

THE EASTERN TRANS-RATIONALISM AGAINST THE WESTERN RATIONALISM AND THE EMERGENCE OF NEW CIVILIZATION IN THE BORDER AREA

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I. THE BLIND SPOT OF RATIONALISTIC CIVILIZATION

Western humanics had been developed on the basis of 'Homo Rationalis', before modern age. Some philosophers including Nietzsche claimed to stand for anti-rationalism in the end of 19th century, but their claim was not all responded to by the public. The reflection on rationality was begun in earnest by critical theorists, going through the two world wars. The controversy over the rationality had been always centered on the question how heuristic rationality is in humanics. Likewise, the controversy had been a subject of primary concern, as the criticism of rationality inclined toward political and economic discourse concurrently with the reflection on the western traditional recognition.

How do we look into the new human beings beyond rational beings? Is there any new way beyond the fetters of modern civilization? In this paper, it was provisionally concluded that the western rational human beings brought about an unfortunate result overlooking the fact that human beings were already so; at the same time, the eastern trans-rationalism was presented to the breakthrough of innovation. As human reality and possibility had dealt with in rationalistic viewpoint, the truth had been perverted and modern civilization had been crippled. Now, the humanics should be shed by new light as well as should be escaped from confusion and disorientation.

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II. THE HUMAN BEINGS BEYOND RATIONAL BEINGS

In rationalistic viewpoint, rationality is equivalent to logicity. Logicity, which was already formulated by Aristotle's syllogism, is based on the reasoning suitable to logos. As syllogistic reasoning premises the pre-existent knowledge of human beings, the form of pure thought is down for analysis experientially and independently. Syllogism was later developed into the base of formal logic, through combining with the *universalis mathematica* advocated by modern rationalists. Rationalism is recognized on the basis logical form, as rationality is based on logical formality. Thus, what was excluded from rational thought cannot be found factually. For this reason, the formalistic universalism had been possible to cover the form of thought regardless of the characteristic of matters and objects. *Universalis mathematica* and universal reason functioned as the universal means of fact analysis, and the West has been possible to lead the world since modernization.

Rationality is based on logicity and formalistic logic is universally applied regardless of the characteristic of objects, with the result that it has so strong power. However, it is the very blind spot of rationality and there is a room for Eastern logic. Eastern logic basically orients toward material logic. Material logic gets accomplished considering the individual characteristic of facts and objects. Therefore, it considers whether a fact is reasonable or not, in addition to the rationality of facts. Eastern reasonability is fulfilled by considering relationality and conditionality. As a result, it is possible to include even the surplus scope unexplainable rationally; hence, this logic is trans-rational. While the rationality based on formalistic logic indiscriminately analyzes facts regardless of the characteristic of objects and matters, the trans-rationality based on material is carried considering individual specialty.

III. THE TRANS-RATIONALITY OF HUMAN BEINGS AS OTHER-CONDITIONED BEING

The logic of Confucianism is fundamentally based on other-conditionality. It responds as to the other's inclination and attitude, and so Confucius gave differently answers as to objects despite the same question. It is impossible in rationalistic thought. The Confucian relation between subject and object is obliged to be other-considered inasmuch as it should be suitable to others' characteristic and needs. The heteronomy dependent on others is needed,

including the autonomy of subject. The relation between subject and object is conditional and the scope of the relation is not unlimited, by reason that the experience of subject is changed as to surrounding objects and their inclinations. It is difficult to determine a fact collectively and universally, as it may be variously analyzed according to circumstances and contexts. Explanations and measures may be changed by conditions. The condition is an intricacy in the relation between subject and object. In case the intricacy is overlooked, the facts may not be essentially recognized including subject.

The 'Non-Duality' (Advaita: 不二) in Buddhism denotes the dependence on others. Non-duality is closely related to 'dependent origination', but dependent origination is centered on mutual dependence. On the other hand, non-duality concretizes the logicity of cognition. Non-duality does not mean 'not dual'. This ideology actualize the contradiction 'dual is being, but not dual'. Thus, non-duality points out this as well as that but is not included in anything. Namely, it is a high-degree metaphysical demonstration including dual affirmation and dual negation. Accordingly, the western methodological individualism, which regards subject and object as an individuality, and the concomitant metaphysics of substance or reality may not be accepted in the ideology. Instead, relationality, unsubstantiality and unreality are the key to the solution. In this paper, such logical specialties were recognized as the trans-rationality.

No fact is generated from the mathematical vacuous space. The fact itself is also not being. A certain fact is only being. Considering Eastern thought, a fact is formed in a certain condition and relation. The actual state of incident cannot be revealed in the formalistic rationality that presents all cases and sets up the cases uniformly. In particular, humanic phenomena can be explained under other-conditioned relation. In case the dependence on others is recognized as an indispensable factor of subjective thought and behavior, contradictoriness, specialty and flexibility are naturally created, not consistency, universality and inflexibility.

From this point of view, the reason why Eastern seem irrational or emotional is not because they are wanting in rationality, but because they have trans-rationality. Hence, Zen poems or Japanese Haiku (very short poem) may be newly illuminated in those significance. These facts have a thread of connection with what Nietzsche tried grafting a demigod's personal duality or obscurity on the actual state of things through artistic inspiration as he distinguished 'Dionysian' from 'Apollonian'.

For this reason, Eastern have traditionally valued emotional intuition compared with rationalistic inference. In the same way, the aesthetics based on obscurity has been more valued in the East, compared with the Western practicability based on purposive rationality.

Provided that an incident arisen under duplicated relation and complicated condition is a fixed formality, it may be no better than erasing the fact. Thus, Eastern trans-rationality is an alternative to face the essential aspect of incidents. Such an attitude may be dubbed 'Empirical Trans-Rationalism' by reason that it is based on the principle of immanence out of transcendent beings beyond experience as well as it is beyond rationalistic judgment.

IV. THE EMERGENCE OF TRANS-RATIONAL CIVILIZATION IN THE BORDER AREA

Considering Eastern logicity strictly, subject is not being and the relation with object is only being. Consequently, object-oriented ethics has been greatly developed in the East. Although such a phenomenon caused negative results such as empty formalities, vanity, passivity, etc., it aims to love others (仁) and to serve others (禮). Confucian 'Subject-Object Identity' and Buddhist 'Subject-Object Non-duality' are all based on other-centered viewpoint.

In other-centered or other-oriented viewpoint, the interconnection of the relation between subject and object, i.e., the border area is only being and there is no anything beyond it. In other word, the border area is trans-rational scope, not transcendent scope. Transcendence is a metaphysical utopia, but trans-rationality points out the empirical complex of rationality. This complex is an incommensurable and indeterminable scope unaccepted in the single-lined rationality of the West. The border area is an unstable scope that functions as a gray zone between subject and object, each one cannot be free from due to such a scope. The reason is that the scope does not confine individuals to a fixed formality. So, the aesthetics of space acts on the scope the same as traditional Oriental paintings, and the space is filled with the amorphous chaos. Also, mutual communication and mutual severance are coexisting in the space. As the border area is confused and unstable in the viewpoint of respective individuals, the area is not easy to approach. With the same reason, the border area is a windpipe that adjusts respiration.

As the Eastern management was resulted in success, the East was not just East any more. The West has been always accompanied by the East. The East has been generally complicated since Western civilization was rooted in the East; capitalism, communism, liberalism, totalitarianism, traditionalism and modernism have been all mixed up in economy, politics and culture, respectively. Particularly, such phenomena are more serious in Korea. Korean

society is complicated and duplicated enough to be unparalleled in world history. Liberalistic capitalism and totalitarian socialism are being mixed up in politics and economy, as well as traditional culture is being faced with modernism. Likewise, miscellaneous religions are jumbled up enough to be called 'Religious Department Store', and various arts and literatures are coexisted without particular troubles. Synchronically, the modern times of Korea is jumbled up by gap and unstable communication between generations, as foreign cultures were indiscriminately introduced and non-simultaneous things are coexisted simultaneously. Historically, heteronomous discontinuity and autonomous continuity have been mutually confused, going through successive invasions, on purpose to maintain their existence. In such vortexes, Korean people have naturally learned about obscure survival through dual affirmation and dual denial. The non-simultaneous simultaneity, the layered duplication, the continuity concluding discontinuity in the characteristic of autonomy and heteronomy and the aesthetics of obscurity, shown in Korea, plainly indicate the aspect of border area as previously stated. Altogether, Korean Peninsula may be an experiment stand to set the turning point of global civilization.

V. THE MULTILATERAL ETHICIZATION OF TRANS-RATIONALISM

Trans-rationalism sublimates rationalism rather than refuse it. Rationality itself is plane. Thus, the confrontation and dissension of interest are inevitable in rational viewpoint. In rationalistic solution, a universal criterion is already set and realistic power acts on it. For this reason, a party is obliged to put up with an unfair decision rather than mutual negotiation in case the interest is collided with each other. This aspect shows the unfairness and inequality arisen as Western rationalism was introduced into the East.

Western rationality resonates self-centered reason under the name of reasonable judgment on incidents. On the other hand, Eastern trans-rationality may contribute to multilateral conception that orients subject and object-centered horizontal human relation, overcoming the parallel application of Western rationality. The reasonable ethicality shown in Western rationality had been found to be unethicality. Hence, Eastern trans-rationality should establish new ethics beyond the unethicality of Western rationality, and should open the new way to universal validity, not egocentrism. Democratic values are being resonated

concurrently with the acceleration of the digital era. Unethical rationality runs counter to the needs of times, and would be gradually dilapidated. Subsequently, an Asian-type thought correspondent to the ideology should be established.

Then, how does Eastern trans-rationality overcome the blind spot of Western rationalism? Is it possible to create new civilization at Asian border area centering around Korean Peninsula? The key is that the trans-rationalistic regulation hidden in the chaos of border area is taken out and is systematized. For instance, Korean Peninsula is currently chaotic in the viewpoint of border area. If the word 'Chaos' has literal meaning, it cannot be the turning point of new civilization as well as new civilization cannot be established there. In order that the chaos can be free from dissension and irrationality, the regulations hidden in chaos should be taken out and there is something in solution besides removing the chaos itself. Additionally, the harmony, which has regular orders though it seems chaotic, should be found out and should be realized. Preferentially, it is necessary to analyze incidents multilaterally, not unidimensionally. It is because the breakthrough harmonized newly may be seen in case a variable is multilaterally added, though those are clash with each other in the plane. Interests are obliged to clash with each other, because the solution of rationalism acts on the plane. In such a case, the social weak are obliged to accept a disadvantageous decision. Conversely, it is unnecessary to urge one side to select a disadvantageous decision, as trans-rationalistic solution is based on multilateral thought. The multilateral solution may be an alternative for freeing the various interest mixed up in the border area from feud, confrontation, inequality, etc.

Such being the case, 'the Logic of Harmonization (和諍)' advocated by Wonhyo may be an alternative. It is because the ideology had lifted unidimensional solution up to multilateral level. Metaphorically, it means that a crosswalk is changed to an underpass. As pedestrians and vehicles get confused on the street, they are obliged to fall into a discordant aspect and to control their desires. On the other hand, such discordances would be naturally removed in case the pedestrians use the underpass. The pedestrians and vehicular drivers can freely go to their destinations, doing not control their desires, through introducing a new medium called 'underpass.' Subsequently, the emergence is a core. Although various desires are congregated together, those should not be collided with each other as well as a new configuration should be emerged there. This is the aesthetics of medium sublimated by overcoming disunion. Such trans-rationalistic conceptions should be systemically established by the thought based on new civilization.