

## Some Paper's Abstracts: Rodrigo Arenas Catalán

\*If you want to read the whole paper, please follow the link and insert the corresponding Access N°

1. **On Animal Law:** Arenas, R. (2016). Between the beast and the pet: In quest for the animal of law, In González, I. (Eds.), Aproximaciones Filosóficas y Jurídicas al Derecho Animal, (pp. 51-61), (Access N°: 987456321), Santiago de Chile: Ediciones jurídicas de Santiago, Facultad de Ciencias Jurídicas, Universidad Católica del Norte. Retrieved from <http://rodare.cl/papers/en-castellano/Arenas,%20R.%202016.%20Sobre%20Derecho%20Animal.pdf>

The development of Animal Law as an incipient area of study undergoes a critical question: How to lay the foundations of the human being's "legal obligation" to protect nature and all its beings –including the human beings– that can counterbalance and eventually overcome modern anthropocentrism which is so deeply rooted in the institution of Law? This essay proposes that Law as a modern institution is essentially incompatible with Animal Law from two perspectives: FIRST, from the perspective of modernity by which animals are perceived as inferior to human beings, and SECOND, from a religious perspective by which Christianity, the main creed of the West, lacks a solid institutional basis of animal worship, or one that would posit an equivalent value to human beings.

1. **On Education:** Constructivismo en la Educación. El uso de TICS en la enseñanza de los cursos sobre Estudios Asiáticos en la Universidad Católica del Norte. III Seminario sobre Enseñanza del Derecho. Alianza UCN-PUC. (Access N°:123987654), Santiago de Chile: Ediciones Jurídicas de Santiago, Facultad de Ciencias Jurídicas, Universidad Católica del Norte. Retrieved from <https://rodare.cl/papers/en-castellano/TICS-CEA.pdf>

A constructivist approach to education "posits that the teacher's role is to help their students to actively construct new understandings for themselves."<sup>1</sup> However, teachers are not always capable of helping their students achieve this purpose. First, due to the fact that the processes of learning and knowledge acquirement involve creativity<sup>2</sup> and our modern values are opposed to the sole possibility of social disorder that may result from those educational alternatives that are based on creative experimentation. Second, because the environment in which the student stands, determines his or her motivation and subsequent acquisition of knowledge<sup>3</sup> and most societies nowadays are lacking of proper environments. This is where TICs could contribute to their creation by means of: 1) providing dynamism and variety to the teacher-student work relationship, enhancing their didactic possibilities<sup>4</sup> and, 2) allowing society to access content in tune with their specific needs in the framework of globalization<sup>5</sup>.

*Keywords: Education, Constructivism, Creativity, Modernity, TICs*

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<sup>1</sup> GARBETT (2011) 3.

<sup>2</sup> STERNBERG y O'HARA (2005) 121.

<sup>3</sup> HENNESSEY y AMABILE (1987) 6.

<sup>4</sup> VUANELLO (2013) 26.

<sup>5</sup> SÁNCHEZ (2009) 182.

2. **On Social Sustainability:** Arenas, R. (2014). How does the capitalist idea of time is money affect the institution of contemporary family? The case study of Japan. *Rodare*, 1-14. (Access N°: 654321). Retrieved from <http://rodare.cl/papers/en-ingles/Arenas,%20R.%202014.%20On%20Family.pdf>

Global capitalism and its laws of demand and supply are reaching almost every aspect of society. Not only the basic domestic products are being commodified, but now also the environment,<sup>6</sup> religion,<sup>7</sup> arts,<sup>8</sup> education,<sup>9</sup> health care,<sup>10</sup> traditional events,<sup>11</sup> human relations, etc. The utilitarian ideology of capitalism is expressed in the conversion of virtually anything with a socially recognized value into a utility that can be priced and traded in the market. In order to maximize wellbeing, utilitarians argue that it is necessary to calculate the advantages and disadvantages resulting from every decision. The more advantages and less disadvantages people can get in less time, the happier they are expected to become. Thus, time acquires a value that in the capitalist system, can also be commodified and expressed as *time is money*.<sup>12</sup>

In contrast with this, the family, understood as the basis of society,<sup>13</sup> and as an institution for emotional exchange between its members<sup>14</sup>, depends on ties that also require time to consolidate. In Japan, people are opting to delay marriage or simply opting out of it.<sup>15</sup> This behavior is studied as the result of two different causes: 1) the desire to form a family but that cannot be afforded, or 2) the rebellion against tradition. With a birth rate decline and a continual rise in life expectancy, the Japanese population is shrinking. Many anthropologists and sociologists have placed their attention on the institution of family which is seen as facing a crisis due to a change of values from communitarian into individualistic ones.<sup>16</sup> Instead of dedicating time to others, namely partner and children, recent surveys show that people prefer to dedicate time to their own individual development.<sup>17</sup> The values of pleasure and individual achievement derived from global capitalism are taking precedence over Confucian values of traditional conservatism and relational hierarchy.<sup>18</sup>

3. **On Global Justice:** Arenas, R. (2014). The potential and challenges of Subsistence Agriculture to reduce worldwide socio-economic inequality: The case study of Cuba's Green Revolution and La Vía Campesina movement. *Rodare*, 1-23. (Access N°: 987456321). Retrieved from <http://rodare.cl/papers/en-ingles/Arenas,%20R.%202014.%20On%20Global%20Justice.pdf>

To address the problem of socio-economic inequality in the world means to touch on the capitalist system's most fundamental basis and source of wealth. As Marx said, 'when the current idea and practice of justice and equality lead to injustice and inequality, when the free exchange of equivalents

<sup>6</sup> O'Neill, John, "Managing without prices": 12.

<sup>7</sup> Goodchild, Philip. 2003. "Capitalism and Religion: The Price of Piety". Routledge, Sept 2. Business & Economics.

<sup>8</sup> Leacock E and Engels F. 1972. "The Origin of the Family, Private Property and the State", J. Marriage Fam.: 214.

<sup>9</sup> Wang I and Guo L. 2013. "Introduction to Asian Culture(s) and Globalization". 15 Comp. Lit. Cult. Purdue Univ: 2. & Hashimoto A and Traphagan JW, "Changing Japanese Families": 9.

<sup>10</sup> Lister, John. 2013. "Health Policy Reform: Global Health versus Private Profit". Oxfordshire: Libri Publishing & Jacobs AJ, 2010. "Max Weber Was Right about the Preconditions, Just Wrong about Japan: The Japanese Ethic and Its Spirit of Capitalism": 12.

<sup>11</sup> Sanagavarapu P. 2007. "What Does Cultural Globalisation Mean for Parenting in Immigrant Families in the 21st Century?": 36. 2

<sup>12</sup> Adam, Barbara. 2000. "When Time Is Money" 94.

<sup>13</sup> Zhang, Shengyong. 2012. "Globalization, Asian Modernity, Values, and Chinese Civil Society" 8 (2): 23.

<sup>14</sup> Hashimoto, Akiko and Traphagan, JW. 2008. "Changing Japanese Families": 5.

<sup>15</sup> Ibid: 2

<sup>16</sup> Ibid: 1.

<sup>17</sup> This is especially the case for women. Nihon Seisho-nen Kenkyu-jo. 2004. "Ko-ko-sei no gakushu-ishiiki to nichijo-seikatsu: Nihon, amerika, chu-goku no 3 kakoku hikaku." (Tokyo: Nihon Seisho-nen Kenkyu-jo): 87.

<sup>18</sup> Xu, Xiaoge. 1998. "Asian values revisited: In the context of intercultural news communication," *Media Asia*: 25. Xu, "Asian values revisited: In the context of intercultural news communication,"

produces exploitation on the one hand and accumulation of wealth on the other, such contradictions, too, are of the essence of current social relations' (Marcuse 2013: 148-149). Without inequality, there is no justification by which some people can exploit other people, animals, and the environment. These result in three correlative consequences: revolution (Marcuse 2013: 334), animal extinction (Clark 1973: 950) and environmental degradation (Altieri 2011: 607). For the first, since the ancient Greeks, an unequal distribution of wealth has been regarded as incompatible with stable government (Russett 1964: 442-443), and throughout history unequal distribution of wealth has been a main component of revolution (Marcuse 2013: 288). In regards to animals and the environment, when these are treated as objects for human-led exploitation, the cycles of nature are disturbed and the result is animal extinction, environmental degradation and climate change.

In this essay we will argue that, it is by confronting and challenging these values through concrete economic, but also, spiritual and social behaviours on a daily basis, that people can break away from capitalism's injustice-based ideological constraints. Specifically, we will focus on the economical actions that reconceptualise food as a right of any individual who engages with the land, and disengages with capitalism's dominant discourses for which food is but another commodity that, in order to be obtained, requires people to convert their work into money by following the market's discriminatory rules, which favour a minority at the expense of the huge majority. Through an analysis of capitalism's acting principles, we will demonstrate that conventional agriculture is not sustainable from a human, animal and environmental point of view and therefore, needs to be replaced by a sustainable agricultural method such as subsistence organic agriculture. We will also demonstrate that, despite the fact that organic farming has increased at fast pace over the last 15 years, making many scholars study its potential to replace conventional agricultural methods in feeding the increasing world population sustainably, it is structurally impossible to do so unless we adopt a different economic paradigm in which Cuba's Green Revolution and La Vía Campesina movement serve as the current leading examples. For reasons of length, we will leave the analysis of the postcolonial values in relation to gender, race, education, sexual preference, religion, out of this essay, to instead focus on capitalism's directly economical values, namely: the distribution of labor, comparative advantage and elitism.

First, the principle of the division of labor, in its increasingly complex form within capitalism, has made the peasants (the main actors of agricultural production) stand in the lowest position of the social hierarchy, creating a huge divide between producers and consumers. Second, the principle of comparative advantage has given capitalists the justification to indiscriminately exploit the world's natural resources, causing irreversible ecological damage, which opposes both sustainability and long-term global food security. Third, the principle of elitist competition, has dramatically limited the potential to create wealth and diversity from those that cannot -or refuse to- participate in that competition (Schutter 2014). For each of these arguments, we will present alternative paths based on existing examples that rely on organic agriculture to feed their local population.

4. **On Human Rights:** Arenas, R. (2014). Should veiling be considered a harmful cultural practice? *Rodare*, 1-27. (Access N°: 987456321). Retrieved from <http://rodare.cl/papers/ingles/Arenas,%20R.%202014.%20On%20Human%20Rights%20and%20Women.pdf>

Veiling should be considered from a cultural relativist perspective; what is wrong in the West, does not have to be wrong in the East. This may be simplistic but its simplicity makes a point. Since there is no universal supra-culture to which people can ascribe, any judgment regarding the morality of a practice must be situated from a relative cultural position. Veiling refers to a range of cloth coverings of the head, including the hijab, burqa, and nikab, headscarves and shawls, all normally determined as veiling, but which may also be part of a larger dress style in which the face and body

are wholly or partially hidden. It is still practiced in many Muslim countries from Morocco to Indonesia but also in Muslim communities in Europe and the USA. According to Professor Sheila Jeffreys, veiling should be considered within the United Nations' (UN) list of Harmful Traditional Practices Affecting the Health of Women and Children (HTPs). The HTPs list was originally developed by the UN within the framework of the Convention on the Elimination of All Forms of Discrimination against Women ratified in 1995, as a means of eradicating the rituals, traditions or otherwise practices that have a prejudicial effect on the health, be it physical or psychological, and which detract from the full exercise of women's human rights. Examples include forced marriage, the dowry system, honor crimes, stoning, female genital mutilation (FGM), breast ironing, forced feeding, son preference, ritual servitude, and virginity testing. Some authors include cosmetic surgery as an example of a harmful Western traditional practice, alongside with transsexual surgery, makeup, and veiling. In this essay I will argue why veiling should not be included in the UN's HTPs list.

5. **On Urban Agriculture:** Arenas, R. (2014). Urban Agriculture Today: City's potential to tackle the global from the local. *Rodare* 1-17. (Access N°: 987456321). Retrieved from: <http://rodare.cl/papers/en-ingles/Arenas,%20R.%202015.%20On%20Urban%20Agriculture.pdf>

Despite the fact that agriculture practiced by small farmers in rural areas can provide food security through direct consumption of their produce, they have chosen to move to the cities and currently the majority of the people in the world lives in one of them (UN Habitat 2010). With more than three hundred city-regions surpassing one million inhabitants by 2001 (Scott 2001), the trend to populate cities has continued despite the social, economic and ecological consequences of doing so, where food security counts among the most visible ones (Sonnino 2009). With 842 million people suffering of undernourishment today (FAO 2014) representing a slight improvement since the 1990s (Riches & Silvasti 2014), FAO's strategies to engage all the actors in the food chain to achieve food security for an increasing world population which is estimated to reach 9.1 billion by 2050 is seen with concern by the academic world (FAO 2009). This has encouraged the local governments of many cities around the world to take this issue into their own hands by means of urban agriculture (Sonnino 2009). The cities of Amsterdam, Belo Horizonte, Dar es Salaam, Toronto, New York and Rome stand among the most remarkable examples of innovation on local-level food policy programmes efficiently addressing the social, economic and ecological problems affecting cities today. However, the limited amount of comprehensive and comparative research on these initiatives has been regarded by Sonnino (2009), as the main obstacle to building-up knowledge to face the food crisis in order to expand its application elsewhere.

In this essay, we will analyse how these cities' initiatives have attempted to address the problems and pressures of national and global food systems through urban agriculture. We will argue that urban agriculture has the potential to reshape the hierarchical structure of world politics so long as the state does not interfere with the city's social, economic and ecological development. Firstly, because the state, as a basic unit of global capitalism is ruled by the laws of the market, which require constant growth as opposed to urban agriculture's moderate, locally-oriented economic development. The state is likely to conflict with the city's own economic development, or utilize it for its own benefit by means of improving its competitive position in front of other countries. Secondly, because urban agriculture is opposed to the conventional concept of modernity upon which the study of development has been based and hence the state will need to redefine it in the Constitution in order to prioritize the creation of green spaces over industrial facilities, of leisure time over productive time. Thirdly, because while the state is usually unable to represent the interests of the whole population within the country's

boundaries, especially in larger countries such as Russia or the USA, the city, in its smaller scale, may represent a larger set of interests which the state must respect, encourage and protect.

6. **On Development:** Arenas, R. (2014). What does it mean for development to say that non-European peoples must be able to author their own politics? Sumak Kawsay and a new paradigm of development. *Rodare*, 1-12. (Access N°: 987456321). Retrieved from <http://rodare.cl/papers/en-ingles/Arenas,%20R.%202014.%20ROn%20Development.pdf>

The concept of 'development' became popular in the field of international relations in the 1950s with the emergence of a great number of newly independent states in Africa and Asia (Lamonica 2013) and since the early 1990s as a separate academic field (Kothari 2007). As an attempt to respond to a general concern about how to reduce poverty and increase governability in the 'Third World', the study of development was born under the premise of Western superiority, at least in the economical arenas. Soon it became evident that economical reforms alone were unable to solve the Third World countries' problems and thus, the Western political institutions, know-how and technology were implemented (Ibid). The Eurocentric nature of 'developmental studies' was evidenced by its pursuit of modernity in its European meaning, placing western societies at the top of the modernity scale and Third-World ones, moving up more or less rapidly towards the western standard, namely western values, technology and capital (Parsons 1991). Within this process, two questions arised from the developing world: 1) What and Who is Western? and 2) Why should they follow it?

In this essay we will analyze these questions that emerge as a reaction to what has been seen as a western imposition of values and behaviors, and introduce the answers provided by the Ecuadorian example, which involves a redefinition of 'development' from the kichwa's cosmologic concept of Sumak Kawsay, translated as 'Good Living'. By analyzing how this concept affects society in its different aspects, we will demonstrate the tight interdependence between politics and economics that calls for a holistic reformulation of the colonial basis upon which the Ecuadorian, just as any other Third-World society, has been founded. Despite this seemingly universalistic scope, the concept of Sumak Kawsay does not require the rest of the world to comply with it to be successful. Its value lies in its locality, as the still-living heritage of a culture with thousands of years of existence. It does not even require its citizens to restrict or modify their political or economical behaviors. On the contrary, it represents an invitation to revalorize ancient, native approaches to nature and its living organisms -in which human beings are but one of them- in order to build a common future in which everyone feels included. Thus, apart from redefining development, and its ideological basis: the western modernity, Sumak Kawsay is redefining the concept of democracy as a form of government that requires people to engage themselves actively in society through actions that go beyond a mere approval-or-disapproval type of political behavior. Knowing that their choices and actions will be heard, respected, and protected, the citizens are able to choose and act more freely than before, within a wider range of alternatives.

In this essay I will argue that the cosmology of Sumak Kawsay is expanding the traditional meaning of development from at least three different perspectives. Firstly, from 'modernity', understood not just in the western meaning of the term, but as a concept that advocates a different set of principles such as complementarity instead of specialization. Secondly, from 'locality', as a value that opposes the translatability of culture and advocates the idea that all knowledge is local. Thirdly, from 'democracy', by which, all alternatives can coexist peacefully without having to engage in destructive competition. We will analyze these three approaches from their visible consequences both in the economy as well as in politics, considering their potentials and challenges.

7. **On Symbolic Memory:** Arenas, R. (2014). How are the *Kamikazes* remembered in contemporary Japan from the perspective of two contrasting Japanese postwar films: *The Wind Rises* and *The Eternal Zero*?, *Rodare*, 1-12. (Access N°: 987456321). Retrieved from <http://rodare.cl/papers/en-ingles/Arenas,%20R.%202014.%20On%20War%20Memory.pdf>

The *Kamikaze* or Special Attack Unit (Tokubetsu Kōgekitai or Tokkōtai<sup>19</sup>) has been a source of heated scholarly and popular debate by both Japanese and non-Japanese people, arising from written works, but also from artistic expressions, such as films. The focus of these mediums is usually placed on the morality of *Kamikazes* and the conditions in which they took place, to provide an understanding of the logic behind the decision to sacrifice the lives of thousands of pilots in battle. While films like *Wings of defeat* (2007) present the Tokkōtai as the result of the highest ranking officials' decision within a particular historical context, films like *The men of the Yamato* (2005), *For those we love* (2007) or *The Eternal Zero* (2013) focus on the pilots' viewpoint and personal engagement with their appointed mission.

The purpose of this essay is not to attempt to understand the *Kamikazes* from any of these perspectives through the analysis of history, culture and the events and debates surrounding it, but rather to see films as a medium to discover how the memory of the *Kamikaze* is connected with Japanese contemporary society through nationalist, right-wing, pacifist and left-wing discourses. Representing the latter-mentioned political spectrum, films such as *The Grave of Fireflies* (1988), and *The Wind Rises* (2013) opt to escape an insight picture of war, the military and its patriotic spirit, to instead present the viewpoint of society, as people that are disassociated with war-related political decisions, but nonetheless involved and harshly affected by them. Also pertaining to the anti-war movement of the left is the satiric war cinema of Kihachi Okamoto with classics such as *The Human Bullet* (1968) about a Japanese soldier assigned to a *Kamikaze* mission, which he totally forgets for dreaming about beautiful girls. Another left wing postwar film genre is that about the atomic bombings of Hiroshima and Nagasaki in which films such as *Children of Hiroshima* (1952), *Black Rain* (1989) and *Rhapsody in August* (1991) count among the most famous, but which I will not refer to in this essay because they escape the specific memory of the Japanese offensive war and the *Kamikaze's* nationalist discourse.

For this essay, I have selected *The Wind Rises* by Hayao Miyazaki and *The Eternal Zero* by Takashi Yamazaki, as the most contemporary, popular and representative films of the left and the right respectively, on the *Kamikaze* operation and their distinctive approach to nationalism. While *The Eternal Zero* represents a fairly traditional right wing understanding of nationalism, *The Wind rises* attempts to refute the idea that technological development is necessarily linked to nationalistic pride. In this essay I will test the hypothesis that the memory of the *Kamikaze* is still creating political division in Japan by the conservative, pro-constitutional-reform right wing and the anti-constitutional-reform left wing, despite both political sides calling themselves anti-war.

*Firstly*, because the memory of *Kamikaze* depicted as an act of bravery and heroism is –and has been–strategically utilized by the Japanese right wing's political spheres to reconstruct a nationalist discourse that can strengthen the country's economy and political influence in the Asia-Pacific region. This strategy is utterly rejected by left wing as false and counter-productive. *Secondly*, because the continuing tensions from abroad, namely with China, USA, and North Korea,

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<sup>19</sup> Originally, 「特別攻撃隊」



have made the Japanese Self Defense Forces' increasing budget appear in contradiction with the Japanese Constitution's total renounce to war and violence as a means of settling international disputes and thus, historically based nationalism has been seen as a solution by the right. *Thirdly*, because, while the right wing favors the Kamikaze, as part of Japan's history in direct correlation with the Japanese people's identity and self-esteem which thus must be protected, the left calls for a recognition of the Japanese horrors of war to never repeat the path that led to them, by improving Japan's foreign relations.

8. **On Constructivism and the Cultural Revolution:** Arenas, R. (2014). To what extent were the objectives of the Cultural Revolution compatible with a constructivist approach to education?, Rodare, 1-18. (Access N°: 987456321). Retrieved from <http://rodare.cl/papers/ingles/Arenas,%20R.%202014.%20On%20the%20Chinese%20Cultural%20Revolution.pdf>

A constructivist approach to education "posits that the teacher's role is to help their students to actively construct new understandings for themselves." However, it is argued that Mao's approach to education corresponded more with behaviorism because he, through his personality cult, would lead the Chinese people towards the "good path" of communism. Considering that Mao had become an educator by vocation and for whom "governance is also a process of socialist education.", understanding under what educational theory was he –either consciously or unconsciously– operating during his rule becomes a precondition to better understand how communism was revealed and developed in China.

In this essay I will first introduce the Cultural Revolution in its historical background and then I will analyze education during the period through the lens of constructivism and behaviorism. I will argue that there was not only a behaviorist approach to education but also, and perhaps in most cases inadvertently, a constructivist one. The latter can be seen firstly, in the approach to Arts, that despite the imposed ideological restrictions, allowed certain personal expression and experimentation to those who performed in it for the first time, thus facilitating the conditions for the true learning process, according to the constructivist approach of education, to take place. Secondly, through certain social experiments that were carried out: the 'accusations & confessions' dynamic, or the "Up to the Mountain Down to the Countryside" movement, in which labor was used as a form of education. Finally, I argue that, although the theories of education have evolved from behaviorism to constructivism, the Cultural Revolution example demonstrated that certain aspects of a Confucian-based society can accommodate with both approaches.