for word associations involving loanword stimuli originally proposed by Racine (2008). Unlike the research upon which the model was originally based, loanword stimulus frequency is accounted for in the current study. It was observed that regardless of the frequency or difficulty of loanword stimuli, second language learners responded with significantly more orthographic and null association responses than did native speakers. Results are discussed in terms of their implications for further research in modelling the cognitive processes involved in word association.

Introduction

Since the early years of the 20th century, the findings of word association (WA) research have been used to help uncover aspects of the mental lexicons of both first language (L1) users and, more recently, second language (L2) learners. These studies have often focussed on the word classes of the stimuli involved and the results have typically been used to make inferences about the structure of the mental lexicon in general and to make comparisons between the manners in which L1 and L2 vocabulary are stored therein. Despite researchers' interest in the types of words used to elicit associations, thus far, very little research has focussed on the unique group of lexical items known as *loanwords*. Loanwords are lexical items that exist in a learner's L1 as cognates borrowed from the L2. With very few exceptions (e.g., Van Hell & De Groot, 1998), WA researchers have yet to explore the unique position that these borrowed words may hold in the bilingual mental lexicons of L2 learners.

In fact, most L2 research implementing the WA test format has thus far displayed a particularly narrow focus of interest. Two areas in particular have been the prime focus of study. The first area involves how differences and similarities between the L1 and the L2 mental lexicons, as revealed through WA, relate to second language proficiency (e.g., Piper & Leicester, 1983; Racine, 2008; Schmitt, 1998; Sökmen, 1993; Wolter 2001, 2002; Yokokawa, et al., 2002). The second area of interest for many WA

researchers has been the examination of non-native speakers' (NNS) responses to determine whether they follow a developmental path known as the *syntagmatic-paradigmatic shift*. These researchers (e.g., Kudo & Thagard, 1999; Nissen & Henriksen, 2006; Orita, 2002; Söderman, 1993) wished to discover whether L2 learners' responses moved from predominately syntagmatic (collocational) and clang associations (based on orthographic or phonological similarities to the stimuli) to paradigmatic ones (e.g., semantic associations based on word class, meronymous and super/subordinate relations). Many early L1 studies (e.g., Entwisle, 1966; Ervin, 1961) showed that native speaker (NS) responses appear to shift in this way from childhood to adulthood as lexical development progressed. In fact, more recent WA studies have questioned the underlying assumptions upon which many of those studies are based (e.g., Fitzpatrick 2007, 2009; Wilks, 2009). In any case, WA researchers' preoccupation with L2 proficiency and development appears to have resulted in a scarcity of attention paid to the discovery of the cognitive processes that may mediate the associations themselves.

The current study was conducted to address these two research gaps in the WA literature. That is, this research was designed to examine the associations of NS and NNS respondents to loanword stimuli, and to attempt to make inferences about the cognitions which mediate these responses. Given the abundance of loanwords in Japanese – accounting for as many as half of all high-frequency word families and up to a quarter of all academic word families (Daulton, 2008) – this is clearly an important
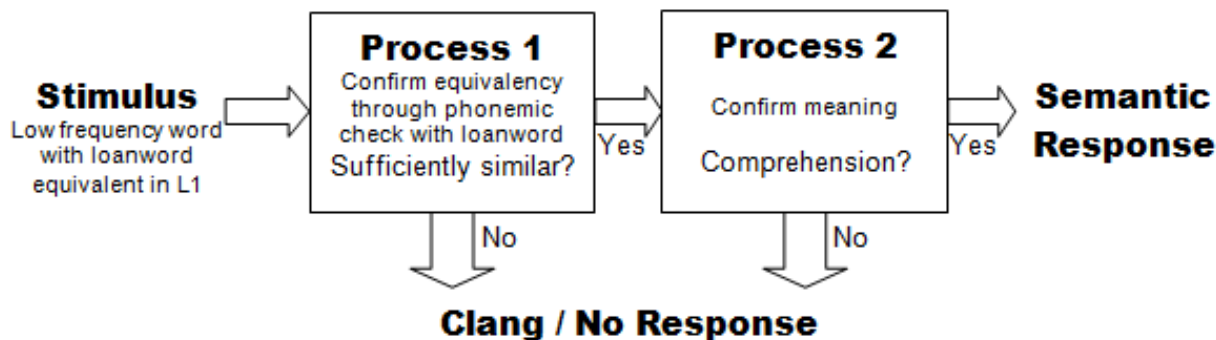
Figure 1. A cognitive process model for NNS word association responses to stimuli with L1 loanword equivalents (from Racine, 2008).

field of investigation for Japanese learners of English. To reach an understanding of the processes involved in accessing these words in the lexicons of learners is the ultimate goal of this research.

1.1 A Cognitive Process Model for Loanword Associations

In an earlier attempt to uncover the processes involved in loanword associations, Racine (2008) used two groups of low-frequency noun stimuli to examine differences between NS and NNS response patterns. One group consisted of nouns for which there were no loanword equivalents in Japanese (the NNS respondents' L1). These were *hospital*, *morning*, and *rabbit*. The others were *helicopter*, *asbestos*, *orchestra*, and *escalator*, all of which exist in Japanese as loanwords from English (ヘリコプター *herikoputā*, アスベスト *asubesuto*, オーケストラ *ōkesutora*, and エスカレーター *esukarētā*, respectively). Surprisingly, NNS respondents made fewer semantically related associates (i.e., paradigmatic and syntagmatic responses) to the loanword nouns than to those without a phonetically similar loanword in their L1. In other words, NNS responded with more clang and null responses than did NS, despite the presence of these words in their L1. Racine accounted for these counterintuitive results by proposing a cognitive model in which the processes that usually lead to semantic responses are superseded by an alternative process instigated by the salient phonological similarities between the stimulus and its L1 equivalent. This model is illustrated in Figure 1.

To illuminate features of this model, Racine provides the example of the stimulus

asbestos: Recognizing that this stimulus may have a loanword equivalent in their L1, NNS respondents initiate a phoneme-by-phoneme check to confirm that it is the same as the loanword, in this case, the Japanese word アスベスト (*asubesuto*; Figure 1, Process 1). Failing to confirm the equivalency, either due to taxed cognitive resources or failing to discover enough similarity between the pronunciations of the two, the participant is forced to provide a default, non-semantic response (i.e., a clang or null response). If the stimulus is in fact confirmed as the phonological equivalent of the L1 loanword, Process 2 is initiated. Here, assuming the participant understands the meaning of the loanword, she will be able to offer a semantic response of some kind, such as the frequently elicited paradigmatic response *danger* or the syntagmatic response *dangerous*.

This model accounts well for Racine's (2008) findings, but the experimental design and the findings upon which this model is based deserve re-examination. In particular, the stimuli with Japanese (L1) loanword equivalents (*helicopter*, *orchestra*, *asbestos*, and *escalator*) may have been too difficult or too infrequent to allow this kind of comparison to be made. In other words, second language learners were more likely to respond to these stimuli with non-semantic responses than to nouns without loanword equivalents (*hospital*, *rabbit*, and *morning*). However, the relative difficulty or infrequency of the loanwords may have rendered them too difficult for participants to successfully navigate the phoneme-by-phoneme process I had envisioned. Indeed, such lengthy, polysyllabic stimuli may tax the cognitive resources of NNS, thereby eliciting null responses as a default. To more

Table 1. *Word Association Stimuli*

Nouns	Non-loanwords	car desk chair tree
	Frequent loanwords	artist cracker card waitress
	Infrequent loanwords	asbestos helicopter escalator orchestra
Grammatical Words		she it I that a the and but in of all some
Adjectives		delicious heavy happy soft
Verbs		eat jump sleep walk

accurately test this hypothesis, simpler, more frequent stimuli with loanword equivalents must be utilized. The current study attempts to address this issue while testing the following hypothesis:

> Due to taxing of cognitive resources during a phoneme-by-phoneme confirmation process, *noun stimuli with recognizable loanword equivalents in NNS respondents' L1 will elicit a larger proportion of non-semantic responses (i.e., orthographic and null responses) than will similar nouns without loanword equivalents*.

Method

The word association task was administered to 123 participants: 32 native English speakers (NS) and 91 non-native speakers (NNS). The NNS group consisted of second-year Japanese university students, all of whom were native speakers of Japanese and had achieved low-intermediate levels of English proficiency. The test was administered in written format and consisted of 32 lexical items. Forms were distributed to NNS participants by one of their teachers during a university English class. Respondents were told that they had approximately ten minutes in which to complete the form. Written instructions required participants to respond by writing the first word that came to mind for each stimulus item. They were told they need not respond to any items they did not understand or for which no response readily came to mind. They were also informed not to be concerned about correct spelling to ensure that the first

word they thought of (rather than a word that was easier to spell) was entered. Four versions of the survey were created to reduce the possible influences of priming and order effects. The instructions appeared in both English and Japanese so they would be readily understood by all participants.

Responses were coded into four categories: paradigmatic, syntagmatic, orthographic, and null responses. Responses were considered to be *paradigmatic* if they belonged to the same word class as their stimuli (e.g., chair → table). Responses were categorized as *syntagmatic* if they were semantically related to their stimuli, but were from separate word classes (helicopter → fly). Responses that exhibited orthographic or phonological similarities to the stimuli in the absence of any clear semantic relations were categorized as *orthographic* (walk → work). When respondents were unable to respond or if the response was illegible, a *null response (NR)* was recorded. To disambiguate responses, the survey included a section in which respondents could provide introspection reports concerning what they were thinking when they responded to the stimuli.

(2.1) Stimuli

The 32 lexical items listed in Table 1 were selected from a variety of word classes: adjectives, verbs, nouns, and grammatical words. The adjectives and verbs were not directly related to the current study, but were included so that respondents would not recognize that loanwords were the central focus of the study and perhaps respond unnaturally. Responses to the grammatical

word stimuli and the cognitive processes that mediate them were examined in research using these same WA test forms and have been explicated elsewhere (Racine, 2011).

The 12 nouns in Table 1 were selected to test the hypothesis that predicted that NNS respondents would make fewer semantic responses to nouns with loanword equivalents in their L1. These items included the four frequent non-loanwords originally used by Racine (2008). These are commonplace items, well known to many learners of English as a second/foreign language (*tree*, *desk*, *chair*, and *car*). The other eight nouns were chosen as representatives of words that exist in Japanese as loanwords from English. Four of these eight had also been utilized by Racine in the 2008 study: *orchestra*, *asbestos*, *escalator*, and *helicopter*. Although these items were originally selected for their loanword properties, as described above, they may have been inordinately difficult for those participants, and thus inappropriate choices for making comparisons directly to the more commonplace non-loanword nouns cited above. To clarify this issue, four more loanword nouns were added to the stimuli in this study: *artist* (アーチスト *ātisuto*), *cracker* (クラッカー *kurakkā*), *card* (カード *kādo*), and *waitress* (ウエイトレス *ueitoresu*). These were selected for their relatively high frequency of use in both languages as well as their linguistic simplicity in comparison with the infrequent loanword nouns listed above. Indeed, none of them are more than two syllables long in English.

Results

3.1 Overall Response Patterns

Based on the categories described above, the mean responses to all 32 lexical stimuli are illustrated in Figure 2. These findings replicate the typical response patterns found in most WA research to date: Participants responded with a large proportion of paradigmatic responses, somewhat fewer syntagmatic responses, and relatively few clang/orthographic and null responses (e.g., Meara, 1982; Piper & Leicester, 1983; Söderman, 1993). Another typical feature of these results as illustrated in the figure is the slightly elevated proportion of null responses (7.9%) for NNS respondents. Only 0.4% of NS responses fell into this category. Response patterns to nouns with or without L1 loanword equivalents are examined below.

3.2 Responses to Loanword Stimuli

The hypothesis predicted that NNS respondents would produce proportionately more orthographic and null responses to stimuli with recognizable loanword equivalents in their L1 than to those without such equivalents. To test this, NNS response patterns to nouns with or without loanword equivalents were examined. NNS responded to the four non-loan nouns (i.e., *tree*, *desk*, *chair*, and *car*) with non-semantic responses (i.e., orthographic or null responses) 18 times ($M = 0.18$; $SD = 0.44$). The eight nouns with loanword equivalents consisted of the four *frequent* loanwords (*artist*, *cracker*, *card*, and *waitress*) as well as the four *infrequent*
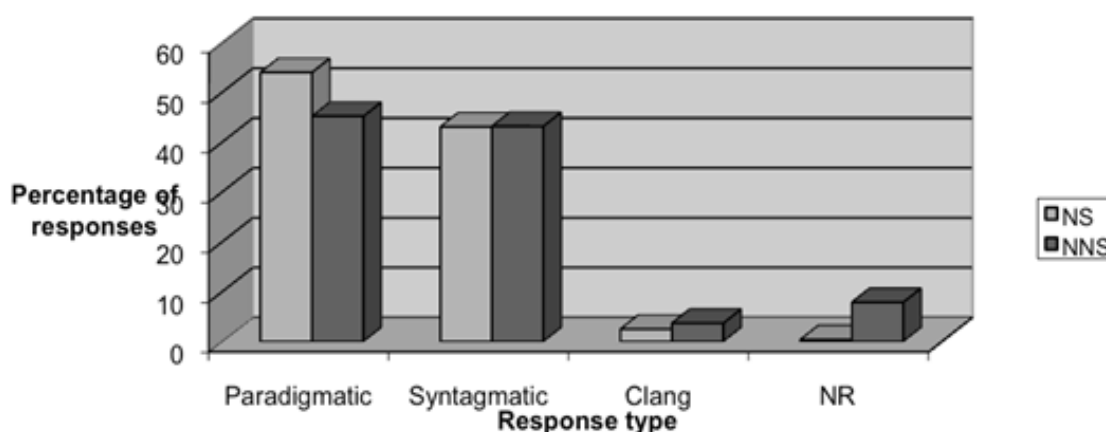

Figure 2. Percentage of response types per respondent group.

loanwords used by Racine (2008; *orchestra*, *asbestos*, *escalator*, and *helicopter*). NNS responded to these eight stimuli with non-semantic responses 98 times (weighted average = 0.54; *SD* = 0.63). A *t*-test revealed this difference to be significant (t = 5.55, $p < .001$, df = 90), thus supporting the hypothesis: Japanese NNS do in fact respond proportionately more often with non-semantic responses to items which have loanword equivalents in Japanese than to those without such equivalents.

To further examine the differences between responses to these two groups of nouns, those with L1 loanword equivalents were analyzed separately. The nouns with relatively infrequent loanword equivalents elicited non-semantic responses 48 times (*M* = 0.53, *SD* = .82). The more frequent loanword equivalents elicited non-semantic responses 50 times (*M* = 0.55, *SD* = 0.75). Table 2 displays the results of *t*-tests comparing these two groups' responses with the responses to non-loanword nouns as well as to each other. The table shows no significant difference between the numbers of non-semantic responses to the two noun groups with loanword equivalents. However, the table does show that this study replicates the results of Racine (2008) in that the infrequent loanwords once again elicited significantly more non-semantic responses than did the nouns without loanword equivalents. A more powerful test of this hypothesis is also illustrated in the table where even the items with simpler/more frequent loanword equivalents are seen to have led to significantly more non-semantic responses than did the non-loan items. This provides further support for the hypothesis and indicates that it was not merely the influence of the relative difficulty/infrequency of Racine's original loanwords that produced the effect. Even substantially simpler or more

frequent nouns with L1 loanword equivalents elicit a large number of non-semantic responses from second language learners.

Discussion

Loanword associations have received very little attention in the WA literature thus far. It was with this in mind, along with the desire to test Racine's (2008) cognitive process model for loanword associations that loanword stimuli were examined again here. Racine's process model for loanword associations (Figure 1) was based on his counterintuitive finding that NNS respondents appeared to be less able to offer semantically-related responses to noun stimuli with loanword equivalents in their L1 than to those without such equivalents. As I have argued above, however, that study may have been confounded by the use of overly difficult or infrequent loanword stimuli (*helicopter*, *orchestra*, *asbestos*, and *escalator*). If these stimuli were simply too difficult for the NNS respondents (i.e., too phonemically complex or, perhaps, completely unknown), then of course participants would not be able to respond with semantically related responses.

4.1 Validating the Phonemic-check Model

This study attempted to address this concern by including stimuli with loanword equivalents from phonemically simpler, more frequent words (*artist, cracker, card,* and *waitress*). However, when responses to either the frequent or infrequent loanwords were compared to those of the *non-loan* noun stimuli, both of the loanword stimulus groups had elicited significantly more non-semantic responses. That is, despite the presence of semantic equivalents in their L1, and regardless of the frequency of the stimulus words, Japanese respondents did not generate more semantically related responses. In other words, loanword equivalents in the L1 lexicon

Table 2. Results of *t* tests comparing NNS non-semantic responses to loanword and non-loanword noun stimuli.

Stimulus groups compared (mean response proportions)	*t* scores
infrequent loanword (.53) = frequent loanword (.55)	$t = 0.22$
infrequent loanword (.53) > non-loanword (.18)	$t = 4.47$*
frequent loanword (.55) > non-loanword (.18)	$t = 4.39$*

Note. *Df* = 90   *$p < .001$

do not appear to provide any additional advantage in eliciting responses related to the meanings or usage of the L2 stimuli. Indeed, it is possible that as cognitive resources are taxed during the processing of the phonemic characteristics of these stimuli, respondents are left unable to further process the meaning of the stimuli. This finding provides support for the hypothesis and replicates the results of Racine (2008). Besides the expenditure of cognitive resources as the determining mechanism for WA responses to loanwords, another means of accounting for these findings involves the salience of phonology in the minds of the respondents: If participants do in fact initiate a phoneme-by-phoneme check when encountering stimuli with loanword cognates in their L1, the resultant increase in the salience of phonological and orthographic connections between the stimulus and its loanword equivalent may result in a greater likelihood of clang and orthographic responses. In other words, the phonemic check may make formal features of the stimulus more salient to the respondent, thus resulting in an abundance of phonologically- and orthographically-related responses.

Although Racine had initially hypothesized the opposite effect – that loanwords would elicit more semantically related responses than would stimuli without loanword equivalents – it seems now that the opposite finding is quite robust. While the phonemic check model appears to account for the results well, further research is necessary to determine whether it is a depletion of cognitive resources that results in these findings or whether it is the enhanced salience of phonological features that underlies the processes described in the model above.

4.2 Stimulus Frequency and Difficulty

The careful selection of stimuli is crucial to the investigation of loanword associations. As noted above, the current study attempted to address the gap left in the wake of Racine's (2008) research where an attempt was made to compare non-semantic responses to quite frequent nouns (*hospital, morning, rabbit*) with those of rather infrequent nouns having loanword equivalents (*helicopter, asbestos,*

orchestra, escalator). It appeared as if loanword equivalents were taxing the cognitive resources of NNS as they initiated a phoneme-by-phoneme check of loanword stimuli, but in hindsight, strong conclusions seem unjustifiable. The current investigation attempted to rectify this discrepancy by utilizing less complex loanword nouns, but here too, no objective measure was taken to determine if these new stimuli were really understood by the NNS respondents. In other words, while *artist*, *card*, *cracker*, and *waitress* were presumed to be easily understood by the NNS participants, no objective measure was taken to determine if this was truly the case. Although NNS responded to these loanwords with proportionately more non-semantic responses than to nouns without loanword equivalents (providing support for the hypothesis), it is difficult to precisely determine whether this actually supports the phonemic-check model described above or not. If the subjects simply did not understand the loanwords, the proportion of orthographic and null responses would necessarily increase. This would not be due to the taxing of cognitive resources by way of a phoneme-by-phoneme process of confirming the equivalence of the loanword. This would simply be due to respondents' inability to respond to an unknown stimulus with a semantically-related response. Thus the hypothesis can be more clearly tested in future studies by administering a vocabulary test after the word association trials. In this way, responses to stimuli that were simply not understood by the participants could be ignored.

4.3 Stimulus Comprehension vs. Phonemic Recognition

Another issue that needs to be addressed before the phonemic-check model can be fully accepted concerns whether phonological encoding actually occurs independently of lexical comprehension. In the model proposed here, NNS respondents initiate a phoneme-by-phoneme check when encountering a stimulus that appears to have an equivalent loanword in their L1 (Figure 1). This process is followed by a second process in which the meaning of the stimulus is confirmed. The

problem is, however, that in initially recognizing potential similarities between the stimulus and the L1 word, respondents may have already brought many of the processes involved in comprehension to bear on the stimulus. That is, respondents have at least partially processed the meaning of the stimulus before even initiating the phonemic-check. Although it is beyond the scope of this paper to fully elaborate on this issue, psycholinguists and experimental psychologists have long acknowledged the many top-down and bottom-up processes that are initiated when encountering text or speech. Despite a great deal of research in this area, however, the precise role of phonological processes in lexical access and word comprehension is still very much unresolved and it is unclear whether these processes are initiated serially or in parallel (e.g., Kleiman, 1975; Paap, Newsome, McDonald, & Schvaneveldt, 1982; Rumelhart & McClelland, 1982). Only after a thorough examination of these issues can the phonemic-check model be considered truly validated.

Further Research and Conclusion

I have already raised a number of issues that require consideration if research into the cognitive processes involved in loanword comprehension is to make progress through the use of the WA methodology. For example, it is clear from the inconclusive findings of Racine (2008), that stimulus selection must be given careful consideration before strong conclusions may be drawn from the results of this kind of WA research. Also, as I have explained above, further studies in this area should be designed in a manner that yields results providing support for either the notion of cognitive resource depletion that was originally posited in the 2008 study, or the notion that salience of phonological features of the stimuli ultimately underlie the WA process for loanwords.

Another potentially rewarding research thread for the WA paradigm involves measuring the reaction time (RT) between the onset of a stimulus and its subsequent response. With very few exceptions (e.g., Fitzpatrick & Izura, 2011), the RT

methodology has been underemployed in WA research to date, as it has in linguistic research in general. It is clear, however, that this may become a very useful tool in testing the cognitive model proposed above. If the phonemic-check model for loanwords (Figure 1) is correct, then NNS must require longer latencies to process longer loanwords. Moreover, the elicitation of semantic responses should, on average, take longer than clang/orthographic responses, as semantic responses require the completion of more sub-processing. Measuring RTs during loanword WA trials may prove to be a very fruitful approach to examining the L2 learner's lexical process. Indeed, it may be just such psycholinguistic approaches to the traditional WA research paradigm that will yield the most rewarding results in future studies. The measurement of RT may aid researchers in their attempts to more accurately discern the processes involved in the WA process in general and the cognitions involved in loanword associations in particular.

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Teaching Tips and Techniques

The Language of Young People and Its Implications for Teaching

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Abstract: 若者言葉の中には非文法と見なされる表現が多い反面、その数は単に誤用とみなせられないほど増えている。本稿では日本人大学生のスピーチデータを基に、若者言葉を言語学的に観察し、「変わりつつある日本語」をどのように日本語教育に取り入れていったらよいのかを考察する。

While it has sometimes been noted that the Japanese language of the youth contains a number of "ungrammatical" expressions from a prescriptive point of view, the high frequency such language use in recent years calls for another look of at the new trend. In this paper we will present a linguistic analysis of natural speech by college students. Based on the speech data, we consider how the changing nature of the language should be dealt with and might be incorporated in language teaching.

研究の目的

　若者言葉が諸々の分野で注目されている。（社会）言語学、言語教育の観点から見て「変わりつつある日本語」は、言語学研究や日本語教育に携わっている者にとってこれからますます考えていくべき数多くの問題点が提起される。特に若者言葉の中で従来の文法的な表現に反するものは、非文法的としてその存在と使用を排除する態度を持つべきなのか、それとも「言語の変遷・ゆれ」として認めるべきなのか、非常に難しい問題である。例えば、形容詞を修飾する副詞の「すごく」が、最近では「すごいいい」、「すごいおもしろい」のように形容詞形の「すごい」に代用されている。これらの非文法的表現は単に誤用とみなせられないほど頻度が高くなっていて、日本語教育では学習者にこのような表現を導入すべきか、またどのように導入すべきかの問題を注意深く検討しなければならない。本研究では日本人大学生のスピーチデータの中に現れる「すごい・すごく」の例を基に、若者言葉の現状を言語学的に観察し、日本語教育にもたらす課題を考察する。

調査方法

　本研究では、大学生のスピーチデータを基に「すごい・すごく」の使用数と言語学的環境を観察した。スピーチデータは、2008年度春学期に東京都内の大学一年生31人（男子学生11人、女子学生20人）の各3分間スピーチを録音し文字化したものである。スピーチトピックは、「とっておきの情報」である。スピーチの文字化は、スピーチをした学生本人が行った。文字化の目的は、学生自身で録音したスピーチを聞いて一語一句書き出し、非文法、語彙、不必要な言葉、不適切な表現を添削することにより、言葉の間違いや話し方の癖に気付かせることであった

結果

　「すごい・すごく」を使用していた人数は、31人中17人であり、半数以上の学生が「すごい・すごく」をスピーチに使用していることがわかる。「すごい」の使用数は39回で、男子学生が11回、女子学生が28回であった。一方、「すごく」の使用数は10回で、男子学生は使用しておらず、女子学生が10回使用しており、女子学生の方が男子学生より「すごい」「すごく」共に多く使用していた。また、「すごい」の方が「すごく」より使用数が多かった。特に、17人中15人が「すごい大変」のように「すごい」を

副詞的に使用しており、「すごく」を副詞的に「すごい」を形容詞的に使用していた人数は、17人中2人のみであった。「すごい」で修飾している品詞は、形容詞が19回、名詞13回、動詞7回、形容動詞5回、副詞1回で、「すごいおいしくて」「すごい恥ずかしい」など、形容詞の修飾が多くみられた。また、「すごい」で修飾している表現は、肯定的な句が25回、否定的な句が13回、中性的な句が9回であり、「すごい人気」「すごいかわいい」など、肯定的な内容の句を多く修飾していた。このように、本研究の大学生は半数以上が「すごい・すごく」をスピーチに使用しており、さらに、差はあるものの、性別、修飾する品詞、表現の違いに関らず、頻繁に「すごい」を副詞的に使用していることが明らかとなった。実際のスピーチ例を以下に示す。

その時よりすごい印象に残っているのが、だいたい一日10時間くらいチラシ折をずっとやっててすごい次の日筋肉痛になるほどすごい大変だったんですけど、前日にあのチラシ折をあの日産スタジアムでやったときには、リハーサルをしている声が聞こえてきてすごい貴重な体験ができました。（スピーチデータ　女子学生1）

この国は毎回すごい、一年に何回も通貨を発行してるんですよ。だからすごいおかしな国で、なんかものの値段がすごい何億とかで、買い物とか行く時に、その国の人たちは買い物に行く時に札束を入れたバックで行くっていうなんかすごい変な国なんですよ。（スピーチデータ　男子学生1）

そして、オーディションはすごく内容が濃くて午前から午後にかけて一日中で、私が受ける年は例年の約3倍くらいの倍率で、すごい人気で大変だったんですけど、あと英語の会話とか作文とかもすごいやらされて行ったらもうすごいポストカードのように青くってあと、地元の中学校へ行ったら、すごい高校生とかも20歳を超えたようなすごいオトナで私達中学生だったのに小学生みたいなこといわ

れて、すごいそういうのとかも感じさせられて、すごい毎日が驚きで、すごいよい経験をしたんですけど、もうすごい大きいなんだろう経験でした。（スピーチデータ　女子学生2）

考察

　以上のように、現在の大学生のスピーチを観察すると、「すごい」と「すごく」がほぼ free variation として使用されていることがわかる。このような「すごい」の用法は、歴史的変化を経て今の用法に至っていると考えられる。このことは似たような表現の「えらい・えらう」の例からも推測される。「えらう」は、元々「えらう美しい」のように用言を修飾していたが、寛政頃から「えらう」に変わって「えらい」の形で用言を修飾する用法が現れ、幕末頃には「えらい美しい」のように用言を修飾する「えらい」の頻度が「えらう」より高くなったことが明らかとなっている (増井　1987)。また、副詞的「すごい」の使用は、本研究での大学生のスピーチに頻繁に見られたように、若者に顕著に見られるようだが、一方必ずしも若者に限られているわけではないようである。例えば、野坂昭如が「ものすごいまずい」、曽野綾子が「すごい立派な干菓子」と書いているように文学界でも著名な作家達がかなり使用している（北原　2004）。つまり、「すごい」の副詞的用法は言語学的に言って、歴史的変化を経て今の用法に至っていると考えられ、若者の中で顕著に現れるのはその結果なのではないだろうか。さらに、形容詞の「すごい」に関しては、intensifier としての役割が重要であることが考えられる。というのは、どの形容詞でも同じように副詞的に使えるというわけではないからである。例えば、「美味しく/*美味しい召し上がってください」や「楽しく/*楽しい遊ぶ」などからもこのことは明らかである。また、「えらい・えらう」も intensifier として使用されていたことからもこのことが言えるだろう。

このように、歴史的事実においても、また現在の日本語話者の言葉を観察してみても、「すごい」が intensifier として使われる場合は「すごい」が「すごく」とほぼ free variation のように使われていることがわかる。しかし、日本語教育で使用されている日本語教科書では、「すごい人」、「すごいですね。」のように「すごい」を形容詞または形容詞の述語とする一方、「すごく楽しかったです。」のように「すごく」を副詞として導入している。つまり、述語以外の場合は「すごく」を使うという文法的な「すごい・すごく」の説明のみしかない (Banno, Ohno, Sakane, Shinagawa, & Takashiki, 1999; Jorden & Noda, 1987; Miura & McGloin, 1994; Nagara, et al., 1990; The Association for Japanese Language Teaching, 2007; 小池真理他 2007; スリーエーネットワーク 1998; 名古屋ＹＭＣＡ教材作成グループ 2004; 凡人社教科書委員会 2002; 水谷信子 1987) 。そこで、日本語教育ではどのようにこの副詞的用法の「すごい」を扱ったらよいのかを考えると、まず日本語のスピーチスタイルとの関係を考える必要があるのではないだろうか。副詞的「すごい」はスピーチなど口語的な文脈で特に感情をこめたものには使用できるが、新聞や学術論文では使用しないであろう。そのため日本語のスピーチスタイルとの関係を示した上で、日本語教科書のダイアローグ例や文法説明で「すごい」と「すごく」を導入していくべきなのではないかと考える。このように若者言葉の中に現れる非文法的なものは、その存在と使用を完全に排除するのではなく、「言葉の変遷」としてとらえ、その言葉が持つ性質（「すごい・すごく」とスピーチスタイルとの関係）と日本語学習者の学習目的（サバイバル日本語を学習したいのか、ビジネス日本語を学習したいのかなど）を注意深く検討した上で、日本語教育に取り入れていったらよいのではないだろうか

今後の課題

今後、スピーチデータの量を増やし、また自然会話でも調査を行うこと、さらに幅広い年齢層のデータを調査し研究を広げる必要がある。また、英語の口語的表現（real good, awful nice など）でも同じような現象があることも念頭に置き、英語教育と日本語の研究結果を比較していきたい。そして、その研究結果を踏まえ「変わりつつある日本語」をどのように日本語教育に取り入れていったらよいのかを考えていきたい。

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Teaching Creative Writing in an ESL Context

Simon Kenny

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Abstract: In this paper the author will outline some of the main benefits in teaching creative writing to second language learners. After defining the term 'creative writing', an assessment of the effects of utilising creative writing processes in the classroom will be made, and examples will be given that focus on writing a short story and using imaginative language. It will be argued that the power of the creative mind can have a large impact in helping to foster better language skills in the ESL classroom.

Keywords: imagination, autonomy, self-exploration, creative mind

Introduction

Creative writing is often overlooked on an ESL curriculum. There may be a variety of reasons for this. Teachers may not know how to actually teach creative writing, and they may consider it somewhat difficult given the nature of the material (e.g. poem, story, or drama). Bishop (1990) asserts that many creative writing instructors are not comfortable, self-analytic writers, and they tend to resist change and hold back creative impulses. In the classroom, Davies (1998) notes that teachers will often use fill-in-the-blank exercises that focus on accuracy rather than composition. Structure-based tasks with a strong grammatical focus are often the norm in many ESL writing classes, and, indeed, in many writing textbooks there is often little scope for using creative writing as the exercises will usually work on repetitive grammar practice, extensive reading, and topics that have little relevance to students. One of the main strengths of creative writing is that it taps in directly to student interior motivations and interests, and essentially, to the power of the imagination.

Despite a reluctance of many teachers and schools in the past to actively implement creative writing into an ESL curriculum, there is a growing interest in this area of study at all levels of education worldwide. Over the years creative writing has been integrated into many English school programs, and with the recent surge in interest in learner autonomy and student-centred learning, there appears to be more of an interest among administrators and educators to teach creative writing in the classroom.

Definition of Creative Writing

A definition of creative writing could include many things, but the major distinction is that a piece of work will express thoughts, ideas and feelings in an imaginative way. Whereas poems, short stories and screenplays would be considered as creative writing; academic writing, textbooks, and most forms of journalism would not. Using all the five senses in order to create imaginative and creative work is what creative writing is all about, and linking disparate information and ideas that can be used together in one piece of work is of central importance to creative writers. Unlocking the dormant powers of the imagination in the quest for inner exploration and outer expression – attempting to find the correct vehicle from which all of our creative energies and dormant potentialities can be collectively laid forth.

The other major consideration is that creative writing is guided by the author's own need to express rather than a set structure that typifies expository writing, and almost all kinds of academic writing. Especially within academic fields, writing is ruled by conventions that stipulate how a writer should put forward arguments, considerations and viewpoints, and these are heavily codified and leave very little room for individual expression. As Harper (2006) mentions, creative writing is an intelligent exercise rather than an intellectual one, it is driven by actions, intentions, dispositions and

influences rather than reasoning (pp. 5-6). Creative writing embraces the individuals' need to move beyond boundaries and consider new ways of thinking. It is exploratory in nature, and self-affirming in the sense that the author is the major driving force in the creative quest.

Reasons for Using Creative Writing

There are some very good reasons for using creative writing in the classroom. I will outline four major points that I believe are important factors when considering the effect of creative writing on second language learning:

1. Freedom of expression

In most writing classes the central focus is on correct form and grammatical structure rather than on utilizing the imagination itself. This lack of emphasis on our major creative faculty can lead to dissonance and low motivational levels, as the student's multiple needs are not being met. Focusing extensively on form can leave little room for the cultivation of views, opinions and ideas. Even though writing textbooks often do have questions related to reading passages, and urge the student to produce feedback on a number of issues and topics, these questions are predetermined and tightly focused on the 'correct answers', and actually more often than not they do not have any link with the students' actual interests and motivations. However, creative writing activities connect directly to the student's imagination, and therefore are useful in allowing for some exploration of interests and ideas in a spontaneous, immediate and personal way. Creative writing then neatly ties in with the latest pedagogical trends within the ESL classroom to place the student at the forefront of the learning process.

Allowing for freedom of expression not only lets the student have more choice but also empowers the student. In normal classroom situations the student often feels that their work needs to fit certain defined criteria, follow teacher instruction on how to do something, and meet key learner objectives. While some form of instruction is vital in the classroom, there is a need for students to be recognized as autonomous, creative

individuals. Giving students a chance to express themselves in a free and spontaneous manner is then important for a more holistic approach to learning a second language.

Students often feel nervous about writing or expressing ideas, and they wonder if the way that they are expressing themselves is the correct way or not, and whether they are meeting teacher expectations. One of the primary tasks of the teacher is to allow students to let go of this fear and inhibition, and to follow their own creative instincts and creative insights.

2. The use of the imagination

The implementation of creative approaches, activities, and tasks that promote the use of the imagination is vital in our development as a human being. Many educational theorists have noted that using the imagination encourages faster and more integrated learning. Green (2000) notes that teachers can open students' minds and inspire them to imagine worlds other than their own through setting up creative processes in the classroom that release the imagination. Allowing the 'inner voice' to be heard and for personal visions to be shared is an important part of establishing a positive working environment that can encourage students to write. Successful learning will usually include a variety of tasks and activities that encourage rational, physical, and imaginative reactions.

Creative writing is a great way to nurture ideas and to develop self-expression. Indeed, the 'self' is of primary importance as it is the source of inspiration for writing creatively, and encourages a shift away from relying on external sources such as the teacher, the textbook or the worksheet. Helping students to access their creative mind can directly actualize the 'self as source'. Self then becomes a primary source, and this can raise motivational levels, encourage good learning habits, and improve students' output as they tap into their own stories and unconscious drives.

3. Emotional response

One of the prime factors in distinguishing creative writing from factual writing is that it can ignite an emotional response in us. We are connecting with our feeling and emotions

directly with the material at hand. Linguists have suggested that facilitating an emotional response can have a beneficial effect on learning of all kinds, as it taps into instinctual drives and motivations at the unconscious level. Skinner (1957) suggests that operant conditioning is an important factor in the way that we process language, and that the educator should be aware of the implications in the classroom of producing emotional responses in students in order to better facilitate and process language skills. In short, teachers should consider ways in which students can emotionally connect with their material and classroom activities.

4. Connecting the known to the unknown

Another point when considering the advantages of creative writing is that it can link pre-existing knowledge with new ideas, and as yet unrecognized linguistic structures. In terms of second language acquisition, the actual processing of ideas (the intake) can generate in itself new language and original output. This process cannot be underestimated in terms of encouraging students to take ownership of their own learning. As authentic, original beings, students should be encouraged to access their own original mind in the creation of authentic material that they themselves have created.

One prevailing issue in ESL writing programs is plagiarism - the tendency for students to cut and paste when writing essays and reports. This issue is becoming more pertinent with the rise of the internet, and the use of the internet as a resource both within and without the classroom. Creative writing is a good way in which to encourage students' to use their own ideas in their writing, and it naturally offers multiple avenues for self-exploration and self-expression.

Example: The Short Story

The use of stories and storytelling has been deeply woven into virtually all communities and societies around the world. People like to hear a good story, and on a psychological level, there is often a strong desire within us to express feelings and emotions through words and stories. Helping students to nurture this desire for expression can be extremely

rewarding on a personal, as well as a linguistic level.

Scaffolding is important, as although the teacher should encourage self-expression, there is still a need for some form of instruction and organization. Through outlining the process and giving students clear markers for their creative expression, sustainable and achievable learner goals are possible

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The following is an example of a simple short story that I teach to my writing classes:

1. <u>The Beginning</u>

Outline: You are in a beautiful place. The place is somewhere that you remember well, or where you have enjoyed good moments in the past. Describe the surroundings and the landscape.

The advantage of describing a place that we remember is that the student can easily use their imagination and memory in recalling features and points of interest in this place. This is a good starting point for a short story, as the student is using knowledge (input) that can be readily processed into English words (output).

Teachers can pre-teach vocabulary such as:

Nouns
    hill, forest, wood, river, stream, barn
Adjectives
    calm, serene, spacious, sunny, tranquil, old-fashioned
Prepositions of Place
    behind, below, above, next to, beyond, opposite

2. The Difficult Person

Outline: Suddenly, you meet someone who you dislike. Describe why you dislike them and your reaction to seeing them in your special place.

This provides a good opportunity for students to describe their feelings about a person that they might not particularly like. I will often state that they should probably choose someone that they dislike rather than hate. The distinction can be important as if the negative feelings are too strong then this can block student creativity. In novels and short stories there is often a crisis point or tension between characters that defines the story, and this is an important part of both life, and the creative process itself – the reconciliation of difficulties, fears and both common and more deep-seated problems. This is where an atmosphere of positive learning and open enquiry is helpful, as the teacher can become a model for self-expression and personal growth.

Adjectives of Personality
    objectionable, temperamental, anxious, proud, generous, selfish

3. The Interaction

Outline: You begin to talk to the difficult person. Describe your conversation and the interaction between you and this person.

This interaction allows for dialogue based on personal experience as well as imagination – a combination of both the known and unknown. The level of output will likely be high, because there is an emotional connection with the material. Students may need some help with simple dialogue, but the basic structure for dialogue writing can be

pre-taught and introduced earlier in the semester.

4. The Outcome

Outline: *Describe the end of your meeting with the difficult person, and how you feel after meeting this person.*

Students can consider in their mind's eye how they would feel after a meeting with the difficult person. Would anything have changed? Would they be feeling tense or angry? One point that I tend to stress to students is how people often act differently in completely different situations. For example, the person that we know from high school may behave in a different way in a different place because they are not faced with the same influences, situation and people.

This short story exercise is a good way to engage students' interest, as the options and possible scenarios that they can introduce are numerous. They can also relate their experiences and memories to their imagination, and this provides a framework from which they are able to write creatively and express themselves – moving their learning on into new areas.

Conclusion

Creative writing is a valuable tool for students. It is fun, and can stimulate their imagination. It utilizes both past experience and future ideas, and can aid in promoting artistic expression and self-growth. A student can gain a better idea of their own skills and talents from being given the chance to write creatively. Creative writing has a strong link to developing individuality and a sense of worth in oneself.

A lot of pre-taught structure can be woven into a creative assignment. This has the benefit of getting students to actively use what they have been taught, as one of the major issues within learning is not being able to process what you have learned, and forgetting input very quickly. Reinforcement does not necessarily have to be form-based, but can be present in more creative tasks that don't require repetitive grammatical exercises or excessive reading or writing comprehension.

Essentially, our life is one long story. It is the most important story for us. The opportunity to share our story with others is valuable, as we can learn what it is to be human, and also to learn about the successes and failures of the human story – our own story. When writing creatively we are not only taking control of our learning, but we are also connecting and sharing in the human quest for exploration and meaning. This is a vital part of the learner's journey, and the human journey itself.

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Collaboration Using Sentence Strips

Marshall Hughes

GyeungAn Boys High School

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Introduction

The follow activity has worked well for me for a number of years at my school, where English is taught to non-native speakers who are looking to enter American colleges. It is probably best used in the first week of a session, and can be used to find out who the class leaders are and how motivated the students are, both individually and as a class. It can, however, be utilized at any time during a session as just a change-of-pace activity. It uses listening, speaking and critical thinking skills, and if you desire you can mix in a brief history lesson.

It is best for fairly advanced levels of English, and is best for classes of 9-16 students, although it can be adapted to larger groups simply by splitting the class into groups of 9-16 and having the groups do the activity simultaneously, perhaps as a competition. Not every sentence has to be used. For instance, in the first option below, you can cut out the 4th, 6th, 12th, 15th and/or 16th sentence and not lose the flow of the story.

Each student is handed a strip of paper containing one of the below sentences printed on it. Students usually select the strips at random. However, if there are clearly weaker students they can be handed the easier sentences. If there are fewer than 10 students I usually take one of the papers and act as a student.

Other than the ubiquitous "English only" rule, I only give two instructions. First, students may not use any writing instruments or dictionaries at any time. Second, students may not show their paper to any other student. They may only speak and listen. I am very conscientious about enforcing this rule. They are free to leave their seats and walk around. In more advanced classes I give them a few minutes to memorize the sentence and then I have them pocket their sentences.

Usually, I do not even tell students the object of the activity, which is to put the story together in chronological order. Usually, the first thing students do is ask what the goal is. I shrug my shoulders. After a short time, students start reading their sentences aloud, or at least to the person next to them. Eventually, students figure out the goal and start putting the story in order.

In the five years or so I have done this activity, only one class has failed to grasp the goal. In that class, students shared in pairs the information that they had, but nobody was willing to share in any group larger than two people. This was the only class where I had to do more than the bare minimum to get them pointed in the right direction. Not surprisingly, this group of students struggled at times throughout the semester in other work, too.

By not explaining the objective, it is easier to spot the students with leadership skills. The leaders are the students who first speak out and proffer suggestions as to what the objective might be and how to reach it. They are also the vocal ones who first offer changes/corrections if the class goes off course.

The first example below is a brief history of America. Many students don't know when the Revolutionary or Civil Wars happened, but in five years of teaching post secondary students from around 20 countries, mostly Asian, I never had a class unable to finish the task as at least two or three people always had sufficient knowledge of American history.

Usually, students will not get the order correctly on their first try. If I have heard students have a lengthy discussion about a particular sentence, and that is the sentence which is out of order, I don't tell them which

sentence is wrong. I would only tell them in this case that two or more sentences are out of order.

If students don't seem to have much of an idea of which sentence is out of order, I will say, for example, "Sentence number seven is out of order." They usually get it on the second or third try, and feel a real sense of accomplishment when they are finished.

Usually, after the students get the correct order, I go over each sentence and add some details about history which my students, who will soon enter American colleges, will be expected to know. Having world and US maps is helpful in explaining the details.

The activity usually takes between 30-45 minutes, depending on the students. If there is time, I go over the sentences one by one and give additional details which all native college students in America are presumed to know. With very few exceptions, the students seem to understand that this is important information and I have never really had any problem with students' attention spans during this activity or its aftermath.

Teachers can obviously add details of their own states or anything else they deem important for their students to know. There can be a second hour spent on subjects such as the Revolutionary or Civil War, why people wanted to move to the "new world," the cost and causes of the Civil War, the westward growth of America or the life of Abraham Lincoln.

The activity can be adapted to almost any historical or even personal events.

As I noted, most of my students are from Asia so I once adapted this activity (see example two, below) to include a trip I took which started in San Francisco, and went through Korea to China and Mongolia, then back to Korea and home again with a stop in Japan.

I used a lot of city names and landmarks that were unfamiliar to students not native to that particular country. This way, even the shy or less advanced students would advance the cause by speaking up if they thought they might be the only ones to have the knowledge of that particular place.

One of the strips in this activity was, "I was there only one day, then took a 25-hour boat ride to Tianjin." Chinese students all know Tianjin, and they will say it is on the southeast coast of China. Korean students might be able to figure out that Incheon is close to Tianjin...maybe about a 25-hour boat ride.

Students would figure out that Chingis Kahn Airport would be in Mongolia, even if they hadn't know the name of the airport. Also in example two, I used a Korean name (Jinock) to help determine what country I was in. Mt. Fuji and sushi are obvious references to Japan. "This time" gives a hint that I had been to Korea two times on this trip, and of course there was one sentence (the last sentence) involving the international date line.

Example 1: Journey to Statehood

Christopher Columbus sailed from Spain in 1492. He was looking for a way to get from Spain to India.

When he landed on an island near the east coast of America, he thought he was in India, so he called the people he saw Indians.

Later, many more people from Europe came to this "New World."

Many of these people wanted religious freedom.

In 1776, America went to war with England to win its independence. Not everybody in America wanted to break away from England.

In fact, about one-third of Americans wanted to remain a part of England.

About 85 years later, America got into its most bloody war ever. More people died in this war than any other war in American history.

It was called the Civil War, and was a war between the states in the north of America and the states of the south of America.

At the time this war started, there were only 34 states, including California.

California had become a state in 1850.

Abraham Lincoln was the president when the war ended, but he was killed a few months later while attending a play.

He was shot in the head by a famous actor named John Wilkes Booth.

America continued to grow. At the turn of the next century, America had 45 states.

From that time, it has added five more states - Oklahoma, New Mexico, Arizona, Alaska and Hawaii.

The flag was changed from 48 to 50 stars when both Alaska and Hawaii were added in 1959.

Some people think California will split into two or three states in the next 10 years. If that happens, the flag will change again.

Example 1: Asian Vacation

Recently, I took a four-week vacation and headed to Asia.

I left on a Wednesday afternoon. Twelve hours later, I landed in Asia.

I was in that country only one day, then took a 25-hour boat ride to Tianjin.

After a three-hour bus ride, I was in Beijing. I almost had to spend the night at KFC!

I visited friends in China, then got on a train early one morning.

Thirty hours later I arrived in Ulan Bataar, the capital of a large country.

I spent four or five days there, riding a horse, enjoying the countryside and eating Mongolian food.

Then I flew from Chingis Kahn Airport to Seoul.

This time, I spent one week there. I saw an old IEC student of mine named Jinock.

She was a great student here. I had her in Intermediate B Listening/Speaking.

Next, I took a short flight to the country where I lived for 12 years.*

I saw many old friends there and had fun eating sushi and climbing Mt. Fuji.

Finally, I had to come back to work. I had to teach my great, new Advanced A Listening and Speaking class.

I got on a plane on a Wednesday afternoon, and after a long flight I landed Wednesday morning.

(*Note: I had told my students in my self-introduction that I lived in Japan for 12 years.)

Conclusion

All in all, this is a fun activity for the students, it gives the teacher some insight into his/her students' motivation levels and it can be done with little preparation.

About the author: Marshall Hughes currently teaches English at GyeungAn Boys High School in Andong, South Korea. He has 12 years experience in Japan at the junior high, high school and university level. He has a B.A. in Journalism-Public Relations, an M.A. in Communication, and a TEFL Certificate. He has also taught as a volunteer in China and started an English program at an NGO in Sihanoukville, Cambodia. Long, long ago he taught Journalism at Hawaii Pacific University in Honolulu, Hawaii.

The Techno-Tip

Editors' note: The Techno-Tip will appear again in our next issue. Thank you for your understanding.

Around the World

~~Think~~ *Travel* Outside the Box

Shinichi Nagata

Howdy! I have come back again here to the *OTB Forum* to share the excitement of traveling with you.

My name is Shinichi Nagata. I am a former student of the University of Tsukuba, a world traveler for a little while, and now I am a research assistant for the *OTB Forum* editors. I had backpack to go about twenty countries last time at once. This is the second article of my travel tips. Today, we will focus on local transportation.

It's very common to fly and take taxis to get around when traveling. Yes, those take you to anywhere you want right away. But wait a minute; there are many exciting alternatives, too.

There are three reasons why I recommend using the local transportation.

The first reason is the cost. It's CHEAP. I didn't have much cash. I wanted to save money, so it was rather necessary for me to use local transportation stretch our my trip as long as possible. How much different is the cost then? Let's look at India. It only cost 25 rupees = 0.5USD, whereas a taxi costs 100

rupees = 2USD (and the driver will ask you for a tip of 50 rupees =1USD).

The second reason is that you have more chances to meet locals. When you are in Rome, do as the Romans do. You might be in trouble, but there is no need to worry. Locals often offer help to you. Moreover, don't worry about the language. Even if you have a difficult time communicating in the spoken language, you can try gestures instead. You might have a stereotypical image of the nationality, but once you actually talk to the people, you often find it was a misconception.

The third reason is that you can see the transition from one cultural area to the other. There are stretches of mixed culture around the border. If you fly from one country to the next, you cannot see them. You can see border lines on the map, so you might think the areas on the border are all the same, but they're not. Local transportation will lead you to those remote regions.

The listing below is the example of local transportation.

Subway

The easiest local transportation is the subway or light rail. No worries—most subways have useful maps. And it takes you

Nagata, S. (2011). Travel outside the box. *OTB Forum,4*(1), 60-63.

Figure 1. The main subway station in Georgia

to the stations on railway. If you get off at the wrong station, then you go back the same way. You will notice the minor differences like ticketing or the train body. It's interesting to observe the behavior of locals when you are on board.

In the old Soviet Union countries, the subways are interesting. The first thing is that platforms are located deep underground, so the escalators to the platform are very long – it would be a shelter if a nuclear war happened. There are also policemen in every station. You will be asked to show your passport, or be asked some questions – they are looking for spies. Here you still can see the remains of the Cold War.

Local bus

You can find a local bus system almost everywhere. It is a little bit more difficult than taking the subway, but it's worth trying. You will have more chances to talk with the locals, or maybe it's just necessary to talk with them because the bus signs often don't help, as there are rarely English subtitles. You have to figure out which bus to take, and when to get off. In most cases you will find some people who speak English, but even if they don't, they'll try hard to help you.

My favorite buses were in India and the Middle East countries. They play loud ethnic music. It's noisy and energetic! Amazingly,

it's not uncomfortable. Those help you feel that you are in a new country.

Shared Taxi

Even though its name is taxi, you cannot ask the driver where to go. It runs on a fixed route but you can get off anywhere you want on the way. In some places, you have to wait for enough people to fill all the seats. It's popular all over the world. For the mini bus-type share taxi, the price is fixed, but with a van or sedan-type car, you have to negotiate the price. I tried in the Philippines, the Middle East, and Central Asia. In Philippines, it is called "Jeepney". It is mini-bus type. It doesn't politely stop for you to get on. You have to literally hop on it when it slows down in heavy traffic. In Uyghur province in China, it don't even have a roof!

In the Middle East countries, you have to wait long time to leave, but during that time, you'll have a chance to make friends with locals.

Bike taxis

Figure 2. A shared taxi in Uighur province in China.

Bike taxies prevail in many areas such as in China, India, Thailand, and there are so many names for them: "Rickshaw" in India, "Tuk-Tuk" in Thailand, "San Lun Chu Zu Che (三轮出租车)" in China, and "Tricycle" in the Philippines.

Basically there are only one or two passengers for one bike taxi. That means there is slightly higher chance of being ripped off.

Just make sure to set the deal before you get on it. Otherwise, you might be in trouble when you get off. It is always fun to chit chat, and it's also fun to negotiate the price.

Figure 3. A rickshaw in India.

Hitchhiking

It probably is the most difficult way, but you might need to do that if you want to go to places that are off the beaten track. Actually, hitchhiking is very common in East Europe, where people even hitchhike to commute to work...

Actually, I am not a good hitchhiker, but I tried to hitchhike when I had no other choice. I did it in Kyrgyzstan to go across the border into China. There was almost no regular traffic, but I managed to get a ride in a huge truck. It was my first time to ride in a truck— it was so tall. The snow-covered mountains were around and there were no houses at all, so it was very touching scenery.

Is traveling only for youngsters? I don't think so. I met so many travelers who work full time, on the frontline in each field. They were taking two weeks to one month off from work to hit the road. They were energetic. They added interaction with locals to make their travel more interesting and exciting. Local transportation is often the gateway to the local world. Once you are out of your country, do you ask for the same standard and quality? Try new virtue and behavior. Broad your acceptance range!

Once you are out of your country, a whole new people, with new experiences, and interesting transportation!

Finally, you can also find my travel story on my map and blog at

http://travelshin.wordpress.com/

http://travelshin.wordpress.com/

I hope you enjoy these and find them helpful as travel tips. Have a great trip!

Figure 4. Hitchhiking a ride in Kyrgyzstan.

Figure 5. Mr. Nagata's 'Travel Shin' blog.

About the author: Shinichi Nagata is originally from Ibaraki, Japan, and during his college career he spent time working as a volunteer in Toronto. He graduated in 2009 from the Department of Disability Studies in the College of Human Sciences at the University of Tsukuba.

Figure 6. Mr. Nagata's map of his journey.

Bangkok: The City Beyond Belief

Pariyapa Amornwanichsarn

I was born in Bangkok, was raised in Bangkok, was educated in Bangkok, but I have never really understood Bangkok. Not to mention foreigners, the people residing in Bangkok are surely amazed by its everyday sights, sounds, and scenery, which seem to change as if it were a big festival day after day. If Bangkok were human, it would be a woman who always has joy on her face, dances like crazy, and cares about nothing in the world. Sometimes she amazed us, shocked us, pleased us, and even put tears in our eyes with her dramatic, sad, softer sides. When we dare touch her, her mysterious, darkest, deepest secrets might make us scared of her and want to leave her alone and go far, far away. Any word cannot describe this woman – this city – to make anyone see the full picture of her as she wants us to explore more and more. Bangkok certainly is a city that is so unique, exotic, and even beyond such words—it is beyond belief.

First and foremost, Bangkok is a place where we can be fulfilled with amazing experiences through our five senses – tasting, hearing, seeing, touching, and smelling. When we stand on the ground, we can feel the unexpected heat, especially in summer when the temperature could reach 42 degrees Celsius in daytime. It may be heaven to foreigners who are in need of sunlight, but for the residents of Bangkok, walking under the direct rays of sunlight, feeling it burn our skin, every inch of the body getting itchy through the day as we are covered with sweat, is not a pleasant thing. However, the heat and the light are not always something to be detested—in sunlight, we can see the reflection of the light over the Chaopraya River, the grand river that run through the center of Bangkok, and it looks like the river is dancing with the glow of diamonds and the water's color has turned to gold. Beside the river are situated the temples and the royal palace, where the rooftops are displaying a reflection of the sun as if they are all built from jewelry. On the other side of the river are sky-high buildings, which also reflect the heat and the light from their glass windows, performing a burst of lights and golden beams, which make it seems like Bangkok has thousands of suns. Through open-air markets and shopping centers, a ten-kilometer long traffic jam, uncountable food stalls, we can smell a million different odors in the air. The

smell of live fish in the markets, the annoying smell of carbon monoxide from vehicles and industrial areas, the aromatic mixed odors of jasmine, and roses from the flower market, the sweet scent of newly ironed soft silk and satin loitering in the air, the smoke of joss sticks and yellow candles given to Buddha—these everyday scents and smells always remind me that I live here in Bangkok, a place like no other. In addition, an empty stomach can be filled at many thousands of food stalls, restaurants, and other food lofts along the roads—anytime and anywhere. The variety of food ranges from the traditional, spicy, herbal Thai food to international cuisines. What is it like to taste the hottest and spiciest dishes that make us want to suddenly dive straight into cool water? The tastes of different herbs and unexpected natural ingredients, such as insects and snakes, rats and frogs, and other wild animals can make us cry with both delight and shock. Moreover, Bangkok's nightlife is irresistible—the night is surrounded with neon lights and music echoing from thousands of discotheques, making everyone hearing it uncontrollably move their feet and forget any sorrow in their hearts. The noisy districts of Bangkok seem to need no sleep, just enjoying life with a drink in hand. Sometimes we can hear the noise of

an elephant walking through bars, waiting for someone to buy him some bananas. The fun is endless, even when the sun has risen over the rooftops of templ es, saying that morning has

come and it's now time to enjoy life under the sun. Through the five senses, we can truly feel Bangkok to the fullest, and whatever experiences they will become, every second in Bangkok surely will not be forgotten.

Bangkok is also known for its cultural mix where East meets West, and China meets India. A vast area of old Chinatown situated in the center of Bangkok is full of shops selling gold, jewelry, shark fin, Chinese traditional medicine, and shrines. We can hear Mandarin spoken from people walking pass us. An old man, sitting in front of his gold shop, fanning himself and eating noodles while having a conversation in Chinese with his customers, is such a familiar sight on this street. Chinese traditional costumes are still worn by today's Thai-Chinese generation, glittering with jade rings and gold necklaces. The other side of the street is an Indian community that sells Indian-style accessories and clothing, surrounded by young Indian businessmen with a sense of Sikhism flowing in the air. A chant in Hindi can be heard in the evening air, giving us chills with the relaxing aromatic scents of candles. The golden rays beam peacefully from Indian architectural buildings, making the atmosphere suited for a short walk in the cool, breezy wind. In the more nicely organized area situated the Japanese town, where Japanese businessmen have brought their family and gathered here for a long, long time, making it a complete community for Japanese residents in Bangkok. Shop signs with *kanji* and *katakana*, *ramen-ya* along the street and Japanese-style *izakaya*, Japanese companies and offices also make us wonder whether this is Thailand or Japan. Furthermore, there is a burst of western culture rooted firmly, and it is mixed with the eastern one. We can see the menu at MacDonalds having a Thai Som-tam salad,

Thai spicy burgers, and the MacDonalds' mascot presses its hands together at the chest in Thai style. The same is true at Kentucky Fried Chicken. The famous Khaosan Road, which is a heaven for young hippy tourists, is lined with English bars, German beer halls, and American fast food shops, and also unexpected shops such as tattoo shops, shops specially for braiding hair, shops for making fake student lD cards for tourists, illegal shops for iPhone application, and a lot more. We can feel so 'international' and are able to make friends with people from every part of the world, drink together and have a memorable conversation with foreigners here on this street. I've fallen in love with this place, with its scent of craziness mixed with youthful, teenage enthusiasm and vigor. Seeing how people want to travel and explore the world makes it such a charming street with its own uniqueness. Pop art graffiti and traditional mural painting in temples, noisy, flamboyant clubbers and peaceful, quiet prayers, a head-to-toe fashionably dressed young woman and a monk walking barefoot, small spirit houses built in front of luxurious shopping malls, two angry mobs with red and yellow shirts confronting each other for political. power with the guns of tanks pointing directly at them—together are cultural ingredients that make Bangkok an exotic dish that requires a lot of boldness to taste.

I once heard that the real heart of a city is not buildings or places, but the people living, working, and struggling in the city is a true core. Bangkok, like most of the cities around the world, is a place where people of different races, classes, likes, beliefs, occupations and more, gather and live together like living in a very big house. Each day, everyone would do their roles to achieve millions of different purposes; some fail to achieve them and some reach their goals and sleep the night with pride. Everyone means people from the poorest beggars to the richest businessmen, politicians, artists, international students, illegal alien workers, and the royal family's members. Bangkok is also known as the biggest home for transgenders, homosexuals, and other sexual orientations although there is no law supporting any of them. We can watch cabarets in which all the performers are transvestites, listen to their good jokes at the bar, and enjoy freedom that allows us to be different. Behind luxurious skyscrapers and condominiums made for the culture vultures are slums, living in there are the people who work to death for money, mostly are suburbanites and alien workers. I was surprised by their happiness that has nothing to do with money, their kind hearts in economically handicapped bodies, their hopes for a brighter future, and, most unexpectedly, their love for the city. I used to live in a slum due to an economic necessity. Although it was not safe and not clean, and the surrounding is not something to remember, I noticed the warm smiles that I often received from strangers. In daytime, the sounds of Thai-style country music can be heard from the radio, with housewives singing along while taking care of their little children. Lyrics that remind them of their homes in the country are beautifully sad, but with contrasting joyful melodies. The smell of bodies covered with sweat and the smell of soups nicely boiled in their untidy kitchens—such smells fill the air. I cannot say I like that place, but I like the people and their struggling.

Some say they hate Bangkok like it is a disease and also say that Bangkok is only their offices that when the work is over, they will return to their countryside homes—the thing is, the work is never done, and they still

live here. People with a variety of moral standards, heartaches, backgrounds, and mental situations, along with people with different religious and political beliefs and those who believe nothing, live together in this big city, on the same ground. Bangkok is like a house that, with consent or not, people who came to live or were born here have been a part of and make Bangkok 'Bangkok' as it is. Whether they would win or lose, get something or get nothing, stay or leave and never come back, they are all the house's members who spent a period of life living in the city and their memories about Bangkok will never fade away.

With the city being the place where we can fully explore through the five senses, the diversity of cultures and various kinds of people, we can never find any place in the world like Bangkok. For me, as much as I am unable to understand and describe Bangkok, I know that I love this city. Bangkok fulfills my love of adventurous and sometimes risky living and changes that happen daily. I think that the people living here in Bangkok at least have the same fondness—living their lives to the fullest and never stand still. The city of Bangkok absolutely adds spice to my life, yet it has also made me get bored living far away from it. I want to live in a place where everything is beyond belief—I want to live nowhere but Bangkok.

About the author: Pariyapa Amornwanichsarn is a 2nd-year student in the Department of Comparative Culture at the University of Tsukuba. As much as she loves her hometown, she likes to be surrounded and embraced by foreign culture and places. Her dreams are to explore, discover, and be able to find inspiration, or just something new to write about.

Photos are courtesy of Takuya Nagata.

Creative Writing

Snow, Snow, Snow

Yuka Nishimura

Snow was falling thick and fast, which was covering everything in the playground. Two students were standing there, and although they thought that the snowed-in scene was far from unusual for them, the scene they were in was something special. One was a girl, and the other was a boy. The girl is actually who I used to be when I was in the fifth grade. The boy was my first sweetheart. The story is about what I had experienced as my first love. I would like to look back upon that story in this essay. The reason is quite clear. Although the stream of time has just pilfered most of the memories of those days, that memory is still vivid and as pure as the driven snow.

During one's life, where thousands of people come and go, the number of the people one can get along with is unfortunately limited. What makes it even more pitiful is that the number of the people one is supposed to fall in love with is quite few as well. Every love story is exactly like a treasure. Above all, the first love is, out of them, never to fade away. It is like the first thumpity-thump with bitterness one ever experiences, or it is like the first wishy-washy flurry with sweetness in one's life. It is something sacred that never vanishes. It is something unforgettable that repeats forever. It is some loneliness that has made you what you are today. It is some happiness that you are never allowed to share with anyone. At the very first moment of falling in love, the whole world around you might be overturned. What you had seen until yesterday shall gain the flakes with different colors, bringing you at the center of a new world.

Nishimura, Y. (2011). Snow, snow, snow. *OTB Forum,4*(1), 69-70.

I still remember the moment as clearly as if it had happened yesterday. It was at the beginning of winter a long time ago, a season when stars twinkle to warm our hearts. He was a year senior to me and joined the same volleyball club as I did. He was a good athlete. His big sparkling eyes as if he could see far ahead into what would be going to happen to us. His longer hair tied sloppily at the back like girls sometimes irritated me. At first, his character actually, that is what I believed, irritated me as well. The series of squabbles we two always got into anywhere and anytime we met, which did nothing but prove friction between us, eventually turned to the opposite. They were exactly typical behaviors during adolescence so as to cover what we were feeling toward each other. We kept hiding our feelings until that day, the day when the snow came down on our town. We talked and talked about what we felt by clumsy and abstract words while seeing that scene.

All I hoped at the bottom of my heart was just simple. It was the simplest in the world; I just wished the moment would have lasted forever. As snow covered the ground and made a snow-white world, I only wished that snow could have kept the moment snowbound, and everlasting. Those limited days after the day were full of the discoveries of new aspects of brightness in life. The sunny day seemed to cheer up every one of us; the snowy day seemed to reassure every one of us. My steps became lighter than ever; my sensibility became finer than ever. Those could nearly get me to Adam and Eve that life is infinite. The isolated yet lovely days were eventually supposed to end. My father's sudden transfer shattered and melted those fleeting days. The snow had melted, which

seemed to have seen through our lovely love story. Too many feelings mixed at that moment and it is hard to describe in words.

Snow has melted, and spring has come. In spring, in place of snowflakes, flower petals dances about in the wind. We have to face the departure so as to appreciate the new encounter. My experience also has showed me the first sorrow called farewell.

He and I, saying good-bye to those days, stepped forward into the new season. I think that the first love is something special for everybody. No matter how far the moment has gone away, it is always vivid and colorful on our minds. As long as one lives, it never disappears. When winter comes and snow falls, with chilly and cold air, I reminisce about it every year. By looking back on memories I had cherished, some energy that can get me ahead will occur. By wondering that he must be well beneath the same sky even now, some energy that ensures me against every anxiety occurs. We cannot give some clear definition of subtle feelings like these, but all the abstract feelings mixed up in my mind, which does surely exist forever.

About the author: Yuka Nishimura is a 2nd-year student in the Department of Humanities at the University of Tsukuba. She loves reading novels and writing her expressions in non-Japanese languages.

Outside the Box: The Tsukuba Multi-Lingual Forum
A Couple More Things…

Visitors to the OTB Forum webpages and readers of the journal might be curious about the imagery employed. Allow us to explain.

Why is forum used in the title of this journal? We envisioned this journal as a meeting place that would welcome viewpoints from various people and quarters and in various languages. In history, the word forum referred to an open square which served as the center of business and public discussion; the etymology of forum is the Latin *foris*, "outside." Of course, the Roman Forum (*Forum Romanum*) was such a center of commerce and government.

Why a column? As the reader may have noticed in the issue in your hand or on the screen, the *OTB Forum* employs this image of a column quite often. This image is of the top third of a large column located quite near the Foreign Language Center at the University of Tsukuba, where the *OTB Forum* originated.

The column is in the Corinthian style, the latest of three main Greco-Roman column styles: Doric, Ionic, and Corinthian. Corinthian columns were used to support temples and other important public buildings. They were erected to celebrate victories in military campaigns, and to commemorate posthumously the greatness of certain emperors such as Trajan. The scrolls found at each corner of Corinthian columns were a key symbol of civilization for the Romans. They signify respect for the written word and its facility to convey law, history, and other information. These columns were also used to separate areas of different religious importance, such as each god's alcove in the Roman Pantheon. Hence, their use in the *OTB Forum* as a border between different sections is intended as a continuation of a time-honored tradition, albeit only for literary purposes. (See http://www.ehow.com/about_ 6570954_symbolism-roman-columns.html for an excellent explanation of Roman columns and symbolism, and a photograph of the interior of the Pantheon with its Corinthian columns can be viewed at http://www.trekearth.com/gallery/photo1114648.htm.)

On the OTB Forum webpage, you will find a gray brick background. This refers to the roads built by the Roman Empire.

Finally, ***the viaduct below*** is located in Segovia, Spain. This, too, is a vestige of the Roman Empire (and it makes a fine divider in its current incarnation).

Outside the Box: The Tsukuba Multi-Lingual Forum
Submission Guidelines

These are the categories we've arrived at for the *OTB Forum*. We encourage submissions in any of these, and we further welcome submissions that do NOT fit these categories—this is, as the name suggests, a forum.

Theory and Other Dangerous Things is, in spite of its playful name, devoted to theoretical issues and academic articles of interest to language teachers and practitioners.

Experiences focuses, as the name suggests, on experiences (!) relevant to language. These can be, of course, as a learner, teacher, or practitioner.

Teaching Tools & Techniques deals with classroom advice and tips.

Around the World deals with international topics (i.e., outside Japan), including but not limited to travel, living abroad, and studying abroad. In this category, photographs would be an excellent addition (see Nagata, this issue).

Creative Writing welcomes any type of creative writing: short stories, reflections, poetry, among many other possibilities.

Reviews may address any medium (e.g., books, music, film, theater) and should include ISBN, ISSN, and price information.

General Guidelines

In your articles, please adhere to the following <u>general</u> guidelines.

- Submissions may be a maximum of about 4000 words in length for academic papers and about 2000 words for all other submissions.

- To make your article as accessible as possible, abstracts in both English and Japanese are encouraged. If the paper is not in English, then an English abstract is required.

- Use **Times New Roman** font for Latin-based languages, and use **MS 明朝** for Chinese and Japanese.

- The text should be 12-point font.

- Use the **format/paragraph/special indentation/first line** feature to indent paragraphs (please do not use spaces or tabs).

- The *OTB Forum* uses APA style for references. Please consult the latest edition (currently the 6th edition) for details.

- For section headings, please consult past issues for general guidelines. Please note that we do not use numeration (e.g., 1.1, 1.1.1, 2.1) in section headings.

- Figures such as photographs and images are acceptable. The author should provide images and indicate approximately where images should be located in the text (see Davidson, 2010, and Rude & Rupp, 2008).

- May include footnotes for explanations (e.g., Bode, 2008; Kenny, 2010; Racine, 2010).

- Use of copyrighted material is allowed, but responsibility for obtaining copyright permission lies WITH THE AUTHOR, not with the *OTB Forum*.

Call for abstracts: The next issue of the *OTB Forum* is planned for the spring of 2012. Authors may submit a short abstract (about 200 words) for planned submissions by Monday, February 15, 2012. The full paper is due by April 1, 2011. Please send abstracts to **editor@otbforum.net**

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