論文（*Article*）

Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

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This brief makes a review of academic and policy re-learning from the author's sojourns at School of Policy Studies, Kwansei Gakuin University (SPS-KGU) 1998-2015; contributing to a reflection on intellectual initiatives of the SPS-KGU, as well as agenda-setting for the challenging socio-economic transformation in mid-21st Century.

Key Words：Globalization, Mobility, New Media, Policy Studies, Risk Society

1. Reflective Multidisciplinary Learning – Intellectual Sojourns

As early as mid-1990s, the author of this brief realized that the new epoch of learning was coming; as comparative policy studies have been demonstratively shown in the speeding-up of global media attention and policy learning across different geo-political spaces; as cyber-linkages were/are revolutionary in changing the mode of socio-cultural interactions, global-locally, behavioural repertoires among people in different geographical regions and time zones. The most developmental aspect of the informational age is new media' enabling of multi-disciplinary, cross-and-inter-cultural communication – hence policy and practice learning from, with new experience and discoveries.

Historically, the author's third giant leap into unchartered territory, anchored at Sanda, the School of Policy Studies, Kwansei Gakuin University, since April 1998 onwards; after (West) Germany 1988-91 to learn German with subsequent gaining Dr.rer. pol. from Universität Bremen, a short-spell back in Hong Kong's academia, and lastly working for multi-cultural (Maori and Pākehā) University of Waikato, New Zealand 1995-98. After arrival, for the academic guest-worker; everything seems to be so close as East Asian, yet paradoxically so distant with strong presence of European-modernization. More recently, it is the 2011 March 11 natural disasters -cum- technology-accident which remind us the importance for the continuing search for sustainable development.

For the guest-working academic sojourns, it is a thankful and rewarding experience to work at School of Policy Studies, KGU. Throughout the period, reflective collegial learning from academic peers and students is instrumental to the positive results for research, teaching and knowledge creation at large. There are four major areas of learning and research endeavours during the author's 17-year sojourns at SPS-KGU: (1) transnational advocacies networks (for human rights) in new media milieu, communicative actions in the informational age, (2) non-governmental-organizations' activism in socio-political and cultural transformation, (3) the mobilities and predicaments of social agencies in the globalization processes with hyper-modernization and transnational urbanisation, and (4) health and welfare reforms to cope with demographic transitions – ageing society in particular. Derived from these learnings, this brief examines the challenges for sustainable development, contributing to academic and policy research agenda-setting.

2. From Energy Poverty to the 3.11 Apocalyptic Learning

The last nuclear power production unit in Hokkaido went off-line on 5.May 2012! Since then, Japan is one step beyond its "nuclear free" status not just as its Constitution prescribes, but as a sudden death of nuclear technology since 11th March 2011 (*the 3.11*) multiple disasters of earthquake, tsunami and the near-to-melt-down of Reactor 1, 2 and 3 of Fukushima Daiichi Nuclear Power Plant. All

Japanese nuclear power plants have to shut down for not just regularly (every 18-month period) for maintenance, but after 3.11, they under a more vigorous and controversial stress test regime; plus all is subject to final approval by local municipalities and regional governments where the plant locate. The socio-political and technological complication of, controversies around, the procedure for approving, and against, the re-start of nuclear power plant are more than obvious at the post 3.11 era.

2.1 The Crisis-Ridden Nuclear Technology after Atomic Bombs?

Japan is unique in its suffering, contradictory developing, from military and civilian nuclear disasters. The problematic crisis-ridden nuclear power technology reflects the post-war myths on the de-militarization of the new uranium-isotopic power and the controlled radiation by the high-cost and questionably application of nuclear physics and engineering for peaceful use of nuclear power; though once questioned in the Three Mile Island accident (1979) and the Chernobyl disaster (1986). The mythical scientific regime confronting unprecedented risk of nuclear engineering is much under the critic-analytical delineation on *The Risk Society (Risikogelleschft)* by Ulrich Beck (1986).

Missing out the risks of nuclear energy for civilian use for the post WWII (1950s-1980s) economic growth, and forgetting the disaster-ridden nuclear radiation when searching for global clean energy (1990s-2011), nuclear power has been claimed even in reports by International Energy Agency that it should be raised to 25% of global power supplies. The 3.11 nuclear disasters are therefore in waiting given the poverty of technology, ignorance and mythology on high tech en masse.

Following the nuclear power development in USA and France, but uneasily against the victimization of atomic bombings in Hiroshima (6.August 1945) and Nagasaki (9.August 1945), nuclear power accounted for 26% of total electricity supplies in Japan before the 3.11. And Japanese government even once in 2010 proposed for a stronger role of nuclear power (raise up to 53% of total electricity power) to cater energy demand for 21st century.

The energy regime of Japanese system is not just solely dependent on external supplies of mostly fossil fuels, but also driven by the ultra-industrialization with high volume of energy consumption. Nuclear power development is much driven by its energy based, hyper-industrialization for exports and locally, exceptional huge electrification of urban life since 1960s. Japanese society is electricity based so to speak! Though nuclear power, for peaceful use, development is against its historical tragedies: the double (Hiroshima & Nagasaki) atomic bombings and the contrast to its constitutional forbidding of nuclear weapon (the triple negation on the building, posses and use)…

But 3.11-disasters reveal the paradigmatic puzzles: the realism of the poverty of high-tech based new energy sourcing at the post WWII (1950s-80s) and at the turn of the new millennium (2000-2011). The ending of nuclear power in Japan in some sense is not as accidental as it is thought due solely to 3.11 disasters, but it is embedded in the exponential growth of risks in large scale (speculative) high-tech system deriving from nuclear weaponry to kill!

2.2 The 3.11-driven Energy Regime Change in Japan?

The genesis of the normal accidents of nuclear power – as large scale high-price and high-tech energy system, in Japan is also structurally embedded with it governance structure and the inertia to supervise and to govern. There is strange relationship between governmental nuclear regulatory bodies and energy providers: the high-tech specialists differentiation and their cronies: the best experts work for nuclear power suppliers, the meritocratic ones stay within the governmental ministries academic and regulatory bodies; plus the old-boys (OB) system for the early-retired officials serving nuclear power companies.…All are in crony high-tech developmentalism!

Confronted with the unprecedented 3.11 disasters, it is confirmed from numerous media and scientific sources that "None knows what happened at/after Fukushima 3.11"… But it is evidently confirmed that the nuclear melt-down at Fukushima Daiichi Nuclear Power Plant has blown up all superb euphoria and myths under nuclear power hegemony. Even the strategy for "de-commissioning" Fukushima Daiichi Power Plant (6+4 units) is a totally new learning process (with 40+ years!), for Japan as well as for the world to learn from the beginning (the re-making and re-learning for nuclear-power plant (after the disaster) de-commissioning); since Chernobyl's totally cover-up with building materials have not been the "de-commissioning" case.

33

O-k.Lai, Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

Majority of all 54 Japanese nuclear power generator-units are either stopped, offline or undergoing maintenance; plus the Fukushima 6+4 reactor-units will be decommissioning (the 40+ plus year project). As long as more de-commissioning is in the pipeline, the poverty of both technology and energy (electricity in particular) supplies is more than obvious. In Summer and Winter 2011, there were campaigns to reduce electricity consumption by business and household sectors, with an overall targets of minus -15% for Summer and minus -10% for Winter. By and large, the overall targets have been reached for 2011 and early 2012. Yet, more serve electricity conservation will be needed for 2012 onwards as nuclear power will be literature off-line and at ground zero!

The post 3.11 strategies - the 2011*Save Electricity Campaign* have the following initiatives:

- shifting production and consumption (daily production –cum- consumption re-scheduling) to minimize use of electricity during peak hours and shifting electricity load to non-peak periods,
- re-transportation and re-logistics: public transportation network re-scheduling and reduce frequencies, within the wider re-logistics regime for energy conservation,
- enhance efficiency of (no, or new LED) lighting with alternative conservation technologies,
- eco-friendly and energy saving lifestyle, like dressing simple: from *Cool-biz* to *Super Cool-biz*;
- air-conditioned temperature indoor adjusted from 25℃ to 28℃
- off-peak production-consumption rescheduling is likely to be continued, especially in metropolitan areas for 2012 onwards.

Demonstrated by Japanese successful effort to save (-15% electricity in 2011/12) energy with social innovations to cope with the poverty of energy; the move towards a permanent extinction of nuclear power in Japan is the likely scenario, if there are more pro-active policy initiatives to nurture the growth, or the rejuvenation, of renewable energy: corporate sector and local municipalities have taken their goal to achieve some form of energy self-sufficiency by exploiting their geo-territorial advantages for renewable energy,

Furthermore, energy sensitive development projects, like small scale installations deriving hydro-, solar, wind, geothermal and bio-masses energy become growth sector not just for large industrial (energy) firm, but also for the survival of small and medium enterprises (SME) which have been dependent upon an outdated, not-so-smart, energy (electricity) energy grids dominated by ten major electricity companies in Japan. The new law enacted in late August 2011 for re-sourcing new energy should enable a liberalized regime of energy supplies and the availability of alternative energy consumption, at the very least at the local level.

The developmental goals for renewable energy are multi-folds, in addition to the demand management through energy efficiency gain and conservation new technologies application in production, consumption and exchanges, within a wider policy context of CO_2 emission reduction originated from the (post-) Kyoto Protocol. All the post 3.11 policy initiatives aim for the increasing share of renewable energy from less than 10% (2010) of the total electricity supplies to 20% (or more) for year 2020. Indeed, it is a paradigm shift from nuclear to clean and renewable ones of energy re-sourcing globally, regionally and locally. The energy regime change in Japan after 3.11 is mooted as follows:

Energy Development Scenarios in Japan: pre- and post- 3.11 Disasters

	Nuclear	Fossil Fuels	Renewable: Solar, Wind, Geothermal, etc.	Conservation + Efficiency
2010 actual	26	60	10	3
2010-planned for 2030	53	26	21	0
Post 3.11 Scenarios	0-10	50-65	25-30	10-15

Globally for nuclear energy, there were 436 nuclear power reactors in the world in 2011 and 57 more were in commissioning, building or completing. Here, the sudden-death of nuclear power in Japan is indeed historical, compared with the planned de-commissioning of nuclear power in Germany in 2022 and the related debates in European countries.

But oppositely there is euphoria for building more nuclear power (plants obviously not just) for civilian use in:

- BRICS (Brazil, Russia, India, China and South Africa) countries for hyper-industrialization and
- Developing countries in the conflicting zones like Pakistan, India, and the Middle East.

- In Southeast Asia, nuclear power is more than welcome by most ASEAN member

Paradoxically against the sudden-death of nuclear energy in Japan, Japanese government through its bilateral aids and technology transfer initiatives, in addition to trading supports,

Japanese nuclear power plant builders, like Toshiba, Hitachi and Mitsubishi Heavy Industries alike are still being commissioned to develop nuclear power plants around the world, particularly in ASEAN countries: Indonesia, Malaysia, Thailand, and Vietnam.

Perhaps the 3.11 disasters have never been learnt by Japanese business, trading and diplomatic communities once the risks and disasters are externalized territorially and for export-oriented growth; juxtaposing strong competition between / among rival nation states in East Asia: hyper-industrializing giants of South Korea and China, geo-political position of newly energizing Russia and the unpredictable solo communist North Korea.

Obviously, the contradictions and controversies on nuclear power development will have security ramifications and geo-political consequences (not if but) when another nuclear fall-out occurs in those hosting (less developed) counties – like Japanese 3.11 history, multiple disasters are in waiting…. And nuclear power in the geo-politics of energy re-sourcing will not be withering away, but be more problematic for human survival in the decades to come!

3. Beyond New Learning - New Media and Multiculturalism

In 21st Century: the new social media-driven phenomenal communicative modes transform knowledge creation, sharing and learning experience in and beyond different cultural spaces; like the Facebook or Twitter, socio-economic activities at a global scale seem more and more borderless and just-in-time, allowing most forms of communication by information and communication technologies (ICT): one-to-one, one-to-many, many-to-one and many-to-many (Lai 2015). The ever-increasingly opening-up of cyber-experience for "inter-personalized" mediated communication, facilitates the interactivity, timeliness, active participation, and the cross-border/ cultural encounters in/beyond both in virtual and real social communities. These informational conditions set the opportunity structure and the related dynamics in the coming decades.

3.1 New Media-driven Learning Dynamics

Globally, the rise of new media of e-learning reflects the instrumental role of ICT in a free global market is crucial and referred to as 'digital capitalism' – the condition where ICT networks are directly generalizing the social and cultural range of the global (and local) capitalist economy as never before (Harvey 2010). Economic globalization forces also free to physically transcend territorial boundaries and, more importantly, to take economic advantage of the sudden absence of geopolitical constraints on its development (Castells & Himanen 2014).

For the new epoch of continuing life-long learning, the challenges for cross (or multi-) disciplinary, cultural and temporal-spatial communicative (re-)learning in both cyberspace and the real world, quest for not just new skills for adaptation in audio-visual interactive revolution, but also the communicative capacity building for individual learner to cope with exponential growth of, questionably conflicting, information and knowledge.

Beyond one's mother-tongue, there is urgent necessity to building up foreign language ability of not just the new *lingua franca* (say, English) per se, but the appreciation for, with attitudinal change towards, cross-cultural and multidisciplinary new learning. All these mediated multilingual communications have been instrumental to further stimulating social innovations for progressive inter-cultural exchanges, questionably benefiting learning at large.

Cross-cultural exchanges are yet mostly mediated by *lingua franca* in 21st Century information age, ICT-driven linguistic world transformations are more than obvious with inter-and-cross-linguistic mainstreaming. Juxtaposing the dominance of English as *lingua franca* (over 50% of the world webpage), in/ beyond cyberspace; there is yet strong a rejuvenation and revitalization of local (new and highly differentiated cyber-) languages.

Communication in cyberspace for both linguistic (text, semantic and phonetic) and visual modes are changing as well; *lingua franca* is only one of the many possibilities for communication and comprehension of meanings. The key issue here is the opening up of new ways and modes of communications as far as interactivity, timeliness, active participation, and the agenda setting are concerned, both in

35

O-k.Lai, Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

virtual and real social communities. All communications, ranging from the core to peripheries, the real vis-à-vis the virtual, are subject to inter-interpretation and exchanges....

For the role of *lingua franca*, as catalyst of learning new language(s), it can be illustrated by learning for foreign language(s) with new media. Socio-cultural context and communicative dynamics yet define the parameters and extends of foreign language learning, in both traditional and new media-driven learning milieu – it is revealed that English (as *lingua franca*, ELF) users' institutional roles are culturally determined, and are not fixed but vary in different phases of the discourse. More importantly, both identity and power interplay are involved in ELF communications, and the macro linguistic context plays a role in constructing identity and negotiating power relations in ELF conversations (Lai 2015).

More specific, the function of *lingua franca* is not just to interface native language(s) and its foreign users, but also reflects power dynamics embedded in socio-cultural structural hierarchies in the communication processes. The most important aspect of cross-cultural learning is that speakers adopt pragmatic strategies to facilitate communication, for their cultural identification, as well as negotiating the power relations between different English varieties and the global status of different cultures to re-construct their identities and achieve local interests, in the micro-interactional context (Gu, et al. 2014: 132).

Taking English as an obvious example of the common *lingua franca* in recent decades for international communication; the use of ELF has more non-native speakers than native speakers, and it is more than obvious in far more settings where there are no native speakers present than in those between or including native speakers. Seemingly, there is a challenge for lingua franca being used beyond its socio-cultural embeddedness and settings – many of these settings are beyond contexts of language learning, due to increased transnational mobility of all walks of life – thanks to the globalization project for enhancing mobility of capital, goods and labours.

Furthermore, it has been strongly articulated that an ownership discourse and a maintenance (or cultivation) discourse - for English as *lingua franca*, should be distinguished; whilst the appreciation of *lingua franca* should be cultivated with inter-cultural

and linguistic understandings in real life within, and beyond in virtual communication, its socio-cultural contexts (Lai 2015). Conversely speaking, the challenge for new language learning in new media spaces with a particular *lingua franca* is the ampleness of contextual fluidity with new and old varieties and differences – which need to be specified and articulated by learners and instructors in new media spaces and gaps. Hence, the lack of contextual specificity and relational orders in new media poses another challenge for the fostering echoed and responsive learning milieu.

3.2 The New Codified Communicative Learning

New media communication tools and modes like Facebook, Twitters, WhatApp, the Line, Instaram and Youtube redraw the landscape of inter-cultural understanding. Throughout the history of cross-cultural communications, the new practice for new communication modes in the cyberspace is a consequence of socio-economic necessity under ICT-structured media. For instance, English is common used today as business language – in our present day global capitalism, a (post)modernity derived from the highly networking of ICT around the world: the global factory and capital-financing networking. Perhaps, more even so in the ICT development sector and the business inter-activities: more jargons and/or acronyms are used not just for communications between people only, but for economic activities.

One of the key manifestations of cyber-communications, the mobile one in particular, is the shared meaning and mutual usage of common characters, words and text. It is half right that the widespread growth of the Internet, the World Wide Web and the other electronic technologies that are shrinking the world offers considerable potential as a source of democracy (Rosenau 2003; Castells & Himanen 2014).

More specific: thanks to advanced application of information and communication technologies (ICT) in most aspects of socio-economic processes, in the so-called informational society; the relevance of distance-learning has it positional advantages for transnational policy learning, as

> Distance is not measured only in miles across land and sea; it can also involve less tangible spaces, more abstract conceptions in which distance is assessed across organizational hierarchies, event sequences, social strata, market

relationships, migration patterns, and a host of other nonterritorial spaces. Thus to a large extent distant proximities are subjective appraisals-- what people feel or think is remote, and what they think or feel is close-at-hand. There is no self-evident line that divides the distant from the proximate, no established criteria for differenti-ating among statistics or situations that are reflec-tive of either the more remote or the close-at-hand environment. In other words, nearness and farness connote scale as well as space. Both are ranges across which people and their thoughts roam; and as they roam, they can be active in both geographic locales and scalar spaces that have been socially constructed. Each is a context, a "habitat of meaning," a mind-set that may often correspond with spatial distance even as there are other scalar contexts that can make the close-at-hand feel very remote and the faraway seem immediately present (Rosenau 2003: 6-7).

Given the proximate-distancing from ubiquitous global informational networking; what most impor-tant is the shared meaning, identity and trust derived from the existing social relationship, and with this commonness of sharing, there is an emergence of new linguistic form(s) in the mediated communi-cation in general and the mobile communication in particular. The new linguistic form(s) is fully (re-)presented at the texting, text-messaging (txt. msg) and short message sending (SMS) mode of communications.

Communication in the information age, as well as in cyberspaces require not just the reciprocity of social agencies in terms of networking, but also a parameter for making sense out of the messages in/out codification and de-codification in the perpetual contacts in real and virtual-mobile milieu (Katz, Ed. 2008). The communicative actions and networks imply communities of practice, or epistemic commu-nities, in making sense of textual and semantic meanings within the given context, setting the recip-rocal rule(s) of communicative 'engagement', as well as (perhaps the most important aspect in) creating new meaning(s) out of the given, limited spaces shaped by the communicative tools (in our case, the Internet for SMS and/or MMS).

The enigma, if not the problematic, of present day wired/wireless mediated communications is the re-creation of new text, semantic and symbolism within the given media – the expressed form(s) and manifestation of communications hence is a

contingency of technological set up. More often than not, the communications have to customize into the given logics and designs of the communicative tools (e.g., mobile phone and/or PDA with small LCD display screen and miniature buttons) – it ends up into the re-emergence of symbolic code (like the Morse code in telegraphy). The mode of the text-message we use today is of the simplification of the text form, within a given limited characters, used in the txt.msg (Short-Message-Sending, SMS) sending highlights the emergence of a new way communica-tion in term of text-and-meaning in linguistic terms – a new linguistic turn conditioned by communicative gadget-modes?

3.3 New Media-enhanced Policy Learning in Globalization

Digital capitalism therefore is predominantly a global corporate-led market system. The present form of informatization of people's work and soci-etal (virtual) encounters has reinforced a divided as well as a dual society: the informational-based informal economy is juxtaposed with a down-graded labour-based informal economy resulting in a spatial structure: a city which combines segregation, diversity, and hierarchy. The ICT enhances a flex-ible production regime, generating more wealth and global economic activities. Yet far from developing an equitable and better society, our ICT-driven post-material society has produced more social disasters in the period 1980–2010s than ever before. But there are protests and social mobilizations against the globalization project (Lai 2011a).

All of these are part of the globalization processes. Not without exception, all devel-oping economies aided by transnational business networking have been integrated hierarchically into the global system of capitalism, and the process of integration widens gaps and causes divisions among communities, countries, and regions (Lai 2011b, 2015). Here, the role of ICT though is synergetic for communicative knowledge creation beyond one's living world, yet it is far from fostering good gover-nance and policy learning.

Under globalization forces, the internationaliza-tion of learning experience, particularly at tertiary education, becomes the norms for education and learning endeavours. Languages and communica-tive actions are the operational representations, and integration, of our complex ideas. Though we use to think that 'what we think determines what we speak/

37

O-k.Lai,   Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

write/communicate' but the reality is seemingly the otherwise. Millions of students (requested by their parents) around the world enrol in universities or curricula based in English-as-learning medium. Yet, the disadvantages of the 'information society' should be stressed (Castells & Himanen 2014). Even advanced societies are still characterized by more or less high degrees of digital divides, segregation, diversity, and hierarchies with regard to the level of information gained through the Internet/cyberspaces. More specifically for non-English speaking regions (like Asia, continental Europe and Latin Americas), this has, to a large extent, to do with the dominance of the English language and American culture (Lai 2011b). In the long term, the domination of the English language in global communication might bring about a serious crisis regarding the existence of minority languages and local cultures (Lai 2015). As long as the Internet is based on existent power structures, it will likely reinforce cyber-imperialism. How to confront cyber-imperialism will be the challenge for global policy learners.

3.4 The Multilingual Communicative Global Policy Learning

Multilingualism becomes an integral part of the globalization project! Multilingualism is also a political project for supra-state building like the EU member states, for both citizens' practical necessity for the (further) multicultural identity of being European and the expansion of the European Union, as the ultimate goal of the European Union is "*an ever closer union among the peoples of Europe, in which decisions are taken as openly as possible and as closely as possible to the citizen*" (Article 1 of the Treaty on European Union). In addition, as the EU has to respect the national identities of its member states (Article 6 of the Treaty on European Union), and to serves its citizens, with a fascinating variety of customs, characteristics and languages.

The politico-legal foundation for the adoption of national languages into the EU families is the Treaties of Rome (1. January 1958), the very first Regulation adopted by the Council of national ministers (which was - and still is – the supreme law-making body of the European Union) addressed itself to the official languages and working languages to be used. This Council Regulation No.1, which constitutes the legal basis for multilingualism within the EU, has never been changed in substance, only updated with every new accession, as new official languages have been added.

The challenge for an enlarging EU is multi-fold, the widening of multilingualism is foremost the critical one: the increase is from the present 24 official languages to more languages than the Slavonic (Czech, Polish, Slovak, Slovene), but also include the two Baltic languages (Latvian and Lithuanian) and two non-European languages which are not Indo-European (Estonian and Hungarian) – all these are against the not-so-long ago historical myths of the 'monolithic' Soviet Union and its empire. Further challenges are now with Romania, Bulgaria and will be as Turkey (will) join.

Socio-functional differentiation with linguistic-knowledge specialization, coupled with generalization of professional knowledge via informational media, plus the further specialization processes of business life, facilitates the development of acronyms. For instance, the EU's Eurodicautom, the world largest multilingual terminology database with specific reference for its 24+ official languages, has over 400,000 abbreviations (http://iate.europa.eu/). The use of acronyms is becoming the default (sub-) linguistic requirement for socio-functional communications in our (post)modern world; more particularly it constitutes to the default communications in cyberspace.

Perhaps, the challenge is not just in terms of translation and simultaneous interpretations for oral/audio life events, but also the underdevelopment of ICT in the Central and Eastern European societies. The 'digital divide' between rich developed world and the poor developing world is visible even when comparing the transition economies of Eastern Europe and Central Asia with high-income OECD countries.

Paralleling to national language policy, the issue of multilingualism is important for a globalizing world, particularly for the further regionalization processes in certain geo-political regions, representing by the inter-Governmental Organizations (IGOs), like EU, NAFTA, APEC, ASEAN; but there are unresolved issues like (Lai 2015):

- The developments and major investments made by the iGOs (like UN and European Commission) in machine translation had failed to deliver the expected results beyond regional and international institutions. Local people are less benefited from the overall global, multilingual initiatives, vis-à-vis, organizational ones.
- Costs reduction with a multilingual, globalizing world through the strong prospect that the

effective application of ICT is likely as in the case of the EU.

- There was concern that the increasing use of English (as *lingua franca*?) in international communication would undermine the integrity of all languages and impact on the use and availability of information in less widely spoken languages.
- Social benefits in the further multilingual applications by regional and international bodies public use, might be paralleling the economic benefits of the development ICT and the translation-machinery by private vendors (Microsoft, for instance) in this sphere so that a more direct controls over users is questionable.

Multilingualism is prevailing; becoming the key mode(s) for communicative policy learning; though national policy for language learning development - with the exception of the EU member states - is still very much historically-bound with the past and/or ethnicity development agenda, which is unintentionally creating more barriers for inter-cultural-diversity understanding. For future policy research, more will be coming from cross-cultural arena.

4. The Eco-Justice: Sustainable *Finale* for Whom in Future?

Haunted by the Fukushima crises (2011.3.11) and global financial crises (since late 2008); driving continued insecurity upon global development, there is irreversible trend and consensus towards alternative, clean, new and alternative energy re-sourcing: global new investment in renewable power and fuels increased by 17%, to a new record of USD 257 billion. Including hydropower projects of over 50 megawatts, net investment in renewable power capacity exceeded that for fossil fuels (REN 21: 7). But there are challenges ahead for steering the course for sustainability in and beyond 21st Century.

4.1 Eco-Humanity Synergy in the Information Age?

But what is the future (crisis?) for cosmopolitanism in the informational 21st century? Critical urban theory should actively take on the challenge of the informational city, as posed by emerging urban growth ideologies. David Harvey (2009: 17-36) has recently challenged Immanuel Kant's conception of cosmopolitan law, criticizing it as having dependency upon certain kinds of restrictive geographical thought

that implicated what he thought to be the finite qualities of a globe divided into discrete culture-language areas, or territories. In other worlds, the notion of global cosmopolitanism is in question; the variations of the differential, or multiple, modernity are more likely the reality in the advanced informational, digital capitalism in a globalizing world (Jazeel 2011).

The challenge seems to be met by recent global social activism. But in a highly globalizing world in the information age, the emerging cosmopolitanism is embedded with the diversities and complexity of human civilization in, through and beyond cross-cultural and cross-border exchange-encounters and flowing. By facilitating and reinforcing various civic progressive networks for the better world (say, the campaigns to end global poverty, global peace movement and sustainable future), vis-à-vis the globalizing economic hegemony shaped by international business and governmental organizations (IMF, World Bank and WTO; G8, G20 and World Economic Forum), it is to make transnational advocacies network -- to create cosmopolitan coalitions of progressive social agencies for sustainable future as the so-called cosmopolitan realpolitik (Beck & Grande 2010: 435; Halle et al. 2013; Lai 2008, 2011a).

To quest for sustainable future in a globalizing risk society in the information age, the cosmopolitan realpolitik should be articulated (Beck & Grande 2010: 436) with the following premises:

- The new historical reality of world risk society is that no nation can master its problems alone; those who play the national card will inevitably lose.
- Global problems produce new cosmopolitan imperatives which give rise to transnational communities of risk.
- International organizations are not merely the continuation of national politics by other means; they can transform national interests.
- Cosmopolitan realism is also economic realism. It reduces and redistributes costs because costs rise exponentially with the loss of legitimacy.

The essence of cosmopolitanism is a specific critical engaging approach to ensuring that one's own (individual or collective) interests are promoted and made to prevail. Cosmopolitan realism calls for respect for one's own and everyone interests, and taking an inclusive position for ideals and virtues. In this process of recognizing one's and everyone

39

O-k.Lai,   Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

position – for the pursuit of individual and (compatible to) collective goals, juxtaposing the national and (serving for the) global ones, interests become 'reflexive national interests' through long term engaging strategies of self-limitation; more precisely, empowerment arises from self-limitation. In reality, however, the path towards a sustainable one is rocky and for cosmopolitan realpolitik, it is full of challenging contradictions. The right approach facing these challenges is a critical re-examination and reflection on the ethics and norms of human civilization on the one hand, and bio, ecological ethics of the natural world on the other. Hence the future for cosmopolitan realpolitik is open; all subject to our progressive endeavour (Beck & Grande 2010; Lai 2011a).

Strategically, the new cosmopolitanism call for fresh critical engagements of individuals in global system; thanks to new media of the Internet and the "Clouding of ICT", people can engage in global affairs more than ever – one forgotten dimension of social innovations originated from people can be rejuvenated for participatory actions, in and beyond the cyberspace, with all kind of self-generating media contents (Lai 2008, 2011c). And seemingly there is an emergence of new cosmopolitanism-driven socio-politicking for the reflexive eco-modernity (?)

Sharing strong affinities with Doreen Massey's calling for geographies of responsibility, the social agency in geo-politics thesis of Iris M. Young (2003, 2004, 2007) proposed a 'social connection' model in which political responsibility is derived from the ways in which different actors are shaping, as well as being shaped, in structural social processes. The new political responsibility represents a collective practice, articulating social justice with the evaluation of individual conduct and social interaction in a non-reductive way. This alternative is a new model of "shared responsibility" between individuals and the communal one in which responsibility is distributed across complex networks of causality and agency (Barnett 2011: 252). Here, the normative challenge for the *World City*, the globalization project at large, is echoing the critiques on the inequalities derived from new labour process in capitalism.

The mistaken functional specific land use in cities throughout the last century is doomed to failure! For future, a socio-cultural compatible, small scaling and mixing-up of urban land/space use is the key for sociable, liveable cities: people need spaces for socio-economic reciprocities, aiming and

achieving socially sustainability. To achieve this, we need both normative appeals and positive logical reasoning, taking into account of multiplicity of urbanity in a globalizing world; say the least is the respect for social, economic and cultural rights and human needs at large.

Without a significant change of the pro-growth development model as championed by the market-friendly international governmental organizations, like IMF, World Bank and WTO, human civilization will be destined to be suicidal. Perhaps, Karl Marx and Friedrich Engels' characterization on the inherent contradictions of the crisis-ridden capitalism is partially right, as in the context of 21st century, the pro-growth development model is grave-digging: strong population growth in urban centres, along with multiple mobilities, excessive global consumption and rising carbon emissions… all are destroying human life and ecological worlds (Urry 2010: 192) – global climate change is an irreversible destiny: frequent flooding and drought, and (un-)seasonal disasters and catastrophes, plus extreme weather conditions become the norm, with no exception. And the only way for human survival is more or less to mitigate such global crisis in the coming decades, pursuing ecological modernization.

4.2 Global Re-Sourcing (Renewable) Energy since 2011?

Against economic uncertainty, technological challenge and business inertia, the European Union built more renewable energy capacity in 2011 than ever before, and the new clean energy sector accounted for more than half of all newly installed electric capacity in the region (since 2007) – more than 71% of total additions. At the global level, renewable energy continued to grow strongly in all end-use sectors—power, heating and cooling, as well as transport—and supplied an estimated 17% of global final energy consumption; for instance, in 2011, about half of the new electricity capacity installed worldwide was renewable based (REN 21, 2012: 7).

In response to the re-sourcing problem of, and for renewable, energy after the 3.11 disasters, Japanese government adopted a new law for renewable energy re-sourcing (see above); this is in line with the related initiatives to promote sustainable power supplies. Historically, power generation policies are the most strategic-effective move for energy-paradigmatic shift: Feed-in-tariffs (FITs) and renewable

portfolio standards (RPS) are the most commonly used policies in this sector. FIT policies were in place in at least 65 countries and 27 states by early 2012. While a number of new FITs were enacted, most related policy activities involved revisions to existing laws, at times under controversy and involving legal disputes. Quotas or Renewable Portfolio Standards (RPS) were in use in 18 countries and at least 53 other jurisdictions, with two new countries having enacted such policies in 2011 and early 2012. (REN 21 2012:14)

In short, the Japan's shift away from nuclear energy, with more energy resourcing for the renewable ones; the major development recently is the United Nations' Sustainable Energy for All initiative – calling for a global target of doubling the share of renewable energy by 2030 (along with targets and to ensure universal access to modern energy and to double the rate of energy efficiency (IEA 2012: 212).

More strategic for future sustainable development, it is the emerging industrializing economies (e.g., the BRICS) which have strong dynamism to shape global development. But the pro-active energy policy should be stressed here. The state policies for renewable future in general, renewable energy targets in particular, continue to be a driving force in shaping markets for renewable energy, despite some setbacks resulting from a lack of long-term policy certainty and stability in many countries – at least 118 countries (more than half of which are developing countries) had renewable energy targets in place by early 2012 - up from 109 as of early 2010. (REN 21, 2012:14).

More problematic, there are more words than actions for governing global-and-local re-sourcing for renewable energy. Global energy system has not been considered as global governance issue, if compared with health, peacekeeping and environment -- pursuit of global energy governance has been almost a taboo in political and foreign policy circles (Karlsson-Vinkhuyzen, et al. 2012). Alternatively, there is urgency for such a transformation for strong and coherent governance at all political levels at global-and-local scales; but Rio+20 could have provided a roadmap for achieving a sustainable energy future requires a revolution in the energy system (Halle et al. 2013).

4.3 Global Success (or Fatigue) for Ecological Modernization?

In spite of many United Nations' conferences so

far in 21st Century: up to late 2012, global initiatives for sustainable development have not been strategic nor demonstrably policy -enforceable, especially in nurturing global greenhouse gases emission limits after the Kyoto Protocol, enhancing Biodiversity and Sustainable Development. Historically, the UN Climate Change Summit in Copenhagen (COP15; 7-18.December 2009) disappointed not just environmentalists and political leaders, but global society at large, by failing to produce a legally binding treaty on reducing greenhouse gas, carbon dioxide (CO_2). Seemingly, it is also a double-failure of the United Nations' initiatives on Climate Change for both the Bali Conference on Climate Change (3-14.December 2007) and the COP15 (http://unfccc.int/2860.php and http://unfccc.int/meetings/cop_15/items/5257.php,). More specific, the post-Copenhagen preparative meetings for United Nations Framework Convention on Climate Change (UNFCCC) have been repeatedly toning down for a "flexible" and "comprising" approach for achieving something just for non-legally binding agreement for Cancun (Mexico) Climate Change Summit (COP16), 29.November to 10.December 2010 – while the next hope will be another round of talks for Climate Change Summit in South Africa 2011 (Lai 2011c). But the real question is how to contain the +2 degree Celsius without concrete target and binding agreement; or just another round of talk?

Similarly, the "soft-targeting" biodiversity development without strong sanctioning–incentive mechanism is the key policy achievement (?) for the CBD (COP10) in Nagoya October 2010. Yet, the CBD is a compromised form for the contradictions between economic developmentalism and biodiversity: though it argues that functional aspects of bio-localism need to be strengthened but the question of how to pursue for biodiversity (the nation states' commitment in terms of policy and concrete targets) for sustainable development is still open.

Perhaps more and more global summits (2010 Nagoya Convention on Biodiversity and Rio+20 in 2012, and more until another apocalyptic disaster?) are needed prior to the consensus building and formation of the global will for the (dying?) human species and for ecological urban-modernization – But we are running out of time!

Climate change is especially intertwining with a global-regional-local energy crisis, with the excess use of, and dependency on, the carbon emission fossil fuels but is exacerbated by the under-investment and

41

O-k.Lai,   Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

development for renewable energy (UNEP & WTO 2009). The inertia against "the global solution for global problem" is ironically demonstrated also by well participation of the emerging economies, like the BRICs and the once reluctant participant for global governance for climate change, U.S.A. Here, the role of BRICs is particularly critical in shaping global warming that since 2007, the BRICs countries, representing one-fourth of the world GDP, have contributed to over 30% of global energy use and 33% of CO_2 emissions from fuel combustion (IEA 2009a/b; Olivier & Peters 2010). At the very least, they are the growth engines, requiring more energy, emitting more greenhouse gas, for (or destroying?) global development in the last decade and for the coming ones as well.

The timely crucial issue is how societies around the world manage hyper-urban-modernization with clean and renewable energy re-sourcing, with less carbon footprints or neutrality, during climate change crisis – some form of smart city with sustainable energy re-sourcing locally is urgently required. In other words, the paradigmatic shift requires more than technological change per se; normative-ethical questions and choices to foster the shift towards ecological modernity are deemed urgent necessary.

Obviously, problems of and solutions for climate change and sustainability are more than politics and technologies per se; the contradictions and mitigating strategies are socio-political therefore need "politicking". But we should be reminded that too much of the concept of 'sustainable politics' castrates sustainability politics. It ignores the fact that sustainability politics is precisely not about climate but about transforming the basic concepts and institutions of first, industrial, nation-state modernity. Here, the calling is for a transformation of our life world (Beck 2010: 256). Hence, the new worldview for sustainable development should be a fundamental shift of developmental course for the greening of economy and society -- reflexive ecological modernization for global-cum-local sustainability.

4.4 When (will) People Back to Sustainable Lifestyle(s)?

Global population growth dynamics will have strong implication for sustainable development.
Regional ageing for the developed economies and hyper-urbanization for the developing, emerging economies should be noted here. More than two-thirds of the global population will be living in cities by 2050. The rapid rate of urban growth has created enormous challenges.

Historically, cities create not just opportunities-driven hope but also concentrate health hazards and risks. Good urban governance is a must for coping urbanization crises, say the least is the swelling number of slum-dwellers (more than 800 million people in 2012), mostly in developing economies (WHO 2012). Obviously, there is urgent need to taking up slum improvement for better health with universal access to access to clean water, food, energy and basic utilities.

Eco-friendly policy and practice therefore should be promoted; bring back those socio-economic practices for sustainable development, with reference to good culture, ethics, traditions and wisdoms for preserving human resilience and ecological vitalities.

Modern lifestyle(s), represented in terms of production, consumption and exchange, has been charting the course of (un)sustainable development; over production-consumption and wastage of energy are part of the problem. Historically, nuclear energy was once (for a few decades) considered as safe, reliable and sustainable energy source; but the 2011.3.11 Fukushima disasters (earthquake, tsunami and nuclear power plant "accidents") redefine what is (not) sustainable (re-)sourcing of energy and human destiny, in the repeatedly apocalyptic terms after Three Miles Island (1978) and Chernobyl (1986)...

"Enough is enough" for the unmanageable risks of nuclear power (Macer, et al. 2012) therefore Germany planned to decommission all nuclear power plants by 2022 and Japan, likely by 2040. Correspondingly there is a new call for, or the rejuvenation of, the less-energy -cum- carbon neutral lifestyle, represented by the LOHAS (lifestyle of health and sustainability) movement. At the global level, international agencies' initiatives under the framework of the United Nations and European Union are becoming important, as a last resort! Hence, the greening of market may attribute to individuals' commitment to *Save the World* - with the motto of *Think Globally and Act Locally*, for individual's health and quality of life for LOHAS. Under a new global green mainstreaming, the quest for sustainable development has shaped the market conditions significantly (Emerich 2011, Lai 2011c).

To recapitulate, there are obviously many questions to be raised for pursuing sustainable course of actions along the ecological modernization frontiers.

More even so for policy learning and studies for sustainable development, but prompt actions are critical and imminent, not least those can effectively facilitate the greening economy and socio- equitable fair development, and fostering the unique yet differential (ecological reflexive) modernization processes. Socio-economic ecological miracle is less likely as humanity is at best on the rocky and winding path to sustainability!

Obviously, the SPS-KGU motto of "*Think Globally Act Locally*" epitomizes the spirit of multidisciplinary and multicultural policy learning and knowledge creation. For our future policy learning, against and beyond the techno-limits, and time/space compression which engender certain reductionism towards techno-mono-linguistic communications, multicultural encounters and creative (unique cultural specific) interpretations should be promoted. More specifically for cyber-communications, the written (text, txt msg based SMS) and audio-visual (behavioural, MMS) communications should be liberalized from the simple codification of txt.msg. The choice for us is between the continuation of the techno-simplicity of the one-dimensional communications and the multi-cultural diversity which enhances linguistic and cultural customization. The call -cum-actions for multilingualism therefore are to embody the essence of multiculturalism and historic-specificity of time and space, hence the highly differentiation of socio-cultural life experience goes synergy with multidisciplinary studies of policy learning. Hence, there is urgent need to revitalize multicultural differential comprehension as key strategic goal for e-learning and multidisciplinary knowledge building via cross-cultural communication in/beyond cyberspace in a globalizing world.

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43

O-k.Lai, Humanity for Sustainable Development with (Anti-)Globalization? Beyond Reflective Sojourn-Learning at School of Policy Studies

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