A STUDY OF THE CULTURAL STRATEGY ON PRESERVATION AND DEVELOPMENT

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ABSTRACT: Based on the combination of a metaphysical mindset and a material view of nature, as represented by Platonism, the loss of humanity and the destruction of the environment are possible negative consequences of modernization engendered by a mechanistic view of nature in the Modern Ages. Science and technology are based on the same fundamental idea of modernization and have contributed to bettering the life, liberty, and property of human beings; however, there are still countless people in many nations worldwide, who cannot, as yet, enjoy these benefits. This notwithstanding, we must not simply relinquish modernization; instead, it is crucial for us to utilize it in such a manner that we succeed in building an integrated infrastructure management system that is based on cultural creativity and that can control a variety of complicated occurrences in the world.

With regard to the complex situation of preservation and development, owing to which foregoing modernization has been discussed, I have presented my idea of Player Theory (the outcome of a game is determined by its rules and the players' talent) based on the concepts of continuity of time and future potentiality based on historicality. It is one of the ideas that constitute the framework of my cultural strategy; moreover, it also provides a theoretical basis for my related idea of Project Hydroscape (the positive meaning of water against the world water crisis). In addition, some practical examples from Japan and overseas will be provided in order to verify this idea; these examples are specifically related to the meaning of modernization and historicality.

KEYWORDS: cultural strategy, player theory, adaptation of modernization

1. A NEW CHALLENGE

The combination of a metaphysical mindset and a material view of nature, as represented by Platonism, has surfaced in the works of modern rationalists from Descartes to Hegel. A mechanistic view of nature reduced nature, which is the origin of our lives, into a set of calculable objects and led to an age of modernization under the dominance of science and technology. However, the fundamental principle of modernization, which ought to have improved the quality of our lives, has resulted in a loss of humanity and the destruction of the environment. The loss of humanity could easily pose mental and moral hazards for individuals and society, while the destruction of the environment has now escalated to a level wherein it is manifesting its repercussions on a global scale. In his magnum opus "Sein und Zeit," Martin Heidegger insisted on the necessity to destroy the traditional ontology of the Modern, Middle, and Old Ages that can be traced back to Platonism.

Moreover, an undeniable historical fact is that since the very beginning of the Renaissance, modernization has been based on a founding principle that has not only harmed us but also made

our society affluent. We cannot deny the contribution of science and technology to the life, liberty, and property of human beings even though it is an established fact that there still exist countless people in many nations worldwide, who cannot, as yet, enjoy their benefits. Forsaking modernization could result in hindering culture and would require us to forgo several rewards of modernization that we enjoy in our lives. Thus, we must not relinquish modernization simply because of its negative aspects; instead, it is crucial for us to utilize modernization in such a manner that we succeed in building an integrated infrastructure management system that is based on cultural creativity and that can control a variety of complicated practical occurrences in the world.

In order to investigate the true meaning of engineering and to understand the concept of sustainable progress of society, I have presented a cultural strategy that takes into account the concepts of the continuity of time and future potentiality based on historicality. In this regard, I made a presentation on a water-centric cultural strategy named "Project Hydroscape" at the UNESCO session of the 3rd World Water Forum 2003 in Kyoto. I also presented my idea pertaining to such a cultural strategy against the backdrop of Japanese history and culture in a thesis, upon the invitation of the Japan Society of Fluid Mechanics in 2004. This text will discuss the potential of this cultural strategy from an essentialist viewpoint; additionally, it will provide a theoretical basis for the central idea of Project Hydroscape—the positive meaning of water against the world water crisis.

2. FROM DIVERSITY TO IDENTITY

2.1 Preservation and Development

A large number of infrastructure-related activities that are carried out by human beings can be considered as indicative of a complex between preservation and development. These include activities with wide-ranging scope, from the construction of individual structures to the planning of cities, states, and even the world. Preservation concerns history, tradition, culture, and other attributes based on the climate and topography of a particular place; differences in these attributes mainly contribute to the diversity evident in this world. Development implies the creation of something new as modernization on a homogeneous rule across the world.

2.2 Alternative Choices between Preservation and Development

As mentioned below, there are two alternative choices that have been made between preservation and development in the context of modernization in practice.
1. Adhering to diversity and forgoing modernization
2. Disregarding diversity and maximizing the evils of modernization

The former choice engenders chaos within society and results in a lower standard of living, particularly in developing countries. On the other hand, the latter choice results in a loss of humanity, as evident in a regulated society, and in the destruction of the environment, as manifested in the form of environmental pollution at first.

2.3 The Reason for Alternative Choices

As a downside of modernization, the flow of time is divided into a discontinuous past, present, and future through the unrestrained objectification of entities, thereby contributing to a mechanistic view of nature. The past is recognized as a dependent object that has ceased to exist, that is, discontinuous and interchangeable with the present. Similarly, the future is viewed as a dependent object that has not yet arrived and therefore does not exist. As a result,

only the present is thought to exist and the flow of time becomes an infinite succession of homogeneous "presents" that draw one's attention to present interests; moreover, preservation of the past and development in the present emerge as alternatives.

To avoid having to choose between preservation and development alternatively, we must formulate a construct that would recognize the past, present, and future as one cohesive and meaningful entity and that would develop its future potentiality based on historicality.

2.4 Player Theory

Player Theory states that "the outcome of a game is determined by its rules and the players' talent." It is based on one of the following game plays: one player, two players, or multiple players. If a player really desires to win a game, he/she must understand the rules of the game and follow them and exhibit talent based on his/her own identity. Even if a player possesses outstanding talent, the game cannot be won unless the rules are understood and followed. Similarly, an understanding of the rules alone cannot guarantee success.

In Player Theory on preservation and development, the rule of the game is the fundamental principle of modernization; the talent of a player, historicality; and the outcome of the game, future potentiality. Historicality in Player Theory is not an additional factor that mitigates the negative aspects of modernization; instead, it plays an aggressive role in ensuring future potentiality. Player Theory does not allow for the negative aspects of modernization, such as the loss of humanity and the destruction of the environment, because based on historicality, they could result in a denial of talent and translate into defeat in the game. In Player Theory, a player loses the game owing either to incompetence or to negligence on the part of a player.

Player Theory resembles the Game Theory developed by O. Morgenstern and J. von Neumann since both are based on the concept of game play. However, whereas the asymmetry of players implied the inefficiency of the game in the original Game Theory, it implies the efficiency of the game in Player Theory. Additionally, Player Theory includes a single player as a self-realization and is not zero-sum.

2.5 Implementing Player Theory

A simple question that can be asked is that if Player Theory follows a defined course, why do alternative choices between preservation and development exist? There can be at least three possible reasons in response to this question. First, as a rule, Westernization is not modernization nowadays. Second, as far as talent is concerned, diversity itself does not qualify as identity. Third, to implement Player Theory, we need an integrated management system that demands collaboration among various kinds of specialists and community participation.

To verify Player Theory, at least two kinds of practices are required: those rooted in Japanese history and culture and those found as part of modernization outside of Japan. This is because I am a Japanese national and I come from a Japanese cultural background. It is desirable to include at least two examples of different characteristics for each kind of practice. With regard to foreign cases, location-centric practices (practices in a capital city, in a holy place, etc) and theme-centric practices (progress and environment, war and peace, etc) could be discussed. Similarly, with regard to Japanese cases, river structures and road structures, natural materials and artificial materials, and water-with-water and water-without-water could be discussed.

3. PRACTICES

3.1 Location-Centric Practices Found Abroad: The Hanoi Project (2004-2006)

I have been offered to plan a Landscape Master Plan for Hanoi City, the capital of the Socialist Republic of Vietnam, where many cultural layers pertaining to the modern, French, Chinese, native, and other cultures are evident. Further, in Hanoi, typical development-related sociocultural aspects (good and bad) can be found together. I believe that Hanoi has the potential to become the most beautiful cultural capital city of Asia and water has a very important role to play in this transformation.

Community participation with regard to the preservation of cultural heritage is easy to envisage but very difficult to implement, particularly in developing countries. In addition to an ordinary household interview survey (sample size of 20,000), I have prepared a public image mapping survey in order to sketch Hanoi on paper. In hundreds of image sketches of Hanoi provided by its residents, they reflect their actual aspirations and desires.

Figure 1 Hoan Kiem Lake (Heart of Hanoi City, The Socialist Republic of Vietnam)
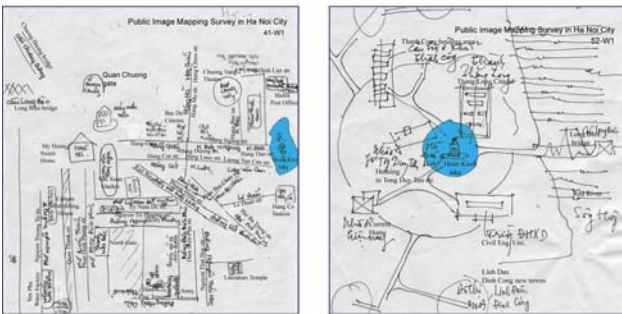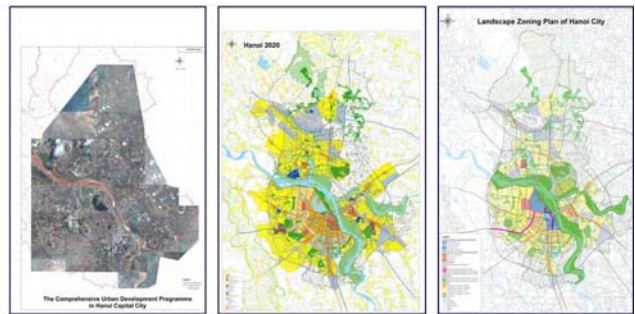

Figure 2 Examples of Public Image Mapping Survey

Figure 3 Quickbird Imagery(l), City Plan (c),and Landscape Zoning Plan (r)

Figure 4 Improvement Plan of Main Street; before(l) and after(r) (Trang Tien Street)

Figure 5 First Landscape Workshop in Hanoi City (2005)

3.2 Theme-Centric Practices Found Abroad: The Hantan-gang Project (2001-2002)

The role of culture on war and peace has been discussed on numerous occasions over centuries. The Hantan-gang Dam Grand Design Project is located in the vicinity of the demilitarized zone (DMZ) of the Korean Peninsula. It has encountered many complex problems. In the short term, it had many military implications. However, in the long term, after the unification of North Korea and South Korea, it will become a symbol of peace. Although this region boasts of beautiful natural landscapes, artificial structures have to be built there. Further, it is also rich in terms of its cultural background, history, and tradition. However, we are required to introduce new technology. As is evident, each pair of concepts constitutes contradictory elements. In order to solve this problem, we decided to use the concept of Project Hydroscape, which is an application of my cultural strategy in a broad sense, i.e., not only from the perspective of structure design but also from that of the master plan.

Figure 6 Dam Site for Hantan-gang Dam Grand Design Project (The Republic of Korea)

Figure 7 Military Traps against Tanks on Road
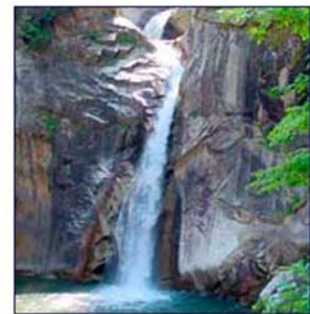

Figure 8 Natural Landscapes in Hantang-gang; Jiktang Waterfall (l) and Sambuyeon Waterfall (r)
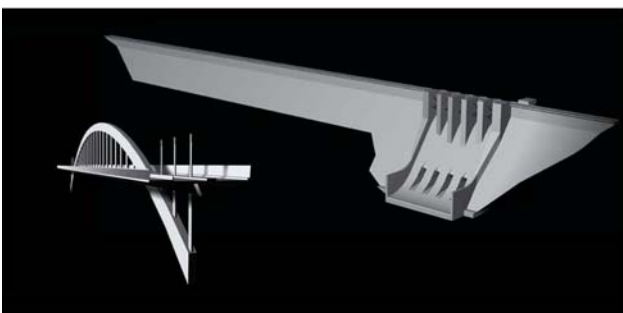

Figure 9 Examples of Design Study Models

Figure 10 Model Study with Korean Engineers

3.3 River Structure Built with Natural Materials in Japan: The Ohide Project

A samurai warrior named Naridomi-Hyougo-Shigeyasu had designed and built the Ishiibi river management system around 400 years ago. The Ohide River Weir that is a part of the Ishiibi river management system is a modern interpretation of the relics of the old stone river weir. The width of the structure is approximately 70 m and most sections, except the machinery section, are made of stone.

It is a hybrid model of a traditional river control technology and modern machinery technology, and it was built with the intention of handing down, over the course of centuries, the region's philosophy and knowledge to future Samurai engineers. In a few years, the "present-ness" of the Weir will become a part of the surrounding environment, and the structure will become a part of history.

Figure 11 Ohide River Weir (Kase River, Saga, Japan)

Figure 12 Relics of Old River Weir

Figure 13 Ishiibi River Management System (red box: Ohide River Weir)

Figure 14 Construction Yard in Dry Condition

Figure 15 Circumstances Under Construction

3.4 Road Structure Built with Artificial Materials in Japan: The Tokyo Project

A concrete wall built for Tokyo Circular Road No.8 is approximately 600 m in length (twice the height of the Eiffel Tower), with a maximum height of over 10 m. I have expressed the continuous flow and ever-changing surface of water, like Japanese Zen gardens without water. The construction of Tokyo Circular Road No.8 (44.2 km) was undertaken as a national project; the road was completely opened to traffic after the period of its construction that lasted for half a century. The concrete wall was built during the final stages of construction.

In fact, it is a contemporary interpretation of a Japanese Zen garden in an urban landscape. The Medieval Age witnessed Japanese culture at its zenith, including that of Zen culture and Noh culture. The Japanese Zen dry garden not only stands for natural beauty but also for the primordial universe of our life, symbolizing both time and space.
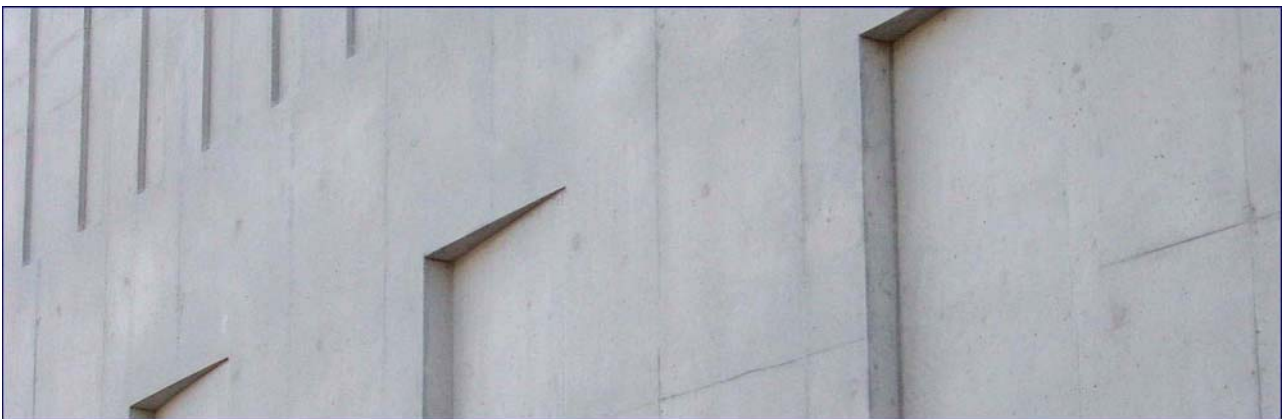

Figure 16 A Concrete Wall for Tokyo Circular Road No.8 (Tokyo, Japan)

Figure 17 Japanese Zen Garden in Kyoto;
Ryugen-in Temple(l) and Sinnyo-in Temple(r)

Figure 18 Tokyo Circular Road No.8
(red box: A Concrete Wall for Tokyo Circular Road No.8)

Figure 19 Surface from Left Side

Figure 20 Whole View of the Concrete Wall

4. ADAPTATION OF MODERNIZATION

As a result of the paradigm shift of society from an industrialized to an information-oriented society, the negative aspects of modernization have become increasingly complicated in nature and global in scope. The need to avoid the relinquishment of modernization and to adapt modernization instead, to suit our needs, is increasing in pursuit of an affluent society.

The cultural strategy mentioned in this work is open to two interpretations. One concerns the theoretical framework of the cultural strategy, wherein Player Theory is an essential but not the only idea that constitutes the framework of my cultural strategy. The other interpretation pertains to the field of the practical applications of cultural strategy that include the global environment, ecological environment, clash of civilizations, and world water crisis.

To facilitate the application of Player Theory, the international cooperation that is required can be summarized as follows: (1) the world is an aggregate of dependant sovereign nations; (2) the decision to implement modernization depends on the free will of a nation; and (3) the role of international cooperation is not to decide whether or not modernization should be practiced but to support the decision of individual sovereign nations.

Finally, similar to other contemporary thinkers, my idea is partly inspired by Martin Heidegger's "Sein und Zeit." However, I do not support the "destruction of traditional ontology" because I believe that the negative aspects of modernization constitute only one of its potential consequences and that there is a possibility to adapt modernization to our advantage in the future.

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