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ADVERTISEMENT AS A PARADIGM OF SOCIAL DEVELOPMENT AND MODERN TURKEY CONCEPT OF ADVERTISEMENT

Abstract

It is clear that advertisement plays an important conversion role in social change. Advertisement, in addition to having the life styles of target society as its subject, has changing current life style as its aim. Advertisement, that guarantees purchase of the product and service in the final process, takes over acquiring new habits to the society as a prior aim through this process; proposes a new life style to the society that it exists in and intends to convert the society by the messages it spreads. In other words, temporary or permanent social changes have its evidences in advertisement or in contrast, advertisement articulates temporary or permanent social change directly; becomes instrumentalized through intended goals of change.

Advertisements that provoke social change come forward in Turkey as they do in the whole world by their exchanger and converter function. In Turkey, it is obvious that traditional values are tried to be surmounted by advertisements. Process of the new Turkey's construction of modernization also needed contribution of advertisement. Advertisement, that can easily transfer messages of modernity or moving away from traditional values, is also powerful enough to govern social change by the help of technological opportunities and efficient visual designs. In this context, an analysis of Turkey through last century's advertisements will be held. In this way, social change messages in Turkey will be analyzed through advertisement messages and, at last, modern Turkey concept of advertisement as a social change paradigm will be described.

Bir Toplumsal Geliştirme Paradigması Olarak Reklam ve Reklamın Modern Türkiye Tasavvuru

Özet

Reklamın toplumsal değişimde önemli bir dönüştürücü rol üstlendiği açıktır. Reklam, hedef toplumun yaşam biçimini kendine konu etmekle birlikte, mevcut yaşam biçimini değiştirmeyi de kendine görev sayar. Ürün ve hizmetin nihai süreçte satın alınmasını temin eden reklam, bunu yaparken topluma yeni alışkanlıklar kazandırmayı birincil amaç olarak benimser; içinde bulunduğu topluma yeni bir yaşam biçimi önerir ve yaydığı iletiler aracılığıyla toplumu dönüştürmeyi hedefler. Bir başka deyişle, geçici ya da kalıcı toplumsal değişimler kendi ifadesini reklamda bulur ya da tersine olarak, reklam geçici ya da kalıcı toplumsal değişimi doğrudan ifadelendirir; amaçlanmış değişim hedefleri doğrultusunda araçsallaşır.

Toplumsal deęişmeyi kışkırtan reklamlar dünyada olduęu gibi Türkiye’de de deęiştirici ve dönüştürücü işlevleriyle öne çıkarlar. Türkiye’de geleneksel deęerlerin reklam yoluyla aşılmaya çalışıldığı aşıkardır. Modernleşme sürecinde yeni bir Türkiye’nin inşası yine reklamın katkısına ihtiyaç duyar. Modernlik ya da geleneksel deęerlerden uzaklaşma mesajlarını kolaylıkla aktarabilen reklam, teknolojik imkanlar ve etkili görsel tasarımlar yardımıyla toplumsal deęişimi de kolaylıkla yönetecek güçtedir. Bu çerçevede son yüz yılın reklamları üzerinden bir Türkiye okuması gerçekleştirilecektir. Bu sayede, Türkiye’deki sosyal deęişim reklam mesajları üzerinden okunmuş ve, son tahlilde, bir toplumsal gelişim paradigması olarak reklamın modern Türkiye tasavvuru betimlenmiş olacaktır.

Introduction

Advertisements’ structure which insists on change and/or evaluation has parallel characteristics with modernism’s structure which insists on novelty. Advertisement and modernism which contains tendency of social change essentially appear to be two elements that develop each other. In this case, it becomes easy to suggest the pre-fact that advertisement is a must for modernism and vice versa. It seems interesting to bring two facts that are committing each other enough together in a study. Here, we are going to do this and try to actualize a reading of advertisement through modernism and vice versa.

Interactive reading process, which will be held in the context of Turkish paradigms of modern, will interiorize advertisements in a range which contains a period of nearly one hundred years. Corpus, which is expected to represent Modern’s Turkey side, will be collected possibly in chronological manner but of course with random preferences and will narrate development process of modern step by step.

Interactive structure of advertisement and modern, firstly, requires us to come close to conceptual structure of advertisement and modern terms a little. After glancing at advertisement and modern, passing to analysis level which aims to describe affects of advertisement on modern and affect of modern on advertisement together will occur. At the same that analysis is performed, a visual history of advertisement will also emerge spontaneously.

About Advertisement

Today, enough difficulty is faced while advertisement is implemented. While digital environments are developing unbelievably or while media environments are drifting into a more and more complex structure, advertisement’s berth also got expanded and advertorial communications tended to alter.

Today, some characteristics that separate advertisement from other types of communications have been misused, and as in all areas, certain and sharp borders have disappeared in implementation of advertisement. Frankly speaking, advertisement which is distinguished by its characteristic of buying more place and time from media has happened to be losing this characteristic of its that makes it different from the other communication elements. Also definitional efforts around

advertisement in traditional mediums have the need of revising in digital mediums. Whatever definitional approaches are, advertisement did not lose its goal and continued to transfer sales messages to its target group with its changing and evaluating structure in every condition.

Advertisement, while transferring its sales messages about the product or service it subjects, updates brand's communication effort ceaselessly in mediums that is offered to it or created by itself and performs brand communication; to get results in short time it creates an effective and permanent brand communication area towards recipient target group.

Advertisement that serves as brand-communication, is seen to be mentioned as a commercial communication tool currently: "Commercial communication, containing radio and television advertisements, program supporting, tele-shopping and product placement, is giving out audible or silent images, which are designed aiming presenting product, of service or image of a natural person or legal entity, which is active economically, directly or indirectly with a program or placing in a program by a fee or a similar compensation or aiming self-promotion.

In light of current developments it is clear that advertisement changes its shell but the definition made in International Advertisement Principles is also worth care in order to have definitions that can be hold on. According to the definitions valid in Application Principles, advertisement term is any kind of trade communication that is published for a fee or value. While trying to define advertisement roughly like this, it is beneficial to look at the journey of development of advertisement in our country for our subject¹.

Turkey journey of advertisement, which leans toward a strong tradition within communication act and activities, goes back to the 18th century. Advertisement that constructs its tradition since the first advertisement that is referred as Altınbaş Tiryak, becomes more visible in the 19th century. Advertisement that passed through different channels like town criers ('tallal's), barrowmen, wall posters mostly finds itself in newspapers. Advertisements that were guests of newspapers that were published in various languages and designs, through 20th century, started to be published in many newspapers by proclamation of the Constitution. Both increasing number of only-advertisement newspapers and price tariff was crystallized in these years.



طهره دن ولومبولاجن سبارشات چلی یغینا
کوندرا بیکی حالده کال هر هده کوندربلور .

Advertisement which hesitated with the 1st World War continues its life transforming by proclamation of the Republic. It's seen that instead of

¹ For wide knowledge about the development progress of advertisement in Turkey see. Mete Çamdereli, "Une histoire turque de la publicité", *La Reclame*, Paris, Editions du Lerot, 2010.

referred to, what kind of a life is suggested with advertisement messages. While doing this, a base level which we tried to specify above shortly from the extent of modern – in the form of ‘design of modern through woman’- will be designed and if necessary concept of Modern Turkey of advertisement through woman will be tried to be represented using supportive elements like life style, consumption habits, behavior patterns, clothing codes – which requires unique analysis, but we displace for now-.

Advertorial data that will be necessary in the process of analysis which we foresee it to anatomized modern Turkey concept will be collected through trajectory of the base level that we constructed, at random. And analysis steps will be elaborated so that it will follow a chronological progress.

Modern Construction through Woman

- *In the beginning of the century*

In the beginning of the century woman images are commonly seen in advertisements. Women who are seen in the advertisements are mostly ones that present a mostly western image; they are pretty and well-groomed. Mostly these women’s, who has smooth body lines and seem thin, shoulders are naked and hair is short. Let’s try to understand this by glancing at advert visuals;



- Poster which is design with the slogan ‘A broth that will bring your appetite before you taste’ has the date of 1911 on it. Woman, who is associated with broth correlatively, seems to be instrumentalized in favor of the product. Association of an attractive woman with broth makes modern woman representation interesting. Innocent woman, who is sanctified with the support of child angel image, presents a distinguished look with her waving skirt. With her distinguished look, she pulls both product and producer shop to the same perception level.

- The text that is articulated with the slogan ‘Riveris talkum powder’ says that powder is for face and toilet. Narrative style which corresponds to today’s make-up and/or personal care function is supported with a beautiful woman. Product and brand is identifying with the modern appearance of a beautiful woman whose shoulders are naked and hair is short. Then dreams of potential users who (want to)/ (is in) contact with the product will also be adorned.



- ‘Ivelcon’ which has the slogan titled ‘A beautiful woman’, promises that it will be careful about protecting health and elegance all the time. It reminds ones who are as beautiful as the woman with naked shoulders it has as its subject, that they can protect their beauty with their product produced of meat and vegetables.



image that is positioned in the advertisement is supported by French statements.

• 20s

In twenties, in addition to not seeing any extraordinary differences between modern woman's position in advertisement and styles of its reflection, more elegant and attractive image seems to be more possible with the printing techniques. Being able to color-print has a nature of reflecting charm and conversion that woman experiences. Again beautiful woman is thin, mostly short haired but now she is equipped with liberty concepts⁵. One should not ignore that Republic era which was declared right after a rugged war was starting and modern's context and limits were defined again. Let's get back to advertisement examples and try to explain this situation from this point of view.

- Gentle Ali (*Kibar Ali*) cigarette paper advertisement is decorated with a Turkish poem. It is written *Kibar Ali* in the smoke. In addition to tobacco products' advertisements being about masculinity, woman, who is foreseen to be in the same lane with men is also a counterpart of smoking. Modern woman is now one that can smoke with man. Woman that represents a modern a western image gets the power of doing anything that man does from smoking. In addition, it is possible to perceive that cigarette that is offered by the man kindly is a symbol of rights and freedoms that are deigned⁶ to modern women.



⁵ The most important change that woman experienced in this era is the effort of existence in the patriarchal world by seeming like them. While hair is cut like "boys", clothes that do not show body lines were worn. Women took part in public life away from their traditional life styles by androgen clothes and bodies and attitudes that these clothes offer. Women, who are seen in public space more frequently, in order to obtain body lines that are more compatible with the era's fashion clothing, started to physical culture movements and care about their style of eating. Saadet Zeynep Varlı (akt.), Cumhuriyet Türkiye'sinde Siyasal İktidarların Benimsedikleri Giyim Tarzları ile İdeolojileri Arasındaki İlişkisellik ve Siyasal İçerikli Giyim Kodları Arayışı (*Relationality between Clothing Styles that Political Powers adopt to and their Ideologies in Republican Turkey and A Seek For Politically Related Clothing Codes*), İstanbul, İÜSBE, Yayınlanmamış Doktora Tezi, 2012, s.202.

⁶ Rights that are gained by women in Turkey are gains gathered as gracious presents of Kemalist governors. Ayşegül Basbugu-Yaraman, "La Femme turque dans son parcours emancipatoire (de l'empire otoman a la republicque)", Cemoti, Sayı 21, 1996, s.2



- The advertisement that is titled as 'The most beautiful of elastic belt' suggests a product that will show a woman extraordinarily fragile and weak, and ensures body comfort at the same time. It also determines modern woman's consumption habits as a fashionable product. And women designed in the image are also modern woman types that directed to what is new, follow fashion, shapes her body according to fashion and puts most effort onto this; they are weak, elegant, short-haired and courageous women.



- Again, Elhamra Cinema's advertisement is designed with elegant and thin ladies. It's seen that three well-groomed, short-haired, tall and long-necked women are having chat. According to their clothes, shoes and level they are positioned all constituent element refers to elegance image directly. The expression articulated in the advertisement text, 'The most elegant, kind show-place (temaşagah)' consubstantiates modern women with the elegance of the place. But according to the next part of the text modern women meet a new place that can go to in religious days also. Yet Elhamra Cinema brings the biggest and the most

fabulous films and 'Ramadan nights' and all sense and art enchants all together. Upper class attachment requires living a life that is in front of society as a requirement of modernity. Here, modern, comes forward with a design that ignores other social levels.



- An advertisement page of Diken magazine, which had its life in broadcasting ended in the beginning of twenties, attracts attention with its neat print and qualified design. Woman head images that are used are design with a woman type that covers most of her hair. With her fur coat, she exteriorizes the image of a modern that cannot fall apart. from its covered-hair women tradition. No matter what the products are, from soap to books, woman heads completes each other. Woman in the middle inspires of beauty goddesses of the past with her behind-swept hair. She makes us feel that to be modern you have to carry an identity that owns a beautiful, attractive, well-groomed, proud,

and dignified and a little up glance.

• 30s

30s are years that Turkish with Latin alphabet replaced Turkish with Arabic alphabet and new regime strengthened its structure. Advertisements also were not away from supporting embracement of new revolutions and formation of the official discourse. Especially advertisement activities or public management functioned as incitement through the new and modern as supporters of new regulations, builders of new life style and gainer of new habits to society. Women were structured as extensions of the official discourse in advertisements; if they were modern, they were beautiful and well-groomed and vice versa. Beauty and attention were reflecting to advertisement visuals as indispensables of modern. Again let's try to track this from advertisement visuals:

- Simerbank's advertisement says that fabric that is looking for can be found by a call out for both rural and urban. Advertisement's message that is not to have conflicts between peasants and townies and be together in a harmony⁷ is settled with a peasant woman's image behind a townie woman. In the advertisement that brings two social level together with its comparative design, the one that is prominent and leading. Modern woman that bides, and councils and supervises the other, is always in the front and more beautiful and well-groomed than peasant woman. Townie woman is relaxed and self-confident, peasant woman is embarrassed and thoughtful. The images of peasant and townie couples that are staring at the showcase of sales branch of Simerbank that is embedded in the visual are also nearly puts townie modern family forward. Townie family is closer to eye comparing to the other. Being townie is substituted as modernity in design.



- During the one part period propaganda posters prepared as advertisement banners positions a Kemalist Turkey's modern, western woman and a veiled Muslim woman in a family comparison⁸. The message that men also certainly take part faces traditional family with modern family or i.e. primitive family life and contemporary family life. Context of the Revolution that is served as a milestone, suggests a social structure that one humiliates the other in the in the political communications framework but it also specifies an



⁷ Sibel Bozdoğan, *Modernizm ve Ulusun İnşası (Modernism and Construction of the Nation)*; İstanbul, İletişim Yay., 2008, s.150.

⁸ "The need of enlightenment around putting an 'other' in front of its own civilization is exemplified frequently in 1930s republican official discourse. All coupled oppositions like anachronism – progression, tradition-modernity, illiteracy – enlightenment get materializes in the opposition between old and new that is one of the most important themes of Kemalism." w.m., s.77.

enlightened imposition implicitly. With its disguise, clothing and life style traditional family is primitive, but new family that new law accepts is modern with its disguise, clothing and lifestyle. Rights of woman are directly related to being modern. Woman that knows and demands her rights is modern. Other woman is other by not knowing anything and does not exist unless she becomes modern. New law has a characteristic of regulating modernity.



- Burla Brothers' radio advertisement as a private sector advertisement contains a comparison as Sümerbank advertisement. Again, a peasant woman referring rural life and townie woman who lives in the city... Again there exists a conventional association that does not conflict. But peasant woman is again far away from the townie woman. Corresponding to peasant woman's embarrassed and thoughtful condition, townie woman is living a comfortable and quality life with her modern appearance.

As all radios are spreading through design layer the most beautiful one is in front of townie woman. Being townie is kept equivalent with being modern and social life is supported to evaluate into urban. The incentive side of the advertisement is coming forward as the ones before.



- A public institution advertisement that takes woman as an individual puts the woman out with a housewife identity. In the years that saving economy was valid it gives a mission to woman; preparing jam and syrup. By doing this public institution undoubtedly pull its weight. But on the other hand it specifies the position of housewife. Whether she is a housewife or working woman situation does not change. Poster design again impositions the woman as weak, well-groomed and beautiful with her

short-hair and style of clothing. Housewives are also modern as all women, they should be.

• 40s

Forties are the years that we watch western modern woman type's self-confident steps in advertisements; as it is in thirties, years that peasant women do not show-up in advertisements and years that western woman type represents modern woman unopposed. The need of being together with the peasant woman that represents rural disappeared and modern townie woman is represented individually in advertisement visuals by her elegant, thin and well-groomed appearance as always. Modern woman message of advertisement became really evident and on the other hand modern woman representation became uniform towards all parts of the society.



- Bourla Brothers' multi-product advertisement that amasses lots of elements to only design includes many products but at the same time brings together many woman representations. Advertisement updates four woman representations in five distinctive products. It describes women that are happy with her man, happy as an individual, happy while cleaning her house, happy while having a massage. Common characteristic of women who functions and acts differently is that they are elegant, thin and short-haired modern women. Their clothing is comfortable and they have a life with comfort.



- Women used in a shoe advertisement are extremely western with both their confident and proud attitude and clothing. Their hat⁹, hair style, high-heels and sitting style represents a fully western appearance. Dog near them is a complementary element of modern woman. The place they sit is outside of their house. Western woman representations are attractive and beautiful as always. What makes advertisement attractive is attractiveness of western woman but partly western woman's femininity that she does not protect, does not object to express.

- Housewife type that is designed for two distinctive products of the same brand is again thin, elegant, short-haired, woman type. Products that suggests change to every part of the society, do not only offer changing use and consumption habits, but at the same time it offers how must be people that use this products implicitly. Housewife is also a modern western woman that lives in comfort.



• *Second half of the century*

Fifties are years that a multi-party life started and liberal policies show themselves. Woman in advertisements covered an enough distance in context of modernity but did not leave her traditional attitudes and behavior yet. Woman seen in the

⁹ Man's hats function as different types of hats are related to different social levels where woman's hats function for attracting attention more than transporting coded symbols that specifies social status. Diana Crane, *Moda ve Gündemleri (Fashion and its Agenda)*, çev. Özge Çelik, İstanbul, Ayrıntı Yay., 2003. s.114.

advertisement is modern but did not displaced her traditional values also. Age category also has a nature of descriptive in woman's modernity. Townie modern woman can get traditional when she is in her mature ages. But while she is young, she is definitely modern. Rural contains traditional peasant image as always.

After sixties and especially 80s we can talk about a woman representation that has no other opposing or competing. This is an acceptable representation that does not need one rural or traditional as it did in the first years of designation of modern woman, and can exist on its own, that can maintain its independent existence, that is townie, civilized, open to innovation and has a progressive character, makes its modern existence traditional. Through the end of twentieth century, modern woman in advertisement is a woman that is identified by her beauty, attractiveness, weakness, short-hair and femininity time to time as always. Now on, modern woman being modern is natural and ordinary; she is a woman that is inured and adopted; she is not a modern woman type, she is a modern woman herself. Let's try to understand this from some sample advertisements:



- Advertisement that tells that drinking tomato juice is good for all ages, supports its message with its visual. Nuclear family structure is self-inherent of modern. Modern parent of modern family carries the role of protecting traditional values. Man does not need to change in his elderly but modern woman needs to remember the traditional life a little nonetheless. Although product consumption and life habits are specified together, from the view of clothing codes, modern woman is one that holds her tradition elderly. Symbol of modern woman that holds onto her tradition is

again a requirement for modernity. Visual message of the advertisement grew an attitude where it describes new western family structure while describing modern.



- As a political advertisement, propaganda poster of CHP contains two visual design of two families, each representing modern and rural. Women being in the front and men being in the back can be analyzed as the value given to woman, but in addition the message of differences between the clothing codes of women and men and being together despite this difference tried to be quoted to voters; it is designed as the inclusive and welcoming of all people message of CHP. While felt hat and cap symbolize modern man and traditional peasant man, plump woman and weak modern woman whose hair can be seen are opposed to each other. On the other hand,

modern woman attracts more attention comparing to her con-generic by her more dominant and dominant attitude like modern man.

- A pasta advertisement again brings modern and traditional together. Modern woman sits in a higher place than fortune teller woman with traditional clothes. Being modern does not necessarily mean to have no superstitions also. But a more interesting thing in the advertisement's visual is usage of pasta package as a seat. Blessign concept as a cultural element is not attached importance to by modern woman.



- In the advertisement visuals which contains woman image, modern woman is not only presented with only its attractive look but also as mythological heroines, mythical goddesses at the same time. Various modern woman types that has a lack of conjunction with the product are instrumentalizing to provide advertisement messages to be known and catchy.



- In cosmetics advertisements that are designed with woman image that is specific to sixties, woman is a defined modern woman. Being foreign or local does not change woman's known modern type. Modern woman face of advertisement is always attractive, always elegant, always weak and undoubtedly always beautiful.



- Two distinct detergent advertisements and one socks advertisement from the years of seventies and eighties presents woman in different roles. While modern woman is represented with sexual attractiveness of a woman who is free and relaxed in the first one, she is designed as a woman who is happy with doing house work in the role of being housewife in the other two advertisements. But although they are in different life levels, common characteristics of these three woman are modern about both clothing and life style.



• *And Today*

Today, in advertisement, woman is a truly western modern woman. Her modern identity is acceptable and adopted. Most important, modern woman in advertisement is identified by the modern identity that is granted at first, not foreign but local modern woman. On the other hand traditional embarrassed woman nearly is not seen on the advertisements, if she is seen, she is seen with her relaxed-attitude folkloric characteristics or her modern face that is formed recently.

Whether woman of the advertisement is peasant or townie, again comes forward by her being modern but it is clear that a break is experienced. Country's conservative tendency to change also reflected to the advertisement. Women covering their heads who were appearing in advertisement with rural, traditional, peasant, even illiterate, now possesses modern woman type's properties mostly and they can easily participate in advertorial messages with their other con-generics.

In addition, today, modern woman type that modern is defined in and partly soft where it does not prevent being modern, is passed through and modern woman of advertisement is seen with her disobedient, knowledgeable, guiding and careless attitude in advertisements. Modern woman is differentiated by not only by her appearance but also her life style, and became a woman that can do anything she wishes for freely.



- When we look at today's advertisement banner and posters entirely, it is felt that modern woman acceptance can be easily applied to advertisement and cavalierly and in advertisement messages in addition to beauty and attractiveness of modern woman, there exists her comfort, self-confidence, shelved ignorance, potential that is obeyed rather than it obeys, freedom to choose in the range from being woman and feminine and to femininity and sexuality by not being near man but equal

and articulated to men. Exactly in this point a break is experienced and covered-haired woman, who is remembered with protocol crisis and brought into line¹⁰ till today, starts to show off in advertisements with her unseen identity. This is a modern woman who refused traditional, rural, peasant, ignorant, timid and not shy otherness and passed the borders which are defined for herself. Her existence, attitudes and behavior is modern; she comes into the visual with a design that adopts to the values that modern contains.



Conclusion

Decades that are described while moving through analysis steps investigated modern woman's position in advertisements and tried to explain modernity concept of advertisement from modern woman. After reading all analysis steps entirely, it can be said that, as a inference, modern woman in advertisement described the transition from described modernity to adopted modernity, in other words, from artificial and imported modernity to acceptable and local modernity. Advertisement messages constructed modern women through a conceptual area that is constructed around images like beauty, attractiveness, being short-haired, thin, weak, western in common sense.

Modern advertisements, that describe modern proposal with their hesitant messages in the beginning, improved modern proposal by getting hidden behind an elitist attitude.

Advertisements, while doing this for a century, marginalized all social levels that it takes as its subject comparatively and constructed a unique modernity proposal; it imposed a proposal of modernity where it conflicts with all the social layers and tradition and so it is marginalizing and so humiliating.

Advertisement woman is modern, they modern with all their social positions; whether she is a housewife or a working woman she is modern. Modern woman of advertisement is clearly western and civilized. In this sense, again, advertisement is what must realize changing conjuncture in the first place. Advertisement, in addition to insisting on in its messages, can also follow innovations and so feel conversions and breaks in the social life before easily. Advertorial intuition gives advertisement the opportunity to design social change beforehand. Advertisement's Turkey concept also is not independent from social change and conversion in the last analysis. In this point, social change is experiencing a change that is evaluated through a conservative line¹¹; undoubtedly

¹⁰ It is clear that events lived in presidential mansion and parliament in various dates is referred.

¹¹ Although it is not our subject directly, exaggerated sexuality in products like ice-cream and perfume turning into a more moderate one is an indicator for this.

advertisement messages that are designed through modernity of woman reviews certain Turkey concept in the perspective of contemporary transformation.

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THE CONCEPT OF URBANIZATION AS DILEMMA OR HARMONY IN MODERN LIFE

Abstract

The concept of urbanization which commenced in the aftermath of Industrial Revolution is actually one of the most significant events of all the world on account of the fact that a great number of parameters such as working, working relations, employee and employer relations, workplace, the problems of the workplace were exposed to radical changes. Urbanization which pushed the world into an atmosphere deviating from traditionalist but directing to modernist ideas, and the path of which is different from the Industrial world followed strikingly different processes in Turkey. To put in another way, it can be argued that Turkey became an Industrial country much later than the origin countries. No matter how different the times of Industrialization in Turkey and in the world, the results are virtually the same.

One of the ultimate results of the urbanization is the paradigm of "migration" which can be defined as a mass movement of the people. Actually within the past fifty years, a great many events of migration from countryside to city, from city to city, from country to country were seen in every corner of the world. From this perspective, it can be stated that humans who were the inhabitants of countrysides became the city dwellers. In the world, the urban areas like İstanbul, Tokyo, New York, Mexico City, Sao Paulo include twenty million people right now. Nevertheless, of all these, only İstanbul and Tokyo had 100.000 inhabitants in 1800 which reveal the dimension of the trend.¹² As all over the world, in Turkey after the commencement of the Industrialization process and foundation of the factories in big cities like İstanbul, Ankara, Kocaeli, Konya, Bursa, Adana and İzmir, formerly the countryside dwellers who live in the villages migrated to these cities to find better job, to earn more money, and to live a higher standards of life. But unfortunately, things did not go as expected. These great masses in the the big cities of Turkey brought about sets of problems from adaptation, gecekondü (slum-getto), unplanned urbanization, unemployment and so forth. Therefore, the urbanization process in the history of Turkey raised two questions that is, is urbanization the part of harmony, or is it the dilemma?

¹² Patrick Manning, Migration in World, Routledge Publication, USA, UK, 2005, p. 1.

The aim of the study is to analyze the urbanization process , its results and some of the certain solutions to the problems caused by this inclination. Migration as the fundamental paradigms of urbanization will be focused. At the same time, the other objective of the study is to deal with the solutions of these sets of barriers.

Key Words: *Urbanization, Industrial Revolution, Migration, Gecekondü (Slum, Getto)*

Introduction

Urbanization occurring following Industrial Revolution all over the world is actually of great significance for the assessment of the social life, labour sociology, the concept of migration, and also some of the social problems in cities like adaptation, unemployment and so forth. Considering Turkey, it can be uttered that the process of urbanization commenced late after than the rest of the world because of the fact that industrialization didn't begin as fast as the other countries. However, the problematic areas are the same as the rest of the world.

Urbanization which can be defined as the phenomenon resulting from the economic and sociological changes of a particular community is the process of gathering of more and more people in a specific area by means of immigration. From that perspective, one of the reasons of this movement is the economic welfare and the changing systems of the wage earnings. To put in another way, the Industrial Revolution which is the turning point in the history of mankind stemmed in a great many alterations, the most important of which is the working systems, a transition from agriculture to factories. This economic process went hand hand with the sociological processes as well, that is the urbanization. So, the massive immigration of the people that shares the same ideas concerning earning money by working in the factories initiated this fact.

Additionally, it is actually very important to have a look at the notion of Industrialization period in parallel with the issue of urbanization on account of the fact that the industrialization is the starting point of this event as stated well in advance. So, here, in the objective of the study is to lay an emphasis on the process of urbanization but still it is not a factual idea just to have a look at the urbanization process solely by overlooking the industrial revolution and its results. Therefore, the general outline of the study will be as in the following figure.

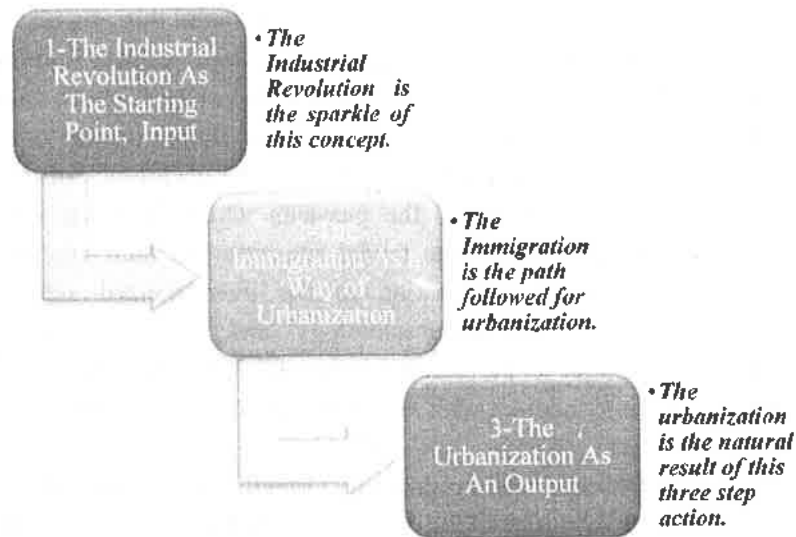


Figure 1. Three Steps Model for The General Outline of Urbanization

analyzed as the starting point of the process of urbanization, and the immigration is the way itself and lastly, the urbanization is the last step.

1. The Industrial Revolution and The Industrialization As an Input

In history, the humankind has been exposed to a great many changes with the new developments and industries which is indeed inevitable to escape. The first social life was based on agriculture which was followed by industry and the last one was information.

The Industrial Revolution which is the step in the aftermath of the period of agriculture and which dates back to 18. century in England is an event that plays a great role in the history of mankind in terms of “development” and which also brought about a separation among the countries, that is an industrialized ones and unindustrialized ones. Depending upon this fact, it can be argued that the industrialization is the symbol of the global development in spite of the fact that some of the countries got benefit of this trend while the others didn't until the twentieth century.¹³ Industrial Revolution is the other name of the factories, the combination of the steam with cotton firstly. In this process, the great machines that works with steam power as well as the other technologies replaces the power of the humans. In other words, the period of industrialization which paved the way of new models of transportation such as trains and steamboats mainly is the transition from human power to machine power. This event as a starting point is called revolution due to its sweeping impact on the sociological infrastructure of the society because a great many people including children left their homes, their fields to work in the factories. All these realities also give the idea that the concept of “work” and “working” radically changed.¹⁴

18. century is the period that “changed” and “changes” a great many things which was also fostered by Industrial Revolution on which the “embodied innovation growth” was on

¹³ Gökçen Yılmaz, Kuzey Amerika Sanayi Devrimi, Cumhuriyet Üniversitesi Sosyal Bilimler Enstitüsü, İktisat Anabilim Dalı Yayınlanmamış Yüksek Lisans Tezi, 2008. p. 1.

¹⁴ Alan Pierce, American Moments The Industrial Revolution, ABDO Publishing Company, USA, 2005, pp. 4, 5.

the agenda as well. These innovational paradigms initiated this process. As a matter of fact, the changes in this period were not the ones only stemming from Industrial Revolution, but its historical background dates back to French Revolution which started the period of enlightenment. The radical changes in Industrial Revolution are the ones that haven't been encountered so far, the most important of which is the occurrence of the new social classes and stratifications. As an example, the peasants which form the great majority of the population and which live within the feudal structure and their way of lives and working conditions altered through immigration to the industrialized sides. So, the class of "employees", "the wage", "the labour sociology" and "labour conditions" appeared.¹⁵¹⁶ At the same time, in parallel to the idea of Industrial Revolution in England, there is also a growth in per capita and incomes with the higher rate of productivity as seen in Table 1.¹⁷

Table 1: Output and Productivity Growth During The Industrial Revolution

	Charles Feinstein (1981)	N.F.R. Crafts (1985)	Crafts and C.K. Harley (1992)	Pol Antras and Voth (2003)
Period				
A. Output				
1760-1800	1.1	1	1	
1801-1831	2.7	2	1.9	
1831-1860	2.5	2.5	2.5	
B. Productivity				
1760-1800	0.2	0.2	0.1	0.27
1801-1831	1.3	0.7	0.35	0.54
1831-1860	0.8	1	0.8	0.33

Source: Hans Joachim Voth, "Living Standards During The Industrial Revolution: An Economist's Guide, The American Economic Review, Vol 93, No 2, Papers and Proceedings of the One Hundred Fifteenth Annual Meeting of The American Economic Association, Washington D.C, January 3-5, May, 2003, p. 222.

According to Table 1, it can be mentioned that different academicians in the department of economy like Charles Feinstein (1981), Nicholas Crafts (1985), Charles Knickerbocker Harley (1992) and Pol Antras and Voth (2003) assessed the numbers of outputs and the level of productivity during Industrial Revolution. As seen in the Table, in the years between 1760 and 1860, in spite of some fluctuations, it can be argued that the numbers of the outputs increased for all of the academicians. On the other hand, the fluctuations are

¹⁵ Nusret Ekin, Endüstri İlişkileri, Beşinci Baskı, İstanbul, 1989, pp. 1, 2, 3.

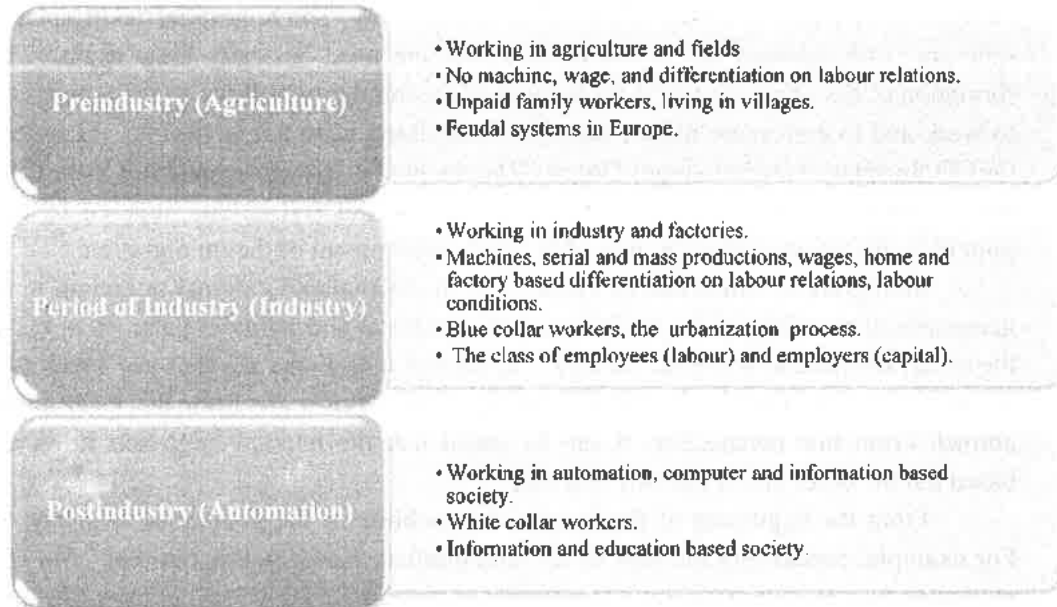
¹⁶ Nicholas Crafts, Productivity Growth in The Industrial Revolution: A New Growth Accounting Perspective", The Journal of Economic History, Vol 64, No 2, June 2004, p. 525 (521-535).

¹⁷ Hans Joachim Voth, "Living Standards During The Industrial Revolution: An Economist's Guide, The American Economic Review, Vol 93, No 2, Papers and Proceedings of the One Hundred Fifteenth Annual Meeting of The American Economic Association, Washington D.C, January 3-5, May, 2003, p. 222 (221-226)

more rigid in the level of productivity than the number of outputs, however, it doesn't change the fact that the level of productivity was higher in the period of Industrial Revolution than in the former years.

Some other writers consider that the term Industrial Revolution which appeared in different countries in different times is too difficult to define. It indicates a swift change in how things were produced and how they were sold. Also, it signifies a change on how people lived and how they worked. All these sets of changes involved are the results of power oriented machinery, the formation of capital (money) and globalization and also the improvements in transportation as well. It is quite interesting to point out the fact the Industrial Revolution also caused the globalization owing to the fact that world economy linked to each other with transatlantic commerce and commercial activities.^{18 19} A comparison can be made between pre, industrial and post-industrial periods in regards to the developments each of which include.²⁰

Figure 2. Three Steps of "Development" in The History of Mankind



Source: Orhan Adıgüzel and Hasan Yüksel, "Tarihsel Süreçte Çalışma Kavramı ve Bir Kırılma Noktası Olarak Sanayi Devrimi", *Finans, Politik ve Ekonomik Yorumlar Dergisi*, Cilt 48, Sayı 553, 2011, p. 96 (87-99).

Depending upon the Figure 2, it can be demonstrated that the Industrial Revolution can be taken into account as a phenomenon that puts a great gap between social life and working life with the appearance of the factories. Before the Industrial Revolution, there is a

¹⁸ Davut Ateş, "Industrial Revolution: Impetus Behind The Globalization Process, Celal Bayar Üniversitesi İktisadi ve İdari Bilimler Fakültesi Yönetim ve Ekonomi Dergisi, Cilt 15, Sayı 2, 2008, p. 32 (31-48).

¹⁹ Stewart Rose, *Documenting The Past The Industrial Revolution*, Published by Oriental Press, Dubai, 2008, p. 8.

²⁰ Orhan Adıgüzel and Hasan Yüksel, "Tarihsel Süreçte Çalışma Kavramı ve Bir Kırılma Noktası Olarak Sanayi Devrimi", *Finans, Politik ve Ekonomik Yorumlar Dergisi*, Cilt 48, Sayı 553, 2011, p. 96 (87-99).

working life centered upon the agriculture and the agricultural activities and the working class is just the family workers who work in the fields. As for the Industrial Period, the class of employees who work in the factories occurred and through steam power, mass production appeared. In the last period named after post-industry, that is to say, the period of automation, a new era that can be called as digital age including computers and the importance of the information appeared.

2. The Immigration As A Way of Urbanization

The immigration which can be regarded as the way towards urbanization in the aftermath of Industrial Revolution can be defined as the mobility of particular groups of people to other places owing to the natural, economic, and social reasons.²¹ The migrations of the people can change from seasonal to permanent ones and also from local to global and also the migrants can change in terms of their duration of stays in the places that they move.²² In other words, migration can be defined as the changes of places for a particular period of time for the aim of work or settle. Of course, there is an alteration concerning the reasons for the immigration between the periods of Industrial Revolution and today. The migrations taking place at that time are work oriented but as for today's they are most basically brain drain.²³ The first formation of the urban centers is on account of the immigration flows to the industrial centers to work and to earn more money however, everything were not as desired. As stated by the OECD Secretary General Angel Gurría "The decline in labour demand has been the driving force behind the fall in migration during the crisis, not restrictions imposed by migration policies", the labour demand is indeed the main determinant of the immigration.²⁴

Immigration, which can be categorized as internal and external migration in terms of geographical mobility, is the social economic, cultural and political parameters that change the social structure as a whole. Initially, the internal migrations are the ones which take place in the country actually while the external migration flows are from the local units to the abroad. From that perspective, it can be stated that the internal migration flows are local based but the other one is globally oriented.²⁵²⁶

From the beginning of the history, the mobility of the population is always present. For example, concerning the past of the immigration, Koser points out that "*The history of migration begins with the origins of mankind in the Rift Valley in Africa, from where between about 1.5 million and 5000 BC Homo Erectus and Homo Sapiens spread initially into Europe and later into other continents. In the ancient world, Greek colonization and Roman*

²¹ Ersin Güngördü, "Türkiye'de Nüfus Hareketleri ve Şehirleşme", Kastamonu Eğitim Dergisi, Cilt 10, No 2, Ekim 2002, p. 409 (409-414)

²² Thomas Sowell, *Migrations and Cultures: A World View*, Basic Books, New York, NY, p. 4 cited by Bert Chapman, "Immigration: An Overview of Information Resources", *Reference Services' Review*, p. 268 (268-289)

²³ Mustafa Öztürk, *Türkiye'deki İç Göçlerin Sosyal Politika Açısından İncelenmesi: İstanbul Semt Pazarcılarının Örneği*, Gazi Üniversitesi Sosyal Bilimler Enstitüsü Çalışma Ekonomisi ve Endüstri İlişkileri Anabilim Dalı, Yayınlanmamış Doktora Tezi, Ankara, 2006, p. 1.

²⁴ http://www.oecd.org/document/52/0,3746,en_2649_201185_50695924_1_1_1_1.00.html (Retrieved 23.07.2012).

²⁵ İnan Özer, *Kentleşme, Kentlileşme ve Kentsel Değişme*, Ekin Kitabevi, Ankara, 2004, p. 11.

²⁶ For further information on Immigration, Sevilay Kaygalak, *Kentin Mültecileri Neoliberalizm Koşullarında Zorunlu Göç ve Kentleşme*, Dipnot Yayınları, Ankara, 2009, pp. 9-83.

*expansion depended on the migration, and outside Europe significant movements were also associated with the Mesopotamian, Inca, Indus, and Zhou empires. Other significant migrations in the early history include that of the Vikings and of the Crusaders to the Holy Land".*²⁷ As indicated in the words of Koser, immigration is not the sole concern of today but also the concern of the history of mankind. But the thing that the study would like to mention is the fact that the first urban centers were built as a result of the immigration flows from rural to the industrial areas. Depending upon this idea, the immigration as a whole can be interpreted as the way that builds the urban areas.

3. The Urbanization As An Output

Urbanization can be defined as the "increase of both urban areas and the people who live in these areas". The urban population goes up when the births are higher than the death and when the immigration flows go on. On the other hand, the trend of urbanization shouldn't be seen as only the mobility of the population but also it should be considered as a term which leaves a great impact on the social, economic and the political infrastructure of a particular country. Therefore, the terms is closely related to the idea of "accumulation of the population" that paves the way to the increase on the number of the cities, organizational structures, division of labour, specialization and so forth.²⁸

The urban areas which have been existent all over the course of the history are crucial for the comprehension of the societies. To put in another way, the formation of the urban areas and their sustainabilities are closely related to their social structures.²⁹ There are some very important factors that bring about fast urbanization as in the following.³⁰

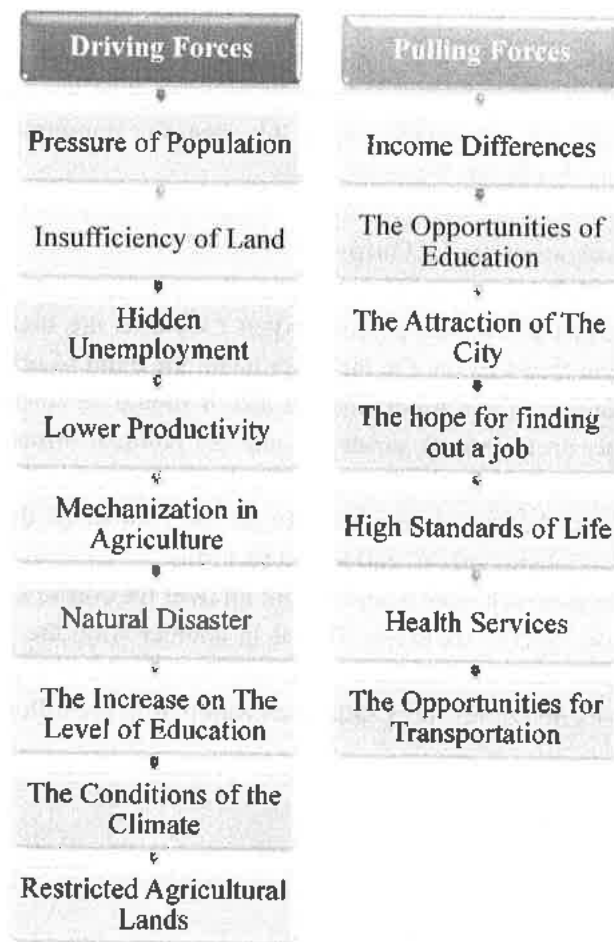
²⁷ Khalid Koser, *International Migration A Very Short Introduction*, Chapter 1 Why Migration Matters?, Oxford University Press, UK, 2007, p. 1.

²⁸ Ruşen Keleş, *Kentleşme Politikası*, Güncellenmiş 12. Baskı, İmge Kitabevi, Ankara, 2012, p. 31.

²⁹ Örgen Uğurlu, Nihal Şirin Pınarcıoğlu, Ayşegül Kanbak, Makbule Şiriner Öner, *Türkiye Perspektifinden Kent Sosyolojisi Çalışmaları*, Kent Kuramları, Nihal Şirin Pınarcıoğlu Ayşegül Kanbak, Makbule Şiriner, Örgün Yayınevi, İstanbul, 2010, p. 71.

³⁰ Hasan Ertürk, *Kent Ekonomisi*, Uludağ Üniversitesi Güçlendirme Vakfı Yayınları, Bursa, 1994, pp. 19, 20, 21.

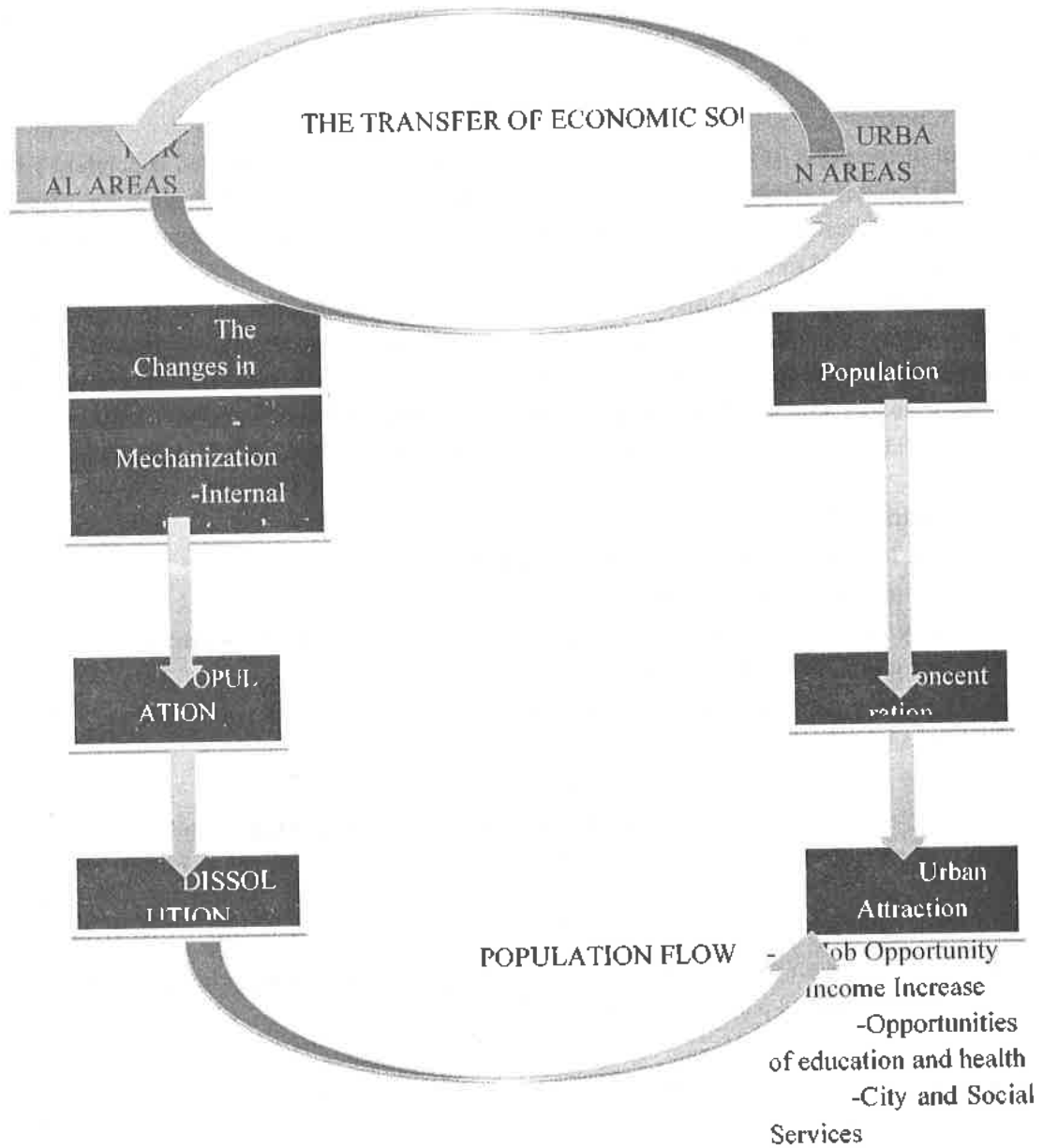
Figure 3. The Driving and Pulling Forces That Cause Swift Urbanization



Source: Hasan Ertürk, Kent Ekonomisi, Uludağ Üniversitesi Güçlendirme Vakfı Yayınları, Bursa, 1994, pp. 19, 20, 21.

According to Figure 3, the thing that lies behind the swift formation of the urban areas can be regarded as two, one of which is the driving forces that are the factors that compel people to migrate and the second of which is the pulling forces that attract the attention of the migrants concerning cities. Concerning driving forces, the pressure of population, insufficiency of the land, hidden employment, lower productivity, restricted agricultural lands, climate conditions, mechanization in the agriculture, and natural disasters are the factors that cause people to migrate. On the other hand, income differences, the opportunities of education, the hope for finding out a job and for better living, health services, the opportunities for transportation are the factors that can be taken into account as pulling ones. Also, Ertürk signifies the process of urbanization in the following figure.

Figure 4. The Process of Urbanization



Kaynak: Ertürk Hasan, Kent Ekonomisi, Uludağ Üniversitesi GÜçlendirme Vakfı Yayınları, Bursa, 1994, p. 15.

As seen in the figure above, urbanization as a multidimensional concept includes attracting the attention of the population and immigrating. The structural and the radical changes in the agricultural systems such as mechanization results in the population based surplus because not everyone can support their families in the agricultural areas for limited lands. And then the dissolution process commences. The population flows follows it with the attraction of the urban areas like better living and better job opportunities, income increase, opportunities of education and health and city and social services and etc. However, the result is not as they

expected because these heavy flows of population brings about a concentration as well as a population increase in the city life. This is the main skeleton of the process of urbanization as the output of the Industrial Revolution via immigration.

Conclusion

The aim of the paper is to analyze the line of urbanization process appeared concretely with the Industrial Revolution. Of course, this process started before than the Industrial Revolution but indeed, it becomes much clear and evident with this revolution through immigration activities from rural to urban areas.

On the sociological basis, the urbanization is the indispensable part of the human life itself especially for today for most of the countries. However, the fact to be taken into account is to what extent the migrant adapt to the urban life. At the same time, those who are unskilled labours are exposed to work in worse conditions. All in all, the urbanization process can result in these realities or let's say these possibilities both positively and negatively.

Positive Effects

The migrants (if they find out a good job)

- The migrants can have better life conditions.
- They can get benefit from the opportunities of urban life like educational, labour facilities and health services.
- They become socialized, they adapt themselves to the urban life and they start to live in harmony.
- They start to live in the apartments.
- They can earn more money and they can follow different job opportunities.
- Their family and work life is strikingly differentiated from one another.
- They become employees and they earn wages, they are not unpaid family workers from now on.
- As they are employees, they are registered to the social security insurance and they can retire after a particular time of work set by the laws.
- They become happy.
- Their children can educate themselves by means of the services suggested in the cities.

Negative Effects

The migrants (if they do not find a good job)

- The migrants can have worse life conditions than they have in the villages.
- If they do not have enough money to support their families they become poor and they start to live in poverty.
- They cannot be socialized and they cannot adapt themselves to the conditions of the urban life and they live in clashes of the urban social rules.
- They start to live in gettos and gecekondu. This also paves the way for the unplanned urbanization.

- If they are unskilled labours, they work in bad conditions, and they are not registered to the social security institutions.
- They are psychologically and physically depressed.
- They become unhappy.
- If they do not support themselves on their own, they can do some other criminal activities like robbery, murder, and smuggling. These cases also distort the sociological balance of the cities.
- The family problems start to emerge and even they can result in divorce and interfamily violence.

In conclusion, urbanization process is a risky policy for the members of the society and the policy makers as stated above. In other words, if the necessary criteria are met by the employees, and if they find what they expect in the cities, the process of urbanization can turn into the process of harmony, otherwise it will be the process of clash.

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MODERNIZATION OF OTTOMAN AND ITS REFLECTION ON REPUBLIC OF TURKEY

Introduction:

Turkey has been affected by Ottoman historically, culturally and institutionally. A new republic has been founded, a new identity and a new modernization project that is proper to this innovation (identifying with this westernization) was started. We, as Turkey Muslims, have experienced that this modernization zeal is a cultural identity crisis which has a two hundred year background. At this point reached today, how succesful have we been? To answer this, we shall try to analyse the notion of "reform" focusing on Said Halim Pasha who was one of the prepotent people of final period of Ottoman philosophy.

In our study, firstly we will examine the notion and context of the reform, later on we shall mention the solution suggestions offered in Ottoman. At this point reached today, how succesful have we been? To answer this, we shall try to analyse the notion of "reform" focusing on Said Halim Pasha who was one of the prepotent people of final period of Ottoman philosophy and who was a grand vizier in Ottoman bureaucracy and who worked as a manager in the Committe of Union and Progress.³¹

A. THE NOTION OF REFORM

The fact that there were missing parts when met the west in Ottoman was understood by the rulers. However there were two points, which draw attention, in the solution suggestions about how to handle these troubles.

The word reform (islah in Turkish, Ottoman), is the name of the deed which is done to overcome intrigues.³² "Islah" which derives from the root "salah" which means to be good and beneficial in the dictionary is generally used in the sense of to fix, to make better.³³ It is the name which is given to the activities to overcome the intrigues and mishaps which come

³¹Said Halim Pasha, born in 1864 in Cairo. He was the grandson of Egypt Governor Kavalali Mehmed Ali Pasha, son of Mehmet Abdulhalim Pasha who is member of Council of State. In 1888, Said Halim was appointed to the membership of Council of State. In 1903, he was expelled from İstanbul by asserting that he was associated with Young Turks. In the period of his grand viziership, he displayed sensitivity in the case of retaking of Edirne and in the case of the Islands. Due to his efforts to retake Edirne he was given token of Bejeweeled Royalty. In the congresses of Union and Progress held in 1913 and 1916, he was elected for the chairman of the organization. After Mondros Ceasefire Agreement he was sent to High Council with the assertion of responsibility for war and "Armenian Genocide". On 10 March, 1919, he was apprehended and judged in Council of War Custom, in 1919 he was expelled firstly to Mondros and then to Malta. In 1921 he was released, yet his request to return to İstanbul was rejected. He rented a residence in Rome and moved there. On 5 Dccember, 1921 he was killed by an Armenian in front of the residence. For more information about the life and works of Said Halim Pasha please look at: Eşref Edip Bey. İslam Alemi için Pek Büyük Bir Kayıp, Buhranlarımız içinde, sad.: Erduğrul Düzdağ, İz Yay, İstanbul 1991, ss. XXXIX, XLVIII; M. Henefi Bostan, Said Halim Paşa mad., İA., İstanbul 2008, c. 35, ss. 557, 560; N. Ahmet Özalp, Sunuş, Said Halim Paşa, Siyasal Kurumlar içinde, Pınar Yay., İstanbul 1987, ss. 9-14; Ertuğrul Düzdağ, *Said Halim Paşa Hayatı ve Eserleri*, Buhranlarımız içinde, İz Yay., İstanbul 1991, ss. XIII, XXXVII;

³²Ibn Manzur, *Lisanu'l-Arab*, Daru's-Sadr Yay., Beirut, 1990, v. 2, p. 517.

³³Ali Merad, *İslam Ansiklopedisi*, TDV. Yay., İstanbul 1999, v. 19, p. 143.

out in the application of the system which they found on their own religious and national priorities and axioms.³⁴

Reform movements can be evaluated in two parts, one of them is the notion of “renewal/novation” and the other is the notion of “regeneration/innovation”. The notion of novation is described as “inwardly innovation”.³⁵ It is the common name of the enterprises done to make the principles of Islam dominant on those days’ Muslim, by premiuming the religious values and overcoming the suspicion among them. In a way it is the effort to reinterpret and understand its own dynamics.³⁶ The following statement which is mentioned as the novation hadith of the Prophet is important, in the sense of that the movement of novation is accepted in Islamic World. “Without doubt, Glorious Allah is going to send someone to novate their religious lifes of the Islam nation in the beginning of each century.”³⁷ According to this hadith, the religion of Islam will maintain its continuity by renewing constantly.

For the movement of novation to be succesful, a double-way knowledge is necessary. Primarily, after the formation of traditional knowledge related to all the aspects of the life, and as a paralel to this, the formation of modern knowledge, after this ideal substructure is formed, a specific, new knowledge and science understanding (modal) should be formed. In the movement of novation there way two important ways. One of them is that the Quran and sunnah will be taken into consideration and the other one is that Islam will be experienced in a new style in that certain period.

The second type of approach in the reform movements is the notion of “regeneration”. In the Islamic world. It is to conduct studies which based on the data on another system of thought, instead of seeking solutions by the original sources of polit-mental disintegrations which gained momentum between 17th and 19th centuries. In other words, to interpret Islam as “outside-in innovation” by focusing on foreign thought principles is called regeneration.³⁸

In this context we can mention that, the efforts of every culture related to re-organize its own structure by bearing in mind the internal and external conditions is called novation/modernity, the effort of every culture to fix its own structure by taking example of another element in the same way is called regeneration/modernism. When analysing modernization, we can state that these two perspective is basically dominant in different tonations.³⁹

We call modernism that the west imposes its own modernity understanding, by idealizing it to the unique innovation/reform/modernization, to the non-western communities. For we center this determinism, we divide the Reform movements into two based on Fazlurrahman as pre-modernist and post-modernist. We clarify that pre-modernist reform movements are called novation, post-modernist reform movements are called

³⁴ Mevlüt Uyanık, *Sivil İtaatsizlik Eylemleri ve Dini Değerler*, Elis Yay., Ankara 2010, p. 25; Osmanlı Düşünce Tarihinde “Karşıt Fikir” Kavramı –Şeyh Bedreddin Örneği-, *Türkiye Günlüğü*, vol.39, March-April 1996, p. 59

³⁵ İsmail Kara, *Türkiye’de İslamcılık Düşüncesi*, Kitabevi Yay., İstanbul 1997, p. 17.

³⁶ Mevlüt Uyanık, “Günümüz İslam Dünyasında İslahat Kavramı”, *İslami Araştırmalar Dergisi*, 1990, vol. 4, no: 1, s.49; Karşıt Fikir Kavramı, s.60

³⁷ Sünen-i Ebu Davut, *Kitabu’l Melahim*, 1.hadis.

³⁸ Uyanık, “Günümüz İslam Dünyasında İslahat Kavramı”, s. 49; “Karşıt Fikir Kavramı”, p. 60; “Küreselleşme Söylemleri ve Kimlik Talepleri Meselesi”, *Tabula Rasa*, yıl: 4, sayı: 11, Mayıs, Ağustos 2004, p. 27, 28.

³⁹ Mevdudi, *İslam’da İhya Hareketleri*, Pınar Yay., İstanbul 1992, p. 43-51.

regeneration.⁴⁰ This notional differentiation is done based on Mevdudi. We make equal novation movements to modernity, and regeneration movements to modernism.⁴¹

OTTOMAN REFORM EXPERIENCE

When analysed to structure of Ottoman Empire, the fact that it has on original structure draws attention. With the rights given to Muslim and non-Muslim citizens, it drew its strength from the fact that the community is structured according to the occupations and functions. This structure that protect its stability for a long time swayed with the new phenomenon (nationalism) that French Revolution brought. In this case non-Muslim elements in Ottoman based on the system of *nation* began to demans new rights.⁴² Financial situation in Ottoman was always going worse and wose due to the negativity which is caused by regular industrialization as a consequence of geographical explorations and capitulations. These negativities motivated Ottoman to search for the source of the problem. In this point Ottoman entered into a Project of modernization.

At the end of this process, the movement of westernization appeared in a salient way. Westernization is called as political, social and cultural movements maintained to reach to the developmental level of the West in the transitional of Ottoman to the Republic of Turkey.⁴³ Diversity of solution suggestions show us the formation of three different intellectual and political movements which appeared in the late Ottoman period and still exist today. All of the suggestions aim to save from High Ottoman Empire from its condition. Remarkable points of these three movements are that they try to make the state modernized. Despite this common aim, there were serious division of opinions among them as to which method would be used. The different approached can be mentioned under the titles of, *Westernism, Nationalism and Pan-Islamism*.

According to the defenders of *Westernism*, mankind based on advancing and improving should now follow the dominant world of value. In that sense, for the West is the dominant world of value, it was necessary to follow and adopt it for salvation. Yet Westernization was not only restricted with the transfer of knowledge and technology, but it also imposed that a global, and uniformitarian way of life should be structured into ideological patterns with the transfer of culture and value.⁴⁴

Westernization is a term derived from the effort that a system of knowledge and value is transferred to other cultures. With the Enlightenment, nominalist approach which emphasizes particulars as opposed to plenary judgment of church doctrine became prominent, church weakened because metaphysical values are perceived with the system of positivist knowledge.⁴⁵ Within this scope, God-centred envisagement of the world was supplanted with human-centred envisagement of the world. This change in giving the meaning of the life gave birth to the new thought forms called modernity and modernism.⁴⁶

In this sense, Westernism movement seen as a solution way in Ottoman Modernization can be understood when look inwardly. Because a community needs to produce

⁴⁰ Fazlurrahman, *İslâm*, Selçuk Yay, Ankara 1993, p. 268-294

⁴¹ Mevdudi, *w.m.*, p. 43-51.

⁴² Look at: Albert Haurani "Osmanlı Reformu ve Eşraf Politikaları", *Ortadoğu'da Modernleşme*, İnsan Yay., İstanbul 1995, p. 61-101

⁴³ M. Şükrü Hanioglu, "Batılılaşma mad.", *İA.*, İstanbul, 1992, v. 5. p. 148.

⁴⁴ Hamit Er, *Çağdaşlaşma ve Eğitim*, Rağbet Yay., İstanbul, 1999, p.166

⁴⁵ Alfred Weber, *Felsefe Tarihi*, tr.: H. Vehbi Eralp, Sosyal Yay., İstanbul, 1993, p. 401.

⁴⁶ Adem Çaylak, *Osmanlı'da Yöneten Yönetilen Bir Şerif Mardin Çözümlemesi*, Vadi Yay., Konya 1998, p.153

a series of alternative thoughts to innovate itself. Yet if we look at westernization movement outwardly, for westerners, Ottoman modernization is a make-it-westernized movement. And it was seen as an Eastern Question.⁴⁷

Nationalism is the type of thought which aims that the communities belonging the common cultural or ethnic roots in a certain geography be dignified with the political and historical legitimacy and which demands that the national state be strengthened with political, social, cultural and religious thought and approaches.⁴⁸ When we look at this movement, it can be seen that it affected Ottoman with the nationalism movement in the West after the French Revolution. At first, this attitude towards nationalism is quite unfavourable. It is the propensity of preventing the spread Nationalism among non-Muslim people of Ottoman Empire, to provide the unification of the state which contains a lot of people.⁴⁹

The idea of nationalism at first appeared to provide an equality principle in life to form an Ottoman national among different nation, and secondly, in a romantic style that asserts and idea of native country.⁵⁰ Perception of nationalism on Ottoman first happened in that context, because it is hard for Ottoman which consists of different ethnic elements to adopt a western style nationalism idea. For this reason the style of Ottoman to interpret this thought appeared as Ottomanism.⁵¹

Ottoman Empire knitted with different nations who met the intense pressure of nationalist ideology, in the beginning tried to turn it into Ottomanist ideology, yet failed to do so. Akçuraoğlu Yusuf, in the Turkish newspaper which issued in 1904, in Cairo, in his text published with the title of "Three Style of Policy"⁵² defended Pan-turkism based on bloodline fraternity instead of Ottomanism and Pan-Islamism of Abdulhamit II period.⁵³

In parallel with the abandoning of the system of recruitment in 17th century and the spread of nationalist ideology among the Muslim people of Ottoman, this movement which began as Ottomanism, turning into the movement of Turkism became a powerful ideology.⁵⁴ This solution suggestion interpreted as Turkish concord, adopted the ideal of formation of a national state with the unification of the Turks who spread all over the world, which would unify the Turks in the sense of religion and race. Thus, because Ottoman is the most powerful, most advanced and most civilized of all Turkish communities, it would be the most significant one.⁵⁵

This idea appeared as west-axial, innovated itself in the Ottoman political life. Because the idea of nationalism in Ottoman is evaluated differently in terms of quality and roots from in the idea of nationalism in the West, certain troubles occur. There is some difficulty in analysing the national idea in Ottoman with the notions of the West.⁵⁶ In this sense, western nationalism is fully at the service of modernism. The more the imperialist tendencies in the West gained power and reached to a threatening level for other nations, the

⁴⁷ Osman Kafadar, *Türk Eğitim Düşüncesinde Batılılaşma*, Vadi Yay., Ankara 1997, p. 65

⁴⁸ Azmi Özcan, "Milliyetçilik mad.", *IA.*, İstanbul, 2005, v. 30, p. 84, 85

⁴⁹ Ercüment Kuran, *Türkiye'nin Batılılaşması ve Milli Meseleler*, TDV. Yay. İstanbul, 1994, p.67

⁵⁰ Look at: Mümtaz'er Türköne, *Osmanlı Modernleşmesinin Kökleri*, İz Yay., İst. 1991

⁵¹ Şerif Mardin, *Türk Modernleşmesi-Makaleler 4*, com.: M. Türköne, T. Önder, İletişim Yay., İstanbul 1995, p. 95

⁵² Look at this article: Yusuf Akçura, *Üç Tarz-ı Siyaset*, TTK. Yay., Ankara 1976, p. 19-36.

⁵³ Ercüment Kuran, *w.m.*, p. 67

⁵⁴ İlber Ortaylı, *İmparatorluğun En Uzun Yüzyılı*, İletişim Yay., İstanbul 2000, p. 61 Ercüment Kuran, *age.*, p. 65, 67

⁵⁵ Enver Ziya Karal, *Osmanlı Tarihi*, TTK. Yay., İstanbul, 1998, vol.8, p.563

⁵⁶ İlber Ortaylı, *w.m.*, p. 87

more the nationalism got attached to its roots and traditions. In this context the perception of the communities in the past to be a nation cannot be evaluated in the same way as the nationalism understandings which modern period brought.⁵⁷

In the period when the ideology of nation state in the West spread, the nationalism idea that can be described as Pan-Turkism was interpreted in different forms, saved from racist discourse and tried to gain a steady basis. In such structures, bloodline, nation and native country elements was divided and tried to be prevented from racist discrimination.⁵⁸ Locution of nation that we encountered in Ottoman modernization and locution of Islam nation appeared in the line of its usage is the reflection of notion of nation in Europe. It cannot be expected from Ottoman to develop a secular nationalism as in the West, because it did not go through the phases which the West experienced. It is not surprising that the ideological basis of Ottomanism and Turkism was full of Islamic elements. The first Turkists in Ottoman adopted a nationalism based on culture and ideal of native country instead of bloodline and language.⁵⁹

When we look at the movement of **Pan-Islamism**, we see that it is described as “a movement which contains all the political, ideological, scientific studies, searches, suggestions and solutions of which activist, modernist, eclectic aspects are dominant, and which made in order for Islam to be dominant “again” on life as a whole (faith, praying, ethics, philosophy, politics, law, education) and with a rationalist method, to save Muslims and world of Islam from Western exploitation, cruel and despotic rulers, captivity, imitation and superstition, to civilize, unify and develop them.”⁶⁰

Political thoughts of Islamists can be defined as to save the Muslims of all the world from being the exploitee of Europe, the despotic rule over them and to provide them their independency.⁶¹ Islamists tried to show that there is no conflict between science and religion to the westerners and Muslims, and thought that it is a principle that should be proved. In this sense they began to adopt determinism and express the discourse of natural law. Attitude of past ulema and the parts of religious data which are related to the miracles and cannot be explained obstructed the Islamists. It was the sign of secularization which draws attention in the discourses of Islamists.⁶²

Islamism can be seen as one of the moves which occur to protect Ottoman's dominance. In this context it is a religious, political bearing which appear for Muslim communities in Ottoman lands to protect themselves.⁶³

Islamist was in favour of a partial westernization. While they adopted return to Şer-i Şerif before modernism, at the end of the modernism they adopted an eclectic method. (Let us take the example of the science and knowledge of the west, not the ethics and spirituality)

⁵⁷ Alain Touraine, *Modernliğin Eleştirisi*, trans. Hülya Tufan, Y.K.Y. Yay., İstanbul 2002, p.157

⁵⁸ Nurettin Topçu, *Yarıncı Türkiye*, Dergah Yay., İst. 1997, s.31, 135,140; Şerif Mardin, *Türk Modernleşmesi-Makaleler 4*, p. 354, 355

⁵⁹ Mümtaz'er Türköne, *Modernleşme Laiklik ve Demokrasi*, Ark Yay., Ankara 1994, p. 137; Bilal Eryılmaz, *Osmanlı'da Millet Sistemi*, Ağaç Yay., 1992, p. 11

⁶⁰ İsmail Kara, *Türkiye'de İslamcılık Düşüncesi*, s.16; Mümtaz'er Türköne, *İslamcılık mad., İA.*, İstanbul 2001, v. 23, p. 60, 61.

⁶¹ Ekmeleddin İhsanoğlu, *Osmanlı Devleti ve Medeniyeti Tarihi*, İslam, Tarih, SKAM. Yay., İst. 1998, v.2, p.219

⁶² İsmail Kara, *Türkiye'de İslamcılık Düşüncesi*, p.57; Mümtaz'er Türköne, *Siyasal İdeoloji Olarak İslamcılığın Doğuşu*, İletişim Yay., İstanbul 1991, p.27

⁶³ Mardin, *Türkiye'de Toplum ve Siyaset Makaleler 1*, com. Mümtaz'er Türköne, Tuncay Önder, İletişim Yay., İstanbul 1991, p.187; *Türk Modernleşmesi-Makaleler 4*, p. 92; Mehmet Akgül, *Türk Modernleşmesi ve Din*, Çizgi Kitabevi, Konya 1999, p.206

because western civilization is the dominant one, they moved in a defensive approach rather than an offensive one.⁶⁴

The ideology of "Let us take the example of the science and knowledge of the west, not the ethics and spirituality" which Islamist movement expressed in its innovation effort would be perceived to have some difficulties. The Japanese are seen as the ones who can achieve this at the best level. Yet when the Japanese analysed more closely, it will be seen that they are the closest community to the West in terms of world of values.⁶⁵ It was impossible to see the dilemma of this thought in that period of Ottoman. However, long experiences showed that this did not develop in the way that Islamists want.

It is necessary to differentiate between Islamism in the Turkish thought history and the style of thought called as fundamentalism. Islamist thought in Turkey is not a daily-movement but is one of the three elements of Ottoman modernization. Thought system which called as political Islam today perhaps has a position in the Turkish thought history but according to us it does not have a philosophical and historical background. Because Turkey started to confront with the west in 18th c. and it began to find a solution.

Among the thinkers referred as Islamist, the idea that deficiency in the Islam world stemmed from backslide from the self was dominant. In this condition, as a solution, it was necessary to go back to Islam's purity.⁶⁶ In this perspective, Islamists experienced an attitude of thought which has three levels. The first level was the idea that the West is absolute evil. At the second level they adopted a reconciliatory structure. At the third level, they exhibited a defensive approach rather than an offensive one and forgot the deeds they actually should do.⁶⁷

Westernist found the solution to salvation against Europe to surrender. Even Islamists tried to prove that Islam did not conflict with the modern life. Turkist boasted about their winnings in the history, meanwhile they re-interpreted the history to find the reasons we cannot be powerful as Europeans.⁶⁸ There was a common point which all these three movements agree, which can be expressed as "being contemporary". Yet there were disagreement as to the methods which would be used for this to happen. Another common point of these three movements were the idea that reform problems stemmed from the confrontation with the Western Civilization. At this point there were disagreements about what and how would be taken from Western civilization.⁶⁹ In this part of our study we want to explain Said Halim Pasha's, who draws attention as a bureaucrat in the late Ottoman period, solution suggestions as to reform subject

B. SAİT HALİM PASHA'S REFORM UNDERSTANDING

Salim pasha who was one of the important representatives of Islamist political thought in the late Ottoman period, is a different person who is described as Islamist who played an active role in the Unionist governments in the Ottoman political life.⁷⁰ Inasmuch as next period Islamists also benefited from the thoughts of famous thinkers such as Mehmet Akif and Said

⁶⁴ İsmail Kara, *Türkiye'de İslamcılık*, İz Yay., İstanbul, 1995, p.17

⁶⁵ İlber Ortaylı, *w.m.*, p. 23

⁶⁶ Osman Kafadar, *w.m.*, p. 215.

⁶⁷ İsmail Kara, *Türkiye'de İslamcılık Düşüncesi*, vol. I, p. 24, 25

⁶⁸ Erol Güngör, *Türk Kültürü ve Milliyetçilik*, Ötüken Yay., İstanbul, 2011, p.72

⁶⁹ Mustafa Gündüz, "II. Meşrutiyet Dönemi Türkçü, İslamcı ve Batıcı Görüşlere Mensup Aydınların Toplumsal Değişme Telakkileri" *Muhafazakâr Düşünce*, y.1, v. 4, Bahar 2005, s. 109; Osman Kafadar, *op. cit.*, p. 127

⁷⁰ Tarkan Zafer Tunaya, *Türkiye'de Siyasal Partiler*, İletişim Yay., İstanbul 1998, v.1 p.42, 58

Halim Pasha.⁷¹ In this sense the thoughts of Said Halim Pasha who personally experienced the problems of Ottoman are significant for us at the point of analysing some part of the reaction that Islamists have when confronting with the West.

Said Halim Pasha mentioned that a community's own values should be prioritized in reforms. According to him, a community should form its own model by grounding on its own traditional and intellectual structure and by bearing in mind other systems of thought if there is any. In that sense Constitutionalism, Basic Law, was seen as a stranger to Islam and Ottoman State. Because according to Said Halim Pasha, the constitutions such as democracies and senate would not be appropriate because there are not classes in Islamic communities. It would not be appropriate to compare the women rights in Islam with the feminism emerged as a Westerner notion, because the meanings of liberty and equality notions in Islam are different.⁷²

I. The Reasons of Social Problems

Said Halim Pasha addresses to the malfunctions in the basic structure, social disintegrity and not benefiting enough from our religion, as the reason why Ottoman needed the reform. First of them is the structural disintegrity.

a. Constitutional Differences and Social Disintegration

According to Said Halim Pasha, since there was not a class society like in Western societies, there couldn't be democratization in Western style. Since there was not an elite class among Muslims, their process of democratization would not consist of the phases the same as Westerners. The democratization would come true with populist opinion spreading among rulers. But the concept of Islamic society's democratization is still a Western concept. **The fact that Said Halim Pasha adopted this fact shows that he didn't reject all Western concepts.**⁷³

However, a social class difference occurred when intellectuals who were sent to West to understand the reforms, fully adopted the values of the West and constituted an intellectual class who were disconnected from their own values. According to Said Halim Pasha since this intellectual class couldn't reach to the public their bounds with the public was broken and it led extensive negative reactions among intellectuals.⁷⁴

Said Halim Pasha states that a concept of equality which is based on Islam is different from the West's social structure which is based on the interests of different groups and classes.⁷⁵ He sees the the struggle of carrying this social structured based on classes to Ottoman as the basic problem which causes structural distortion. According to Said Halim Pasha, 'According to European ideas and beliefs, political unity consists of the people who are connected to each other by unity of language and sects. Ottoman political unity does not depend on nationality like in Christian governments it depends on Islamic unity and brotherhood.'⁷⁶

⁷¹Mustafa Gündüz, *op. ci.*, p. 112

⁷²Said Halim Paşa, *ibid.*, p. 108, 109.

⁷³Said Halim Paşa, *ibid.*, s. 171

⁷⁴Said Halim Paşa, *ibid.*, s. 86,87

⁷⁵Said Halim Paşa, *ibid.*, s. 103.

⁷⁶Said Halim Paşa, *ibid.*, s. 27.

For this reason Said Halim Pasha says that the antagonism and hostility in European governments cannot take place in Ottoman Empire and from this point of view he says that Ottoman does not need a Western style group and party mentality. Because this aggressive and self-seeker party mentality would affect Ottoman's political structure negatively. Said Halim Pasha emphasize that Ottoman political unity should reorganize itself within the frame of unity and brotherhood. This unity had appeared differently at different times. The basic problem was being unable to form an original pattern at the mentioned time and place.

One of the basic problems which Ottoman modernization project faced was the fact that Western nationalism appeared in Ottoman society in different ways. Independence and liberation movements that came with French revolution started to determine Ottoman's political and administrative structure which was dependent on nations. The principle of equality appeared in Ottoman in different groups and that transformed into principle of national freedom in time.⁷⁷

Also, capitulations and various privileges given to West was one of the most important factors that damaged the structure of Ottoman which had been dropped behind economically. It has been stated that the fact that the state was in economical insufficiency was one of the most important reasons for the decline of the Ottoman. Financial impossibilities wrecked social order.⁷⁸ The fact that the education system was not revised led Ottoman which was far from the information and science mentality came with enlightenment to be unable to form a scientific mentality.⁷⁹

West was known to Ottoman which had financial and moral losses as aggressive and colonist. Also the West was taking advantage of the fact that Ottoman was in the decline phase by extorting its lands. In such an atmosphere in Ottoman there was an inner reaction against West among people including intellectuals and ordinary people. This reaction started to constitute an impediment to see the informational a scientific development of the West. So West was perceived as an enemy instead of being understood and defined. This also hindered the solution.⁸⁰

Said Halim Pasha sees one of the reasons of decline as Muslim's being unable to benefit from their religion. This also has several reasons. One of them is the effects of the pre-Islam life. Islam emerged in a specific cultural atmosphere to specific cultural groups. The cultural groups that embraced Islam afterwards combined their value judgments with religious reality. Every nation uses its own way of life and perception in religious context. And that caused many differences in the way of perceiving and practicing Islam. Above all when the concept of time was added to this ground many differences emerged I both understanding the text and practicing Islam. Said Halim Pasha believes that these differences caused Islam not to be understood and Islamic societies declined because of this reasons.⁸¹ Another reason is that the religion couldn't be interpreted for new needs. For this reason necessary solutions couldn't be created about the situations that were faced with.

⁷⁷ Bernard Lewis *Modern Türkiye'nin Doğuşu*, tr.: Metin Kıratlı, TTK.Yay., p. 56

⁷⁸ Said Halim Paşa, *ibid.*, s.247 - 248

⁷⁹ Said Halim Paşa, *ibid.*, f. 255; At this point some suggestions were made to transfer the information and values of the West. One of them is the concept of 'islamicization of the information'. For this see Mevlüt Uyanık, *Bilginin İslamileştirilmesi ve Çağdaş İslam Düşüncesi*, Ankara Okulu Yay., Ankara 1999, p. 99-160; Mevlüt Uyanık, *Çağdaş İslam Bilimine Giriş*, ed.: Mevlüt Uyanık, Fecr Yay., Ankara, 2012, p. 21-43.

⁸⁰ Halil İnalcık, "Osmanlı Toplum Yapısının Evrimi", *Türkiye Günlüğü*, 1990, Yaz Dönemi, p.30, 41

⁸¹ Said Halim Paşa, *ibid.*, s.154, 159.

b. Mistakes That Were Made in Reform Movements

Said Halim Pasha states that while creating solutions some problems occurred after it was understood that there had been structural problems. He states that among all these problems the most important is creating solutions in a hurry without understanding the problems. At this point the most obvious mistake is transferring the systems that were thought to be working in Western societies directly. Said Halim Pasha says that on the basis of this there is a belief that 'for development Western social, political concepts and institutions should be transferred directly'. However systems and organizations of the West gain meaning in their cultural and political process. Their success is also evaluated within this frame. It is wrong to present this system of values which is constituted for another region as an unchangeable reality. Within this frame according to Said Halim Pasha it is wrong to transfer European judicial and administrative system by making some changes and seek solution in this way.⁸²

Reforms that were made in such grounds did not suit both social and political structure of the country. That is why they failed. Thereupon instead of seeking for new solutions people sought for new politicians who were able to administer the West's information system properly. Said Halim Pasha states that organizations are constituted by developing their selves by a nation's self and cultural background. It is an illusion to believe that social conditions can be changed by changing political structure.⁸³

A mistake that can be counted as a continuation of the mistake that we mentioned above is to assume every change to result positively. However the important thing is to know that societal institutions and establishments are born, grow and die within the society. At this point the most important mistake is to change the institution radically which fails instead of reforming it. What is needed to be done is to reform the defective parts of the institutions by using experience.⁸⁴ It has been always problematic to prefer a new institution instead of reform. Because the new institution firstly causes loss of time, secondly it eradicates the former institution lastly it increases the possibility of failure. In case of a failure there would be a chaos in social and political arenas. Society would try to uncover and solve this problem with other institutions. And this would not reduce the structural problems of this society and institutions but it would increase them. For this reason the struggle for reform would result in a more positive way.

II. Suggestions of Said Halim Pasha

Said Halim Pasha advocates that the approaches about reforms should be discussed from the society's own point of view and suggestions that are valid for a society should not be imposed on other societies. At this point the most important element is intellectual wealth.

Acquiring the Intellectual Wealth

Said Halim Pasha emphasizes that to understand the social problems and to create solutions for them firstly 'it is necessary to have the information that is enough to compare our own society with the others'. For a systemic development it is a must to know your own community with its primary resources, socio-cultural, ethnic and economical structure and evaluate it in this frame. A person can only know the needs of society by knowing his or her

⁸² Said Halim Paşa, *ibid.*, s. 14

⁸³ Said Halim Paşa, *ibid.*, p. 23

⁸⁴ Said Halim Paşa, *ibid.*, p. 64

own cultural background. In this context each society's development occurs in different ways. For this reason people who practice reforms should have the information enough to detect failures and capacity to criticize because a person's who is unaware of his or her own society suggestion would be artificial and superficial. Even if these suggestions are applied they may result in more serious disasters instead of solutions.⁸⁵

Said Halim Pasha states that to create an intellectual identity that is aware of his or her own cultural identity education institutions should teach people their nation's and culture's real values and the effects of this should be seen in practice. Only in this way we can have information about ourselves enough to compare our community with the others.⁸⁶

The second phase of acquiring the intellectual wealth is to know about the West and its ideological and political history. To understand West's civilization their values and institutionalization that progressed in accordance with them should be understood fully. According to Said Halim Pasha the West should be understood and interpreted very well because we can compare the civilizations only when we understand the internal structure of them. By understanding the civilization we mean not to consider issues from a Westerner's point of view but to consider them by putting our own cultural values on the center. Its purpose is to reveal how we can use this information within our own civilization and to describe the breaking point. If we can achieve that we will have the chance of constructing a new structure.⁸⁷

Said Halim Pasha says what is necessary for our civilization to develop in these words 'We should benefit from that community for our national advance. Our job is to take the necessary things for development of our civilization from the West and administer them to ourselves.'⁸⁸

The point in understanding the West is to develop new forms of solutions while reforming our institutions. What we need to do in our approach to the West is not to see the West as a dogma and bless it and again not to see it as an unchangeable enemy and put it away. The point that stands out here is that the West constructed an original civilization and it constantly interferes with social and political structures of other cultures. It is normal for other civilizations to show negative reactions against these interferences. While facing with the West we should accept the fact that the West has an information system and we should know this system well and seek for benefiting from it like the way the West benefitted from our information system by creating a new information system.⁸⁹

a. Reforming Institutions

Social and political institutions are institutions that exist with their own past and develop or regress by cultural background. The social function of these institutions is very important. According to Said Halim Pasha if these institutions cannot carry out their functions it is too

⁸⁵ Said Halim Paşa, *ibid.*, p. 68; İbn Haldun also states that there had been ideological deficiencies in understanding social malfunction through Islamic ideological history and he made suggestion for this issue. See: Aygün Akyol, "İbn Haldun'un İlim Anlayışında Felsefe ve Tarih Tasavvuru", *Hittit Üniversitesi İlahiyat Fakültesi Dergisi*, 2011/2, cilt: 10, volume: 20, p. 48, 49

⁸⁶ Said Halim Paşa, *ibid.*, p. 68

⁸⁷ Said Halim Paşa, *ibid.*, p. 76, 77.

⁸⁸ Said Halim Paşa, *ibid.*, p.77.

⁸⁹ Said Halim Paşa, *ibid.*, p.57, 'we should know them as well as possible. But our aim should not be transferring the same thing they did but it should be to understand how difficult and important is our job and to get more information to carry out our duty in the best way.

easy to solve the problem by quitting the institutional structure. For renewed institutions to fill the gap for old institutions they need to reflect the social structure and be in accordance with it fully. If it is not in accordance with it then you will have lost the institution that belongs to society and will not have been able to construct a new one.⁹⁰

For this reason firstly we should determine our institutions' past and 'why they were constructed, how they function'. And then we should seek for an answer for the question 'Why don't they function like they did?'⁹¹ so we should reinterpret our own political and social structure in the light of new information and we should reorganize them in accordance with the society instead of changing it.

Education is the first of social institutions. It is clear that constructing educational institutions productively and effectively will cause the reform of the society to stand on a solid ground may be not immediately but surely after a while. In resolution suggestions about reforms the idea that 'we should find solutions for troubles in education and we should adopt the West's discipline and science' is important. But education institutions should be reformed very carefully since the mistakes being made in these institutions show themselves in the long run. In education institutions society's core values should be taken into consideration. According to Said Halim Pasha 'If the systems of English, French and German are good it is because they aim at raising good English, good French and good German. So it is impossible for a nation's education system to be in accordance with the others.'⁹² That is why our own values should be taken into consideration in reforms in educational institutions.

At this point there is religion as an element which provides unity of the society. With the perception of the West world as the absolute power Islamic societies started to seek the reason for their drawback in the deficiency of understanding and practicing the religion.⁹³ Said Halim Pasha states his approach to understanding the religion as 'We first see the reason of our drawback as our inability to understand and practice Islam better. Today we see the reason of our drawback not as our fault and neglect but as our religions deficiency.'⁹⁴ At this point Said Halim Pasha states that the religion should be understood well.

When the first problems came out in Ottoman Koçi Bey said that the reason for the decline was religion's incompliance in its basic system.⁹⁵ This idea which was stated in the first periods caused some intellectuals to see the religion problematic because of the domination of the West. In this context Said Halim Pasha states that the idea that the religion was the reason for the decline was the religion was not true but there were some problems about understanding and practicing religion.

Conclusion

With the decline of the Ottoman the suggestion to stop this decline made reforms necessary. But the approaches on how these reforms should be made caused different ideological and philosophical ideas to come out. At this point the example of Republic of Turkey has a quality

⁹⁰ Said Halim Paşa, *ibid.*, p. 53, 54.

⁹¹ Said Halim Paşa, *ibid.*, p.42

⁹² Said Halim Paşa, *ibid.*

⁹³ Said Halim Paşa, *ibid.*, p. 213; for different approaches in understanding th religion in modern era; see.: Mevlüt Uyanık, *Kur'an'ın Tarihsel ve Evrensel Okunuşu*, ed.: Mevlüt Uyanık, Fecr Yay., Ankara, 2011, p. 133-179

⁹⁴ Said Halim Paşa, *ibid.*, p 43-45

⁹⁵ Said Halim Paşa, *ibid.*, p. 43-45

to present various experiences and examples about the manner of the countries against the West.

In Ottoman modernization in which there were three different approaches Occidentalism, Nationalism and Islamism went on in various forms and they had their places in history of Republic of Turkey. Even though they had different suggestions for solution they provide the continuity of the state and development of the society. Said Halim Pasha as an intellectual called as Islamist tried to find out the reasons for the decline and made suggestions to solve the problems. At this point the important thing to take into consideration while making reforms is the fact that different societies' suggestions for solutions cannot be in accordance with each other fully so each nation should find its own way of reform. What is needed to be done is to have the intellectual wealth to understand the problems of society, to find solutions for them and to make our institutions more functional without demolishing our social structure and institutions. For this reason first educational institutions and perception of religion should be well constructed in social structure.

As Said Halim Pasha states while creating solutions for social problems to act in a hurry will make the situations even worse instead of being stable solutions. Actually the aim of the people who make suggestions for social life may be to overcome the problematic situation. But the good intentions should not be a ground for legalizing the mistakes.

While creating solutions for the problems instead of trial and error we should make the changes with information and considering and evaluating the risks. If trial and error is accepted as a method it is possible to cause some unchangeable defects in the social life. If the dynamic structure of the social life and irreversibility of the mistakes are taken into consideration the losses of the mistakes can be seen more clearly. That is why when making radical changes it is necessary for us to think how to fill the gap after demolishing the existing one.

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İSLAM TASAVVUF DÜŞÜNÇESİNDE İLİM- ÂLEM İLİŞKİSİ MUHYİDDİN İBN-İ ARABİ ÖRNEĞİ

Dünyadaki bütün dinlerin mensuplarının hayatında o dinlerin kutsal öğretileri önemli yer tutar. Müslüman toplumların hayatında da İslâmi öğretinin kutsal iki kaynağı olan Kur'ân ve hadisler temel belirleyiciliğe sahiptirler. Bu bağlamda Müslümanların bilgi-bilim ve âlem anlayışlarının oluşmasında öncelikle bu iki temel kaynak esastır.

Batı terminolojisindeki mistisizm, doğu, özellikle de İslam terminolojisindeki tasavvuf, dini hayatın daha etkili, daha derin yaşanmasını ifade eder. Buna göre de tasavvuf bağlamında bilgi ve bilime baktığımızda Kur'an ve hadis referanslı bilgi ve bilim anlayışı oldukça önemlidir.

İslâm tasavvuf geleneğinin önemli isimlerinden olan ' Muhyiddin İbnü'l Arabî (Öl. 1239)'nin bilgi ve bilim anlayışının temelinde de elbette Kur'an ve hadis en önemli kaynaklardır. Bu sebeple İslâm tasavvuf geleneğinin ve özellikle de Muhyiddin İbnü'l Arabî'nin bilgi ve bilim anlayışına da kaynaklık eden Kur'an ve hadis'deki bilgi ve bilim konusundaki teşvik edici metinlerden birkaçına burada yer vermeye çalışacağız.

Öncelikle Kur'an da ki bilgi ve bilime işaret eden ve müslümanın bilgi ve bilime sahip olmasını isteyen ayetlerden birkaçı şu şekildedir:

"... Eğer bilmiyorsanız zikir (ilim) ehline sorunuz."⁹⁶

"... 'Rabbim benim ilmimi artır' de."⁹⁷

"... (Ey Muhammed) de ki: Hiç bilenlerle bilmeyenler bir olur mu? Doğrusu ancak akıl sahipleri bunları hakkıyla düşünür."⁹⁸

" Yaratan Rabbinin adıyla oku! O, insanı bir kan pıhtısından yarattı. Oku ve öğren! İnsana bilmediklerini öğreten ve kalemle yazdıran Rabbin ekremdir (en cömerttir)"⁹⁹

" Bir de kendilerine ilim verilenler onun (Kur'an'ın) hakikaten Rabbin tarafından gelmiş bir gerçek olduğunu bilsinler de ona inansınlar..."¹⁰⁰

⁹⁶ Nahl süresi, âyet 43; Enbiyâ süresi âyet 7

⁹⁷ Taha süresi, âyet 114

⁹⁸ Zümer süresi, âyet 9

⁹⁹ Alak süresi, âyet 1-5

¹⁰⁰ Hac süresi, âyet 54

“... Size bilmediklerinizi öğreten bir resûl gönderdik”¹⁰¹

“(Ey Muhammed!)... Cahillerden yüz çevir.”¹⁰²

“Ey Nuh! Ben sana cahillerden olmamamı tavsiye ederim”¹⁰³

Kur'an-ı Kerim'deki daha pek çok ayet-i kerimede Allah tealâ ilmi öven, ilmi teşvik eden ve müslümanın mutlaka ilmi elde etmesi gerektiğini belirtmiştir. Nitekim ilim sahibi olabilmenin en önemli şartı olan okumayı emreden ayet Kur'an'ın ilk nazil olan ayetlerindendir. Ayrıca yüce Allah, okumayı emrettiği ayetin devamındaki ayetlerden birinde de okumanın ve öğrenmenin yine en önemli vasitalardan olan kalemle öğrenmeye de işaret eder; şöyle ki,

“Oku ve öğren! İnsana bilmediklerini öğreten ve kalemle yazdıran Rabbin ekremdir (en cömerttir)”¹⁰⁴

Kur'an'da yüce Allah, insanın düşünmesi, anlaması, bilmesi, fahmetmesi, dolayısıyla ilim, hikmet, marifet sahibi olmasını her vesileyle teşvik etmiştir.

İslâm'ın ikinci temel kaynağı olan sünnette yani hadislerde Hz. Peygamber'in ilim konusundaki tavsiyeleri daha da açık ve kesindir. Bilgi ve bilim konusunda Hz. Peygamber'in o kadar çok hadisi var ki onların hepsinin burada zikretmek bu çalışmamızın sınırlarını aşar. Ancak bilgi ve bilim (ilim) konusunda Hz. Peygamber'in bazı önemli hadislerini yine de burada zikretmenin konumuz açısından önemli olduğunu düşünüyoruz. Konuya ilişkin bu hadislerden birkaçı şunlardır: “ (Bir toplumda) ilmin kaybolması, cehaletin kökleşmesi kıyamet alametlerindendir.”¹⁰⁵ Toplumlarda cehaletin giderilememesi ve ilmin yerini almasını kıyamet alameti olarak gören Hz. Muhammed (s.a.v.); ayrıca ilmi öğrenmenin Müslüman erkek ve kadına farz olduğunu ve bir müslümanın beşikten mezara kadar ilmi öğrenmesi gerektiğini belirttikten başka Bedir savaşında esir düşen okur-yazar müşriklerin her birini on müslümana okuma yazma öğretmeleri karşılığında serbest bırakmıştır.

Kur'an ve hadislerin ilim konusundaki ısrarlı teşvikleri bütün Müslümanların ilme karşı ilgilerini artırmıştır. Bunun neticesinde çok güçlü bir İslam medeniyeti doğmuştur.

Kur'an'ın ve hâdisin ilim konusundaki teşviklerinin muhatabı bütün müslümanlardır. Buna elbetteki İslâm tasavvuf geleneğinin temsilcileri de dahildir.

Burada hemen şunu da belirtmek gerekiyor: Mutasavvıflar genelde ilmi iki ana kategori içinde değerlendirirler: Zâhir ilmi, bâtın ilmi. Zâhir ilmi, dini ilimler de dahil bütün ilimlerdir. Bâtın ilmi ise daha çok keşfe, sezgiye dayalı olan ilimlerdir. Tasavvuf erbabının önemli bir kısmı büyük ölçüde mükâşefeye dayanan bâtın ilmine büyük önem verirler. Derûni Subjektif ve yine büyük oranda bireysel tecrübelerine dayanan İslam bâtın ilminin diğer doğu ve batı mistisizminden ayıran en önemli ölçüt, İslâm bâtın ilminin asıl kaynağı ve dayanağı bir örnek olarak Kur'an ve hadislerdir. Nitekim hoca Ahmed Yesevi'nin Divanı

¹⁰¹ Bakara sûresi, âyet 151

¹⁰² Araf sûresi, âyet 199

¹⁰³ Hu'd sûresi, âyet 46

¹⁰⁴ Alak sûresi, âyet 3,4,5

¹⁰⁵ Sahihî Buhâri Muhtasarı Tercemesi, Ank. 1976, C.1, s.82

Hikmetinin teması, erenlerin sözünü dinlemek, Kur'an ve hadis hükümlerine uymak, şeriatle tarikatı mezceylemek, boş dünyayı bırakmak, riyazet ve mücâhede yolunda olmaktır¹⁰⁶.

Diğer taraftan İslâm tasavvuf ehli zahir ilmi denilen akla ve tecrübeye dayanan bilimleri hiçbir zaman inkâr etmemiş ve eserlerinde bu ilimlerden de bahsetmişlerdir. Bu konunun en güzel örneği Gazali (öl. 1111)' dir. Gazali, bugünkü deyişle pozitif bilimler sahasında hem aklın hem de tecrübenin en önemli insan yetileri olduğunu Tehafütü'l felâsife, Makâsîdü'l Felasife ve el-Münkez gibi eserlerinde defaatle vurgulamaktadır. Aynı şekilde pozitif bilimlerin önemini, bu alanlarda aklın ve tecrübenin nedenli önemli olduğunu Mevlâna Celaleddin Rumi'de, Muhyiddin İbnü'l Arabî'de çeşitli eserlerinde ısrarla belirtirler.

Fakat bütün bu tasavvuf ehli, bazı konularda aklın âciz kaldığı konusunda da hemfikirdirler. Nitekim Mevlâna'nın aklın bazı konularındaki acziyeti konusundaki temel bakış açısını burada şöyle belirtebiliriz: Mevlâna şöyle buyuruyor: "... " Tanrı bağışlar, suçlandırır, verir, alır, onun işi akıl terazisiyle ölçülmez ki..."..."¹⁰⁷. Anlaşılan o ki, akıl, kainatın hakiki ve müdebberi olan Allah'ın her tasarrufunu anlamak ve kavramaktan acizdir.

İslam tasavvuf geleneği genelde ilmi ikiye ayırır: Birincisi Zâhir ilmi bundan daha çok şeriat ilmi kastedilir, İkincisi de bâtin ilmi ki bundan da maksat, hakikat ilmidir. Bu ikinci tür ilimde Mutasavvıflar tarafından daha çok " irfan" diye adlandırılır. Mutasavvıflara göre birinci tür ilmin aracı üçtür; duyu, akıl ve nakildir. Oysa ikinci tür ilmin kaynağı sadece ilhâmdır. Medreseler zâhir ilmi ve şeriat ilminin öğrenildiği ve öğretildiği kurumlardır. Hakikat ilminin, irfan ilminin mahalli ise tekkelerdir, bu ilim müşidlerden ilham yoluyla elde edilir. Genelde mutasavvıflar zahir ilmi sahiplerini " kâl ehli" olarak nitelemişler; bâtin yani hakikat ilmi sahiplerinide genelde " hâl ehli" olarak nitelemişlerdir.¹⁰⁸

Tasavvufun bilgi anlayışı da ilim anlayışıyla uyumlu bir anlayıştır. Nitekim tasavvufta bilgi, zahir ilminin bilgisi gibi çeşitli varlıklardan, çeşitli duyu verilerinin algıladıklarının tahlili ve terkihi sonucu sahip olunan bilgi değildir. Zira tasavvufta bilgi, eşyanın özünü aracasız ve derhal kavramadır.¹⁰⁹

Bu kavrama sezgi ile ilham ile olan bir kavramdır. Ancak burada şunu da hatırla tutmak gerekiyor: Sezgi doğrudan anlama, ilham ise verili anlamadır. Fakat ortak olan nokta bu anlama ve kavrama zahiri ilmin vasıtalarıyla değildir.

Yine burada belirtilmesi gereken önemli hususlardan birisi de İslam tasavvufunun bilim ve bilgi kaynaklarının neler olduğu meselesidir. Kur'an ve hadislerin bu konuda en önemli kaynaklar olduğunu daha önce belirttik. Ancak bu asıl kaynakların yanında genelde İslâm tasavvufunun bilgi anlayışının oluşması konusunda etkilendiği diğer kaynaklar arasında pek tabii dir ki İslam tasavvufunun oluşmasına kaynaklık eden eski Yunan mistisizmi, Hint mistisizmi ve eski İran mistik anlayışlarının da katkısı olabileceğini dikkatten uzak tutmamak gerekir.¹¹⁰

Genel olarak İslâm tasavvuf geleneğinin bilgi ve bilim anlayışı bu temeller üzerine inşa edilmiştir. Bu konuyu daha yakından anlayabilmek için İslâm tasavvufunun en önemli ve

¹⁰⁶ Fuad Köprülü, Türk Edebiyatında İlk Mütasavvıflar, Ank.1981, s.150

¹⁰⁷ Yüksel Göztepe, " Mevlana Celaleddin Rumi'nin Akla Eleştirel Bakışı", Tasavvuf Dergisi, S.14, Ank.2005, s.430

¹⁰⁸ Fuad Köprülü, a.g.e., s. 272-273

¹⁰⁹ Erol Güngör, İslâm Tasavvufunun Meseleleri, İst. 1991, s. 116

¹¹⁰ Erol Güngör, a.g.e., s.49-63

ünl  isimlerinden biri olan Muhyiddin İbn'ül-Arabî'nin konuya ilişkin yani bilgi ve bilim konusundaki düşüncelerine burada yer vermek istiyoruz.

Muhyiddin İbn'ül-Arabî (1165–1240), Endülüs'de doğmuş, hayatı boyunca pek çok ülke ve yer gezmiş, nihayet Şam'da vefat etmiş önemli bir İslâm bilgin, mutasavvıf ve düşünürdür.

İslâm âleminde en çok tartışılan isimlerin başında gelen İbn Arabî'yi övenler de yerenler de oldukça fazladır¹¹¹. Hayatı boyunca sadece ilmin bir cihetiyle değil her iki cihetiyle hem kâil hem de hâl ilmiyle uğraşmış ve bu konular üzerine 500 (beş yüz) civarında eser yazmıştır¹¹². Bu eserleri arasında Allah'ın kendisine ilham yoluyla yazdığını söylediği eserleri de var, şeriatin çeşitli konularını anlattığı eserleri de var, salt felsefî konuları ihtiva eden eserleri de vardır.

İbn Arabî'nin bilgi ve bilim konusundaki düşüncelerine yer verirken bütün bu eserlerinin tamamını olmasa da bir kısmını dikkate alarak onun bilgi ve bilim konusundaki düşüncelerini en azından hulâsa olarak belirtmeye çalışacağız.

İbn Arabî, eserlerinde hemen her konuya değinmiştir. Futuhât-ı Mekkiye, âdetâ bir ansiklopedi gibidir. Fususül-hikem ise onun manevî sisteminin ana hatlarını anlatan bir eser niteliğindedir. el-Bûlga fi'l-Hikme adlı eseri ise tamamen Aristoteles'in Fizika ve Metafizika adlı eserlerinde ele aldığı konuları ele almaktadır. Buna göre varlık tanımlamaları yapmaktadır.

İbn Arabî, ilmin yani öncelikle bilginin elde edilmesi gerektiğini şöyle belirtir: “Sana vasiyetim olsun, ilme güzel sarıl ve lezzet-i ahvâlden de çok ziyade sakın! Çünkü bu lezzet... Manî'i terakki olan perdelerdendir... İlim çok şerefli bir şeydir. Seni fevt eylemesinden çok sakınmalısın.”¹¹³. Burada ilim hem bilgi hem de bilim anlamında kullanılmıştır. İbn Arabî ilmin ilerlemenin en büyük sebebi olduğunu ilmin olmadığı yerde gerilemenin bulunduğunu belirtmektedir.

İbn Arabî, insanın sahip olduğu bilginin temelinde Allah'ın olduğunu her vesileyle belirtir; ancak yine de insanın sahip olduğu bilginin iki yolla elde edildiğini şöyle belirtir: “...Birincisi Hakkın bilgiyi vermesi, diğeri, araştırma ve tümevarımdır. İkincisi kazanılmış bilgidir.”¹¹⁴. Buradan anlaşılacağı gibi İbn Arabî, insanın birinci bilgi kaynağının Allah olduğunu ve Allah'ın vahiy ve ilham yoluyla insana doğrudan bilgi verdiğini, insanın diğeri bilgi kaynağının ise, araştırma ve tecrübe olduğunu insanın kendi çabasıyla bilgi sahibi olacağını vurgular.

¹¹¹ Bu konularla ilgili daha ayrıntılı bilgi için bkz.: Süleyman Uludağ, İbn Arabî, Ank.-1995, s.61 vd.

¹¹² Süleyman Uludağ, a.g.e., s.67-91

¹¹³ İbn Arabî, Marifet Kitabı (çev. H. Şemsi Ergüneş), İst.-2009, s. 199

¹¹⁴ İbn Arabî, Fütühât-ı Mekkiye (çev. Ekrem Demirli), c.2, İst.-2007, s.17; Ayrıca Fütühât-ı Mekkiye'nin 11. cildinde İ. Arabî, bilginin her çeşidiyle ilgili ayrıntılı bilgiler verir.

Aslında İbn Arabî'nin eserlerinin geneline bakıldığında onun üç türlü bilgi kabul ettiği görülür: "...Kaynağı akıl olan bilgi, kaynağı duyular olan bilgi..., kaynağı sır olan bilgi...Aklî bilgi, apaçık ve zorunlu bilgiler...Duyuların verdiği bilgiler ise ancak tadıldığı zaman anlaşılabilir (bilgiler)...Balın tatlı olduğunun bilinmesi gibi...Sır olan bilgiye gelince o ise (önceki iki bilgiden tamamen farklı oluşudur), bu tür bilgiler işitildiklerinde bu bilgiler hemen inkar edilmeye kalkışılır. Bu ilmin özelliği ifadeye girdiği ölçüde zor anlaşılır hale gelmesidir... Bu ilme sahip olanlar diğer ilimleri de bilirler. Tüm bilgilerin özünü bu bilgi verir..."¹¹⁵. Buradan da anlaşılacağı gibi İbn Arabî, akıl ve duyu bilgilerinin sadece maddi âlem hakkında olduklarını bu bilgilerin gerçekliklerine güvenilemeyeceğini, asıl bilginin sır (vahiy) bilgisi olduğunu vurgular. Bu bilgi ise, vahiy ve ilham yoluyla insana verilmiştir. Bu düşünce genelde bütün tasavvuf ehlinin de bilgi konusundaki görüşüdür.

İbn Arabî, bilgiye yani ilme sahip olan âlimi yani bilgini ise şöyle tanımlar: "Bilgin Allah Teâlâ'nın indinde âlim, zâhiri ve bâtını bilen kimsedir. Bu ikisi beynini cem'etmeyen bir kimse ne havâss-ı ulemâdan ne de seçme bir âlimdir... Her kim, ilim iddia eder de aklen ve şer'an vücûb-ı ameli iktizâ eden ilmüne muhâlif olarak hareket eder; o kimse ne âlimdir ne de âlim sûretinde bir adamdır..."¹¹⁶. Görüldüğü gibi İ. Arabî, gerçek âlimin hem şeniyet âlemini hem de hakikat âlemini hakıyla bilen olduğunu belirtir.

Burada yeri gelmişken şu hususun da bilinmesi gerekir: İbn Arabî'nin bu bilgi anlayışı; aynı zamanda onun bilim anlayışının da temelini oluşturur. Zira İ. Arabî'nin eserlerinde bilgi ile bilim büyük ölçüde "ilm" kavramıyla ifade edilmektedir. Buradaki üç tür bilgi, aynı zamanda üç tür bilim demektir. Dolayısıyla buradaki bilgi aynı zamanda bilim olarak da algılanabilir. Bundan sonraki kısımda bu bilgi ve bilimin üzerine inşa edildiği varlık anlayışını belirtmeye çalışacağız.

İbn Arabî'nin âlem, kâinat daha genel bir ifadeyle varlık hakkındaki düşünceleri daha çok kendisiyle anılan "vahdet-i vücud" teorisine dayanır. Onun bu teorisinin esası şudur: "Vücûd, ...vucud-ı harici ile vücûd-ı zihni'nin aynıdır...Vucud, tahakkuken ve zâtiyyeten her şeyden ezhardır (daha açıktır). Fakat mahiyet ve hakikat cihetinden de bütün mezâhirden çok gizlidir. Akılda olsun haricte olsun vücûdsuz bir şey tahakkuk edilemez. Çünkü bütün merâtibe görünen gerek ilimde ve gerek aynda merâtibe ait suver ve hakâyık ile mezâhir olan vücûddur. Bu mertebede vücûdun ilimde zuhuru mahiyet ve a'yân-ı sabite tesmiye olunmuştur. Zira esmâ-i ilâhiye ve bunların mezâhiri olan suver, Allah Teâlâ'nın ilminde sabittir..."¹¹⁷.

İbn Arabî, vahdet-i vücûd teorisini Kur'an'daki "O Evvel'dir, Âhir'dir, Zâhir'dir, Bâtîni'dir"¹¹⁸; "Nerede bulunursanız bulunun, O dâima sizinle beraberdir"¹¹⁹; "Biz ona şah damarından daha yakınız"¹²⁰; "Ve bizzat kendi içinizde kendi varlığınızda da. Böyleyken

¹¹⁵ Süleyman Uludağ, İbn Arabî, Ank.-1995, s.100-101; Ayrıca bkz.: İbn Arabî, el-Bulga fi'l-Hikme, İst.1969, s.267a-268b

¹¹⁶ İbn Arabî, Marifet Kitabı, s.97

¹¹⁷ İbn Arabî, a.g.e., s.126-7

¹¹⁸ Hadid Süresi, ayet 3

¹¹⁹ Hadid Süresi, ayet 4

¹²⁰ Kaf Süresi, ayet 16

gözünüzü açıp da gerçeği görmeyecek misiniz?”¹²¹ ayetlerine ve bu ayetleri destekleyen Kutsî hadislere dayandırmaktadır¹²².

İbn Arabî'ye göre varlık asıl ve gerçek, yokluk ise izafi bir şeydir. Ona göre “Varlık bir tane olup o da Allah ve O'nun tecellilerinden ibaret (tir)...”¹²³. Yine ona göre yaratma ise “...Yaratıcının yaratma eylemi kuvve halinde var olanı fiil halinde var haline getirir...”¹²⁴. İbn Arabî'ye göre varlık ikidir: Gerçek varlık, diğeri de ona izafe edilen varlıklar; İbn Arabî değişme, başkalaşma ve sürekli oluşumun bu ikinci tür varlıklarda olduğunu söylemektedir. O, gerçek varlık olan Bir'in birçok şekil almasını ayna, gölge, su, çekirdek, nefes ve nokta gibi metaforlarla açıklamaya çalışır¹²⁵. Bu tür metaforlar İbn Arabî'nin en çok başvurduğu yöntemlerdendir.

İbn Arabî'nin varlık konusundaki fikirleri ve bu konudaki âyet ve hadisleri yorumlayışı büyük ölçüde batınî yorumlar olarak görülür. Dolayısıyla İ. Arabî'nin bu yorumları ve bilgi ve varlık anlayışları geleneksel İslâm bilginleri tarafından tenkit edilmiştir. Ancak bu tenkitleri elbette ki dikkate almak gerekir; fakat bunun yanında İbn Arabî'yi de iyi anlamak gerekir. Bu ise onun eserlerini ve fikirlerini iyi tahlil etmekle mümkündür.

İslâm tasavvuf geleneğinin bilgi, bilim ve varlık anlayışında nâdir de olsa tek taraflı bir tutuma sahip olanlar varsa da genel olarak bakıldığında İslâmî tasavvuf geleneğinin de zâhir ve bâtın ilmi teşvik edilmiştir. Zâhir ve bâtın ilmine sahip olanlar “zü'l-cenâhain; iki kanat sahibi” olarak görülmüşlerdir ve reddedilmedikleri gibi, hep övülmüşlerdir.

İbn Arabî'nin bilgi ve bilim anlayışıyla âlem (varlık) anlayışı kendisinden sonra pek çok tasavvuf ehlini, bilgini ve düşünürü etkilemiştir. Özellikle “vahdet-i vücûd” teorisi İslâm bilgin ve düşünürleri tarafından oldukça tepki görmüştür.

Bugün gerek doğu, gerekse batı entelektüellerinin en çok ilgisini çeken isimlerin başında İbn Arabî gelir. Onun özellikle Tanrı, bilgi, bilim ve varlık konularındaki düşünceleri akıl-vahiy karşıtlığı noktasındaki tavizsiz vahiy ve ilham lehine olan tavrı canlılığını sürdürmektedir.

¹²¹ Zariyat Sûresi, ayet 21

¹²² İbn Arabî, a.g.e., s.128

¹²³ Süleyman Uludağ, a.g.e., s.121

¹²⁴ A.g.e., s.122

¹²⁵ A.g.e., s.124-125

DEVELOPMENT OF MONGOLIANS' LEGAL THINKING: TRADITION AND REFORM

(Theoretical and methodological comparison
of the Eastern and Western thinking)

Kh Selenge, Ph.D. Prof.

In modern times, as the role of law in social development increases, there is almost no relation which is not regulated by law. At the same time, the law plays important role in regulating the social relations and in determining the social development, its responsibility for the society increases as well. Thus, it is a necessity to make the law even more sophisticated and not to leave behind social development. However, there are cases in some unfortunate circumstances that the law becomes not speeding factor for society but hindrance for that and violates human rights.

Nowadays, even though we Mongolians are making a legal reform on the bases of the democracy and human rights in terms of social development, such effort is still limited to reforms in legislative acts and on the other hand, it has taken too western approach or copied foreign laws on the jeopardy of its tradition. When doing the legal reform, it must first of all start from the reform in thinking and tradition and reform should be taken in pair. For this purpose, I'm presenting this report "Development of Mongolians' legal thinking: tradition and reform".

Mongolians' legal thinking has been developed since the primary socialization period and it is a part of Mongolians' culture and product of their intellectual development. Mongolians' legal thinking, as it is a part of Eastern legal thinking, has contained values just like Western legal thinking and culture, and it has greatly contributed to the development of global legal thinking.

Rejecting Mongolians' legal history and culture, some of the researchers and scholars of Mongolian law believes in negligent view that there were no Mongolian ancient state and law, "Ikh Zasag" is an only collection of customs, and even that there is no such thing that is Mongolian philosophy and legal thinking. For example, T D Skrynnikova, Russian scholar, in his book called "Харизма и власть в эпоху Чингис-хана" (Charisma and Governance in Chinggis Khaan's time), provided that "the citations from the Ikh Zasag law contains more private nature but not laws that determine the fundamental principles of the social life, and have the nature of customary norms. Absence of the provisions, which adopt the "Ikh Zasag" law collection, in the "Secret History of Mongolia" proves that no such law existed". We consider that this is the reflection of his understanding about the ancient law. Moreover, T D

Skrynnikova's understanding about the Eastern statehood has created the view that negates Hunnu and Great Mongol state of Mongolia.

However, it has not been negated by the history scholars that the "law has been one single combination of ethical, customary and religious norms in the first stage of the legal development when we look back the history of law and legal thinking of the humanity"¹²⁶ and development of Mongolians' legal thinking has not bypass such stage.

The idea of social rules and legal norms has been developed from ancient times among Mongolians. When we analyze the following epigram mentioned in the folk wisdom sayings which become the sources of Mongolians' thinking about the law, it can be understood that this reflects the idea that human etiquette and social norms are the eternal existence etiquette of human relations, and if it is complied with there will be both intellectual and social freedom:

“Friendship is first etiquette,
Greeting is eternal etiquette,
Zud (natural disaster) lasts for one year,
Rules last for million years¹²⁷
If state rules are complied with,
Respect will follow,
If fundamental etiquettes are complied with,
Millions will be opened for knowledge”¹²⁸

In other words, etiquettes of peoples' custom has been understood and complied with by Mongolians as a norm to be mandatorily complied with just like natural law from ancient times. Thus, Chinggis Khaan, when he brought many small tribes and aimags under single state, by saying “Eternal blue sky has honorably given me a decree to govern all those citizens. It has reached this as there have not been any orders in this steppe country. It appears orders and dignity of our tribes and aimags are getting lost as children do not listen to the words of their parents, younger brothers do not follow their older brothers, men do not believe their women, women are not able to listen to the words of their men, followers do not respect their superiors, superiors do not fulfill their obligations among their people, riches do not help poor people and there is no peace everywhere. There are so any people behaving in a manner they like everywhere. Even there are liars, betrayers and robbers. Thus, I, in accordance with the wish and mandate of my people, have to strive to fix and unify them with strong central norms in this period, and establish happiness and welfare in this country”¹²⁹, he clearly expressed the legal idea that it is not legitimate if everyone behaves as they please and does whatever they like against whoever, and as it is against the will of people and

¹²⁶ Sarantuya Ts. Classical thinking about the Law Shikhikhutag. Page 12. Part 2, 1999

¹²⁷ History of Mongolian philosophy, Volume 1, page 153, Ulaanbaatar, 1997

¹²⁸ History of Mongolian philosophy, Volume 1, page 155, Ulaanbaatar, 1997

¹²⁹ Dalai Ch. Will of the Lord Chinggis and my thoughts. Flag of Chinggis Khaan, Ulaanbaatar, 1990. №1. Saishaal. “Chinggis khaan history”. Volume 1 and 2. Inner Mongolia. Part 492. 1987.

common interest, the society should be fixed and established, people should be unified and good should be provided to them. When Chinggis khaan decrees *Tatatunga*, supreme judge, provided that I plan to establish law and regulations which is called "Legislation". Using these laws and regulations, all my successors of my deed should make great scripture. If Chinggis khaan's laws and regulations are followed and not changed for five hundred, thousand and ten thousand years by my successors, "eternal sky" will uphold them. It is very probable that we will live long and enjoy the greatness of humankind. If those laws and regulations are not followed, our Kingdom will perish¹³⁰, "Let him punish thefts, dump the lies, kill those to be killed and convict those to be convicted. Let him divide the whole property of the country, resolve the dispute and note them in blue book. Let no one alter that is negotiated with me, resolved by *Shikhikhutga*, and recorded in the Blue book for the generations." (Secret history of Mongols. Article 203) That is how he established the "Ikh Zasag" law. Since then up until now, Mongolians issued and complied with their norms (Mongol-Oirad law, *Khalkh juram* etc., laws and regulations) to be complied with for generations.

According to the above mentioned folk wisdom saying "Respect will follow upon the compliance with the State rules or norms established by the State", it has been determined that the compliance with the state rule or publicly recognized norms¹³¹ and implementation of the citizen's duty is an expression of the ethical formation or start of living with others in peace and the etiquette of respect or to be respected, moreover this is the ground of having one's rights protected and not violated. Thus, the following words about the respect of law principle to comply with the state legislation or law by all those including the person who established, and equal treatment, respect and compliance of state law to and by everybody has found its place in laws starting from *Ikh Zasag* to the Constitution of Mongolia.¹³²

"Law is established by a person and is announced by relevant officer,

Law is complied with not only many soldiers but also by the person who established it,

Even when the law is amended the person who established it shall comply with it,

No one dares to violate the relevant officer who implements the law."¹³³

To note here, the respect of law thought has emerged in the East before the West.¹³⁴ While "Файз" (Legalism) or idea of respect of law by lawyers has been developed in ancient China, Mongolians, from ancient times, said "Law that finds truth and knife that finds joint", and used the sayings like "State has got iron face" or "State is strong and Etiquette is

¹³⁰ Peretsen. "Battle policy and methods of Chinggis Khaan". Inner Mongolian press. Part 114. 1983.

¹³¹ Role and influence of the *Ikh Khuraldai* cannot be rejected even though some scholars consider that "during that time there was a king and the law was the expression of only single individual's will".

¹³² Article 14, Part 2, The Constitution of Mongolia, 1992.

¹³³ *Injinnaash V. Khukh sudar*. Part 1179-1180. 1812.

¹³⁴ "Файз"(Legalism)or idea of respect of law by lawyers has been developed during BC IV-III in ancient China.

mandatory” as the law is abided by not only by minister, high level official, and ordinary citizens but also a king (state) who established it. Genuine state and statehood prohibited the violation of the human rights without justification and protected the civil rights. For instance, Chinggis khaan said to his generals and ministers that “It is not that hard to fight and occupy all the states of the world. However, it is the issue for King not to wrongly convict any single citizen in this world.”¹³⁵ As the “law is just and teaching is wise”, those regulate the human behavior, statehood is to be not altered by anyone and respected for generations. Thus, it is regretful to undermine the principle today that is held by Mongolians the most just thing is law and that it has be strictly complied with. Even though, in modern times, democratic government is established and human rights and freedoms are guaranteed by the Constitution, it frequently happens that the law as the criteria of the just state violates the fundamental interest of the people (Minerals Law of Mongolia, and other unequal contracts concluded with the mining companies). The saying used nowadays that “Mongolian law is only valid for three days” came from Manchu times and is related to weakening of obligation based thinking.

Development of the obligation based thinking in the East clearly shows that East was gone even far than West in terms of legal culture. Such eastern etiquette that favors obligation rather than rights is an expression of the thought that recognized the naturalism of the respect of elders by youngsters and social to lead and to be led etiquette that son is by his father, youngsters by elders and subordinate people by their state. For instance, Mongolians have been developing the lead and to be lead etiquette thinking on the bases of the obligation based thoughts like “if there is no stallion in the horses, it cannot be pack. If there is no leader in the geese, it cannot be flight of geese” and “it is good to have head for the body and collar for Deel”. Moreover, in the teachings of ancient Chinese sage Confucius, entrusting everything in “Min” or “Heavenly right”, it is provided that “to cognize “Min” is to recognize the necessity of the surrounding nature laws and not to pay attention on the external success or failure of somebody. If anybody can follow this in his action he will not make fault. The reason is that if we are implementing our duty given to us, its implementation, despite the external success or failure of our action, in its fact as an action contains etiquette. This way a person shall get the happiness relieving himself from the will to win or fear from defeat (Lun Yu).” This expresses similar view with what is told by Hegel that “the person will enjoy real freedom by comprehending the scope, limit and necessary nature of things”. In other words, by comprehending the necessity of the universe, person should understand his duty and live as humanly. In this way understanding the combination of rights and obligations from the early time¹³⁶ and developing the thinking about the obligation, East has gone far than the West.

¹³⁵ Injinnaash V. Khukh sudar. 1812.

¹³⁶ Development of the right based thinking rather than the obligation based thinking by the Western legal thought might have created a condition that favors alienation in human nature. However, in the East, when developing the idea of justice, taking the obligation based thinking rather than the rights based thought was compatible with the current legal thought. For instance, in the teachings of Confucius, it is said that: justice expresses social “responsibility”. Any person is supposed to learn the correct nature of ethics and to able to held liable. In the event the person is doing the relevant thing but from the wrong ethical ground, then his action is not just as it is motivated for the “benefit”. Justice (i) or benefit (li) are opposite, thus, “Just person shall do “i”

The Eastern thinking about the obligation has developed the social harmony thought about the “Unity”, which is the fundament of human existence, and teachings on Friendship was even more developed among Mongolians.

Mongolians’ consideration that their fundament of their existence and strong protection is to comply with the Heavenly etiquette – Unity and it is reflected in all the historical sources starting from the Secret History of Mongolia to Oyuntulkhuur in a following ways:

“... When the Queen that sits in the house,
Enjoys the happiness,
It is because of his Husband,
When the all the people enjoys happiness
It is because of their Harmony” ... /Lu. Altan tovch. 104-106/
“If two people are in harmony,
They are as strong as iron,
If twenty people are in disharmony,
They are as weak as broken frame.
If large people are in disharmony,
They are shame for orphan person,
If many people are in disharmony,
They are the game for bad people”.

Even though, the limit of right or human right are not mentioned in a clear way like “you have this right but not that right”, it is important value of the legal idea that Mongolians brought the compliance of harmony into the state level from the family level seeking to live in harmony when they live together, considering that the compliance with the harmony is their fundament to exist and be strong and expressing the human etiquette. Thus, the heavenly principle of compliance with the unity has been the fundamental principle of the Mongolian state and law. There is a good ground to consider that the teaching “to comply

but bad person shall do “li” (“Lun Yu”. IY.16). Even though, the social “responsibility” contains the nature of form like “obligation”, its realistic essence is to “love others” considered Confucius. This idea is similar to the idea of O Heffe that “Justice is in its essence ethical obligation. It is closer to the obligation”.

with the harmony” is one of the necessary fundamental norms to be complied with (basic norm) in human behavior after re-evaluating it from the point of modern legal thinking.¹³⁷

Fundament of the norms to be necessarily complied with in human behavior (basic norm) was established by the I Kant, German philosopher, in the West and scholars like Kelzen and Hart has developed his idea even further. Norms to be necessarily complied with in human behavior exists at higher level than society, history and state, and it is an unconditional law which is expressed through the principle of human existence, that contains the goal of life to live “Do not do the thing to others, which you don’t want” (T Hobbs) or “Human should conduct himself as role model to others, and treat others humanly (I Kant)”.

Such idea existed in the East. Even though, the social “responsibility” contains the nature of form like “obligation”, its realistic essence is to “love others” considered Confucius. There is a ground to consider that Confucius has determined the basic norm of the society in China by specially taking up the “Human etiquette”. Confucius said that “Human etiquette is to love others” upon considering that a human who loves others is able to understand the social responsibility and obligation (“Lun Yu”. XII.22). Expression by the Confucius that “Do not want the thing, which you do not want to happen to you”, is very similar to the basic or imperative norms said by T Hobbs, English thinker, that “Do not do the thing to others, which you don’t want” or I Kant, the founder of German classical philosophy, that “Human should conduct himself as role model to others, and treat others humanly”. Above mentioned Western and Eastern thoughts are compatible in their content with the teachings of Mongolians to be in Harmony or to live with others or to respect others. Thus, it is fully possible to evaluate the above mentioned Eastern or Mongolian teachings in its full sense, as

¹³⁷ Development of human society has been related to “Harmony”. As a human is natural animal, it is governed by the natural law of “to keep itself under subsistence”, and contains egoistic nature (egoism). As such will to keep itself in its subsistence or egoism is not able to find its real form without any will, humans have will. According to the I Kant: “Human will contains both negative and positive characters. While the positive side of the will is governed by the ethics, the negative side is governed by individual wish”. Negative nature of the will is expressed through the egoist idea which respect individual interest. However, in objective reality, it is not possible for a human to keep itself in his subsistence without respecting the public interest. In such way subjective and objective sides of human conflict each other. Thus, the expression of human will is interest. Main condition to keep the individual and public interests normal is to be in harmony with others or to comply with the harmony upon recognizing the rights and interests of others. Thus, formulated the fundament of the social relation and unconditional law of the ethics to be complied with as “Humans treat with each other humanly, and respect each other” and considered that fundament of this law is human intelligence. In 20th century, “Solidarity theory” which considered the fundament of law as principle of “Solidarity” was established (“Solidarism”, main proponent is L Duguit). However, as Mongolians have taught this teaching from ancient times as the heavenly principle as a fundament of the social relation, there is necessity to re-evaluate the Mongolians’ teaching “Unity” in terms of its value.

Proverb of Alun-Goo queen, to be in “Unity”, which is originated from the Old Mongolian saying “Neighborhood’s is living is one, Adjoining family’s idea is one”, is an expression of the Mongolians intelligence, and it is not accident that it has found its place in “Secret history of Mongolia”. This expresses that the eternal existence and strength of Mongolians is a teaching to comply with “Unity”. Thus, N Lundendorj, Ph.D. confirms that “Idea of unity is a fundamental source of Mongolians’ statehood and legal thinking” as the teaching “to be in Unity” has developed from the stage of micro tribe and ovog level to macro aimag and state level as it is the heavenly principle of Mongolians.

The teaching “to be in Unity” is not only the heavenly principle of existence of Mongolians’ society and state, but also it is the global norm to be necessarily complied with (basic norm), and fundament of human existence during this time of globalization as it relates to the human’s own essence and is norm to be in from the laws social unit to international community. Thus, the teaching “to be in Harmony” is Mongolians’ inheritance and value of the human kind.

it fully contains the idea of mutual recognition of each other's will and right to live, and to be in unity or harmony.

We consider that the bringing of the norms to be necessarily complied with in human behavior by Mongolians is the clear evidence to determine their legal thinking. The reason is that it has already been mentioned above that there is no principal difference with the consideration that the main method to maintain the harmony among people (to be obliged to respect harmony and not violate others rights) for the purpose of protecting the human rights at all development levels of legal thoughts in human history has been law.

Mongolians complied with the principle of "Solidarity" and gave priority to obligation rather than rights. For instance, there was Kingdoms during XII-XIII centuries; however, there was not much goal to increase the power of the King, rather the idea of strictly following the state rule like "... too much power might danger the human's heart. ... too much luxury might cause citizens of this country into poverty...¹³⁸", complying with the laws by king and citizens alike, and fighting for the existence of Mongolian state and interest of the people unselfishly. As this idea respecting the obligation has been the values of the Mongolians' legal thinking, there were general thinking among Mongolians "from obligation to rights", but nowadays a general thinking "from right to obligation" is dominating.

Even though, right is respected from the point of view of human rights, it is impossible to satisfy the rights without understanding the obligation. However, nowadays, obligation is almost forgotten and responsibility system is lost even though there is much talk about rights. For instance, nationals and foreign citizens are enjoying their rights like all the people are seeking to own land and its resources for the purpose of exercising their right to own, and transferring the right to possess those rights to foreign large companies, no obligation is implemented and even the responsibility system is weak in relevant laws and legislations. As a result of this, we see the loss of ecological balance and destruction of mountains, water and forests. Thus, we consider that it is vitally important to re-evaluate the values of Mongolians' legal thinking, which is expressed in principle that "Fundament of my existence is other's existence and the fundament of others existence is my existence", on the bases of the idea of "Unity" which is explained by the Heavenly etiquette that expresses the idea which is equal in terms of both content and essence of the norms to be necessarily complied with in human behavior (basic norm) by the I Kant, and systemized by the obligation, and approach it from the point of tradition and reform for the reconstruction of the current system that slipped from democracy to anarchism, and that weakened the responsibility mechanism at all levels, and finally, for the development of obligation based thinking.

In conclusion, Mongolians' legal thinking is a part of the values of global thoughts as it is the expression of the values of Mongolian intelligence and culture containing the values of the law.

For the future, when developing the legal thinking, it is required to restore the values of national traditional legal thinking, approach global legal thinking from the point of Mongolian's "get or lose concept", and to study and develop the legal values and theory-

¹³⁸ Injinaash. Khukh sudar. Inner Mongolia press. page 1293

method considering the way of living, environment, tradition and characters of our own country.

Some Notes on History

Mehmet Mahfuz SÖYLEMEZ¹³⁹

Mr. President, esteemed scientists as I start my words, let me begin by expressing my sincere gratitude to all of you. It is my great pleasure to speak you to about "notes on the history".

I

As you know the "history" is a concept that represents one of the different postures. This concept is used for representing a short time interval in the past or the particular events that occurred during this interval. This concept also expresses a huge pattern that takes shape in the cause-effect relationship of interlocking rings and flows starting from yesterday to the future, whereas the concept is used for the scientific branch-i.e.-science of history that examines the mentioned structure. Carr (EHCarr, 1991, 146) defines the history as "*a dialogue between the events of the past and the objectives of the future that emerges degree by degree*", and he attracts our attentions that the history is a phenomena beyond answering to the question of "what happened in the past?" or satisfying our curiosity about yesterday. He says that the history has a pattern that indicates the presence of more than one direction or more than one aspect. An individual's date of birth, a date an event occurred, a date on which a battle took place, a date on which a society formed and developed or a date that a state on the rise and collapse, indicate only one of these aspects namely the part about yesterday. However, history has a face of today and tomorrow. As pointed like Firuz Ahmed said that "*It is impossible to foresee the future of a society with a certain degree of accuracy. Because the future of a society can not be determined in advance and depends on various external factors. However, examination of the past, gives you an idea about the direction of society can progress*" (Özbaran, 1997, 16), "today"-a just formatted history that is connected with history and comes floating through "the yesterday", carries on the one hand the yesterday's color and on the other hand contains the codes for tomorrow. By context of the mentioned meaning above, the history that has "key of the present" can be expressed as a mandatory ordinance flows into the future or developing universal spirit into progress or "total or holistic mind" like the expression of the ancients.

Man is the subject of history. Adding his own experiences on the experience transferred to him or on information borrowed from the gigantic pattern and living with "now" and

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becoming familiar with settling plans for "tomorrow" makes man also a kind of object of the history. Man's existential commitment to yesterday with a large extent and his being within a life that takes into account the facts of past are said to be as proofs of the his derivation by history. Indeed Dilthey said about Nietzsche that "*Nietzsche looked for the possibility of their deep thinking alone, initial non-existing nature and his own existence out of history in vain. A layer of the skin, then peeled the other. But what's left? Only individuals historically conditioned.. Which is the man only told by his history.*(Meyerhoff, 67)", and he said that the history is conditioner and producer of man. He said also that man can not sustain his existence with isolated to the history. So, relationship of the man and the history operates on two-way. On the one hand, the history is a product of man, on the other hand it is in the form of a dynamic structure that forms, shapes and transforms man who made history. Taking over the history that expressed as "allover development part of man", is the main difference that separates him from other living things. This makes increase man from passive state to active towards the history. Because "Umran" is established by "Hadari" individual who takes over and turns over the history, this individual establishes a civilization by turning over items that took over earlier subsequent generations or ensures the survival of civilization. The Bedouin who does not take over history or even stands on the edge of history, tries to survive like other living creatures in the habitat by fighting invade of other living creatures, so that he can not raise the subject state in history / civilization.

For this reason, some philosophers of history were thought to be evaluated particular events which is doomed to remain in yesterday and are not shareholders of the formation of today and tomorrow, they should be evaluated not in the part of history but in the part of the science of literature (see Meyerhoff, 71). The controversy over whether the history is an independent knowledge in fact partly associated with this.

As you can see the history, not only as a field of events which take place yesterday, shows itself in the form of man that held him. Is the purpose of history already to recognize the *man himself* as means to recognize the nature? Recognize the *man himself* means that not only to recognize his personal characteristics and to distinguish between adjectives that separates *him* from other people but also to understand his humanitarian nature. In fact, to know *himself* means to know what it means to be human and to distinguish what it means to be not anyone but *me*. To know *himself* means to know what *I* can do. Because no one can know that he can know without taking reference to his history, the only clue that they can do is things that he made.

So the value of history is about to know what man is doing and to teach us these (Collingwood, Ministry of Education, 106-109). In other words, man gets the answers of question of "*who am I*", "*what can I do*", and "*what is the boundaries of my power and my ability*" from the society. Because every social event is an historical event.

The ancient wisdom tradition defends similar thoughts and moreover, claims that man can not be achieved to reach "Marifetullah" means as "*knowledge of God*" without knowing himself. It has been formulated with a dictum of "*Man who knows the essence of himself also knows his Lord*". According to this tradition, the rings that are interlocking rings and reached by a way of sequence from the first to the last ring which is also the most valuable one and means as "*knowledge of God*" only become accessible through the knowledge of history.

II

The other meaning of the history is a branch of science as means historiography which examines events that formed yesterday. With this meaning, the history is new, modern, and is related to this day. Because the historian who brings it into the body, lives in this day, uses a source from the past that reaches in his own histories and realizes a construction in era that he lives in.

After proving his state of belonging of the period which the historian wants to handle, the historian inspects and investigates bequest that reached in him finely for his construction. If the historian will not obey these rules, he remains far away the viable and basic two principles of the science of history as "loyalty to bequest" and "respect to reader". Because with the awareness for the impossibility of reaching and sieging whole yesterday by using a tiny part of data or resource from a huge time period in past, the historian acquires the evidence and tries to understand the history. As Halkın said "historiography does not receives the direct cases, it tries to catch them within the framework of the documents", historiography gets advances by the interpretation of evidence (Leon-E.Halkın, 1989, 4). Here, the individual objects are so-called collective name of the documents. A document is a tool which the historian has during his narration and he thinks on the types of documents that finds answers to his questions about past events. That means the historical process or method basically is for interpreting the evidence that reaches from yesterday to this day (Collingwood, Ministry of Education, 106-109). Whereas the comment belongs to much this day rather than yesterday and it is a realization process of the need for construction to this day on the basis of a historical data.

Historiographer uses these evidences to understand the past into this day and tries to build yesterday into today, whereas he must establish his narrations into two separate style. The first one of these is called as document-information historiography (reporter-objective), the second one is called as the commentator historiography (why-how-subjective). In the document-information historiography, the data received from yesterday to this day is transferred directly without being subjected to any procedures or any effort for more accurate understanding of an expression. However in the commentator historiography, the historian tries to transfer the data received from yesterday to this day with contribution of his understandings. Even Dilthey said that "*historical facts are constantly in the context of comments, do not tell without interpretation and unregulated comments*", and he concludes his words that this style is history, but other one is not. But actually, the fact is that the historian would not narrate any historical data without adding his own comments, he would bring this data with selection as confirmatory data for a great story in his mind. Therefore, it is not possible talk about an objective history.

An important part of historians agree with advancing the science of history by interpreting the bequests, but they disagree with starting point of these interpretation or commenratics. Ibn Khaldun, one of endeavor thought on this situation, said that "*Yesterday is more similar to this day as its similarity of one water to another*", and he suggests the living

historics of historian as the starting point of interpretation process. As apparently seen today as a mirror of yesterday in the sight of Ibn Khaldun, it is also convinced that while yesterday creates today, today also facilitates our understandings and perceptions so that the essential action to explain yesterday is penetration of today.

A similar proposal comes from the members of Anales school. They also believe that starting point is modern man. According to them, psychic structure of man remains the same in every era. As the history being a product of the man, while trying to understand yesterday it should e started from the man who produced it.

III

As highlighted above, the history is an area that based on data and constructed by the historian. One right here, that emerges a problem of objectivity and subjectivity.

As we know, every historian looks his understanding topic "past" at a particular point of view and in a particular history. He cannot escape from such a particular point of view. Furthermore, working to get rid of this perspective means trying to get rid of its nature. There are subjective elements in every historian's studies and his formed works bear the imprint of his time and his space. The conception of independent objectivity from time and place is an unrealistic abstraction. We go to the data with our own subjectivity and ask them some questions then get answers. The answer or answers to questions we ask are personally our owns that gathered from data. In fact conducting the reality of finding the answers to each question into its own question, we have seen that the things put forth as history are things of what we answers in a large extent. Every historians is invaded by a different spirit because of being a part of his period, so that the questions in the mind are also absolutely different. As question is different, the answer will be different. Even the data become reliable or it proved that the historical phases that subjected to the narration, it would be exposed by the subjectivity of historian. So established narrations based on him take place entirely in the world of the historian's mind and his own fiction. In this case, there is not possibility of a mention to absolute objectivity.

If man knows himself, his nature and his weaknesses, and he becomes aware of his historical nature, he will take more serious distance about the objectivity. So depending on the consciousness of history, historians should be a different sense of neutrality among the other scientists. Doings of an historian can be likened with doings of an artist. Even though his historicity of the past, he tries to understand yesterday acting with the evidence which is witness of the past and tries to draw as conforming to the original; these efforts of understanding imply that the pursuit of his objectivity. Because of historical data not presenting objective information, although each historian who detained his historicity has used the same data in many different ways and have performed quite different constructions or drawings from each other they still keep on the ideals of objectivity. (Well they can be neutral.) For example, suppose we take hand the collapse of the Ottoman Empire. Some historians connect the destruction of this state that have remained in the scene of history for centuries with external factors, whereas some connect with internal elements , so that they reach different outcomes. However, both of the groups use the same data. This situation

proves "historian who is an neutral audience and objective recorder of things that actually going on "-famous words of Ranke just being an assumption Hans Mayerhof, 2006, 40).

This is only because the fact that every historian has a different historical experience. Therefore, trials of each historian with his own accoutrements and experiences to understand "data" result in different conclusions in the context of their own historicity that is very natural condition. As a result, as expressed by EHCarr, historian is a person who lives in his historicity without breaking off his constituent conditions completely (Edward Hallet Carr, 1996, 17).

I should also mention here the disability for data with place. Both historical data and historical narration are serious dialogues with space. Historical data -regardless of the data- is an humanitarian bequest and he bears the imprint of the place. While coming from yesterday to this day, brings color of the place it produced. Historian who analyses it also belongs to a place. During analyzing he looks at it inside the space. Therefore, when one source transforms into a narration, it is exposed reading and evaluation of the space at two times.

For this reason, the objectivity must only express the honest act of historian's to the evidences. By the way, it is worthy to to remind you once again that every historian has not responded honestly to the evidence, there become individuals who see the history as a ideological area and they designs to replace the usual way of history by using apocryphal materials.

As a result the history that not only an area of events which take place in the past, as well as expresses the outcomes for self-proof of human, it also subjects particular events that are produced during the period of acquiring these outcomes. However, there is a controversial issue about either are these particular events parts of the history as a scientific field, or parts of the literature as apart of artistic field? Becase of the historian who examines the historical events being not an isolated entity from the history, the information about yesterday which remained under constructive exposures of by him is far from the absolute objectivity that claimed by the positivist empiricists to us. Therefore, none of the studies of the historians reflects the absolute past, it refers to their relative convictions about the date on which the historian investigates. For this reason, historical writing that held in any date in the historical section should be regarded as much more history of writing in its historical sections than its investigated historical sections. Of course, he also should be aware of writing a new history.

Nomadic cultural influence on Modernization of Korea

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I. Introduction

In this article, based on the idea that Nomadism has affected modernization of Korea in the affirmative way, it will be covered how much its effect was. For better understanding its specific details, following approaches will be used.

In chapter II, the characteristic of Korean modernization would be examined. Questions will be answered like 'What the cultural features of premodernism(前近代性) was', and 'How its modern awakening could be diagnosed in a cultural aspect. Specific details of modern awakening would be described, in general Silhak(實學), Silhak from Chi(氣) Philosophy, Donghak(東學), and 5.16 military takeover.

In chapter III, nomadic features of Korean in mainstream culture would be summarized, compared to agricultural features. In addition, it is attempted to find ways to manifest strength of nomadic traits.

In the last conclusion, to make the vision of Korea come true, it would be emphasized how essential the consolidation with nomadic cultures are. To do that, it would be suggested what should be kept in mind.

II. Characteristics of Korean Modernization in Culture.

1. What is Premodernism?

In Korea, premodernism is considered as consciousness based on traditional values prior to modern awakening. In the center of that was Neo-Confucianism(性理學) in value. Based on the ideology of Pax Cinica(尊華事大), which heighten and serve the Chinese culture, ideas of social discriminations were actualized, such as predominance of man over woman (男尊女卑), and the nobles and the commoners(班常). Moreover, for those ideas to be justified as a logical structure, Confucianism scriptures, especially teachings of Chu-tzu(朱子學) in Neo-Confucianism were suggested. Cultural soil of Confucianism is based on Han Chinese. And it can be simply said to be rooted from agricultural culture.

2. Three aspects of modern awakening.

Being aware of limitation of the premodernism, and searching for alternatives have brought the awakening of modernization. The final conclusion of the modern awakening has

converted the main stream culture. That means the conversion from agricultural culture into nomadic culture. This has been revealed in three aspects.

1) Silhak(實學): A tendency toward De-Neo-Confucianism(脫朱子學).

The first phase of the modern awakening started from De-Neo-Confucianism. Here are two tendencies of it. One is the general Silhak, and the other one is Chi Philosophy, which appeared as Silhak had developed.

Then, what would be the manifestation of general Silhak? It came to be revealed as the criticism against rampant ethic-supremacy, which sees moral training for oneself(修己) as fundamental and first-doing, and then management the other people(治人) as secondary and last-doing. After separating the view of fundamental or secondary (本末) from first-doing or last-doing (先後), then management the other people was finally considered to be first-doing(先), and the importance of physical body began to be recognized. Then, by putting great importance to the guarantee of food, clothing, and shelter(衣食住) to live like a human being, the legal accumulation of wealth began to be approved affirmatively. The introduction of Silhak in the late Chosun dynasty can be the typical trend of it. However, Silhak was still rooted from Confucianism, and agricultural culture.

What is the appearance of Silhak which were affected by Chi(氣) Philosophy? Based on the idea that Chu-tzu's Neo-Confucianism (朱子學) is the Li(理)-centered philosophy, it was insisted that Chi was important to develop into modernization. Putting emphasis on Chi came to lead to the stress on dynamics and openness as well as physical body in which one's spirit is. Moreover, by advocating to open a country to foreign intercourse(開國通商), breaking out of agricultural society, commerce and industrial ideas began to have more and more attention, especially to commerce. However, ideological backgrounds were still on Confucianism, so China-centrism still prevailed. Agricultural culture was recognized as the mainstream.

2) Donghak(東學): Stress on something Korean

The second feature of awakening to modernization also has a character of Chi Philosophy. However, it was a bit different from Silhak as Chi Philosophy. This was far away from Chu-tzu's Neo-Confucianism and Confucianism. Naturally, Korean folksy and indigenous things became increasingly focused, being away from the China-centrism. The typical philosophy of that is Donghak which arose in the late Chosun dynasty. In that it seeks Korean autonomy, and identity, the root of it is not found elsewhere but in the Korean traditional philosophy. The root is said to be Seongyo(仙教), which has the features of shamanism(巫教) and the warrior's code of behavior(武道), as well as the way of mountain wizard 仙道) at the same time. It had the unique characteristic of Korean philosophy, as represented in shaman(巫)=warrior(武)=dancer(舞), which are pronounced as Moo in Korean language. Thus, Donghak is insisted to have originated not from the agricultural society but

from the backgrounds of nomadic mainstream. However, it also has the religious nature that lays stress on enlightenment; it somehow lacks awareness of seeking national prosperity, military power, and material wealth through growth of national wealth.

3) 5.16 military takeover: completion of conversion into new paradigm.

In Korea, the third phase of awakening to modernization was revealed in emphasis on autonomy and identity, national prosperity and defense through economic development.

For one thing, although it started with 5.16 military coup, it ends up in revolution as a historical event.

Second, autonomy and identity were emphasized, but, at the same time, liberal democracy was not ignored. Given that liberty and democracy were sought only through growth of national and domestic income with economic development, Korean democracy was settled, different from western liberal democracy.

Lastly, with practical military culture, dynamic and open way of thinking, expanding commerce and industry through import and export of industrial goods, it was nomadic features that were intensified, rather than agriculture.

As a result, 5.16 military takeovers was the event in which a new paradigm was completed through the conversion into mainstream culture. It played a significant role in establishing new paradigm, which switched from the absolute agricultural paradigm, harmonizing both nomadism as the mainstream and agricultural culture as subordinate. It is nomadism that can be called Korean indigenous features and creates the unique Korean-wave culture, harmonized with agricultural traits.

III. Nomadic features as Koreans' mainstream culture.

1. Comparison between nomadic and agricultural features which have been appeared in Korean history

Poongryu thought(風流思想) Poongsu thought(風水思想).

Community-based Hagang(下降) thought. Individual/family-centered

Seungchun(昇天) thought.

Emphasis on time.

Emphasis on place.

Dynamism and openness.

Safety and exclusiveness.

Low self-identity.

High self-identity.

Importance on key.

Importance on lock.

Preference for a wolf.

Preference for a sheep

Emphasis on wild nature(野性) and sensitivity(感性), Chi(氣).

Emphasis on intelligence(知性), Li(理).

Emphasis on the value of loyalty(忠勇) and military arts(武)

Emphasis on the value of filial duty, respect(孝敬), and the value of literature, history and philosophy.

2. Ways to manifest strong points of nomadic culture.

When recognizing nomadic culture as the mainstream and agriculture as subordinate, and seeking 'both nomadic and agricultural culture', strengths of nomadism and agriculture can be realized at the same time. For instance, here are examples such as Poongsu based on Poongryu thought, Li based on Chi thought, and filial duty based on loyalty thought. Poongsu based on Poongryu thought is to utilize knowledge of Poongsu when choosing perfect spot, considering the land or room for making use of Poongryu features which concern community and dynamism, rather than selfish purposes for prosperity of individuals or family.

Li based on Chi thought can be defined as making the best of virtues of intelligence and rationality, together with features of wildness and emotion, which are of chi.

To maintain the strength of nomadic culture, it is very important to vitalize nomadic nature, so called Poongryu traits, which have been passed down as a kind of genetic factor of internal Koreans through cultural exchange and on-site visit to nomadic nations. One of its specific examples is experiencing a nomadic life on grassland. In this aspect, Mongolia, a nomadic nation means a lot to Korean people. Thus, it is very required to maintain strong ties with nomadic nations such as Mongolia which has more blood affinity than any other countries.

IV. Conclusion: Proposals

Nomadism, which has contributed to modern awakening of Koreans, has greatly affected the modernization of Korea. It is needed to keep the close relationship with a nomadic country, Mongolia, to become a great country that contributes to promoting peace and happiness of human beings by accomplishing visions for the future to be a 'strong and good country' and achieve reunification with North Korea, maintaining the state of being awakened.

As a way to do that, the writer suggests establishing win-win system of federation with Mongolia. Korea offers fund and technologies, and Mongolia cooperates with Korea to exploit rich underground resources, aiming at mutual development. Then, two countries will be able to be leading and should try to stop the expansion of China and its ambition to imperialism. In particular, when China is willing to intervene in a dispute with North Korea, it is compulsory to have a close cooperation with Mongolia for the last nomadic hidden card.

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ISLAMIC REFORM THOUGHT IN EIGHTEENTH-CENTURY INDIA: FOCUSING ON THE SOCIAL DEVELOPMENT THEORY OF SHĀH WALĪ ALLĀH

I. Introduction

This study aims to reconsider Islamic reform through the social development theory of Shāh Walī Allāh (d. 1762). He was a famous Muslim scholar in eighteenth-century India. He was born in Delhi in 1703. Four years after Walī Allāh's birth, the sixth Mughal Emperor Aurangzeb passed away and the gradual collapse of the empire began. The Muslim dominion of India was threatened by Hindus, Sikhs, and the British Empire. Living in difficult times, Walī Allāh advocated a return to the Qur'an and the establishment of an Islamic government, making him a pioneer of Islamic reform thought. It is said that both the Deoband seminary, the central place of the Islamic studies in South Asia, and the Aligarh movement, which advanced the modernization of Indian Muslims, were affected by his thought.

Muḥammad ibn ' Abd al-Wahhāb (d. 1791) has been considered the pioneer of Islamic reform thought in Saudi Arabia. However, the importance of Walī Allāh's thought should be reviewed because of the following two points: first, South Asia has the largest population of Muslims in the world and is regarded as a hub of modern Islamic movements; and second, *Hujja Allāh al-bāligha*, the masterpiece of Walī Allāh, has spread not only through South Asia but also all over the Muslim world. Some Islamic educational institutions in Egypt and Sudan have adopted this book as a text for Islamic studies [Hermansen 1988: 24]. Examining Walī Allāh's thought enables us to understand the theoretical side of Islamic reform.

This research analyzes the social development stages (*irtifāqāt*)¹⁴⁰ presented in *Hujja Allāh al-bāligha*. According to this text, human society has four stages: self-sufficient village, city, cities alliance, and world empire. Unlike ' Abd al-Wahhāb, Walī Allāh did not establish a government based on his political principles. However, as he has many followers even today, analysis of his social development theory will reveal an ideal society for present Islamic activists.

¹⁴⁰ I follow Muhammad al-Ghazali's English translation for the moment. For further discussion of this concept, see section III of the present paper.

II. Walī Allāh's Theory of Social Development

This section gives an overview of the social development stages (*irtifāqāt*) of Walī Allāh. These stages are discussed in the following books: *Hujja Allāh al-bāligha* (*The Conclusive Argument from God*), *Al-Budūr al-bāzigha* (*Full Moon Appearing on the Horizon*), and *Izālat al-khafā' 'an khilāfat al-khulafā'* (*Removal of Ambiguity about the Caliphate of the [Early] Caliphs*). I would like to summarize the four stages of Walī Allāh's sociology based on the descriptions in *Hujja Allāh* below.¹⁴¹

1. The First Stage (*irtifāq*)

The basic requirements of this stage are agriculture and the taming and keeping of animals, for human use. People at this stage know how to dig wells, cook using various methods, make clothing, construct dwellings, and raise and educate children. Satisfaction of basic needs such as food, clothing, and shelter divides humans from animals. Monogamy enables them to leave their children and promotes role allotment between females and males [Walī Allāh 1953–1954: 39–40].

2. The Second Stage: The Art of the Proper Manner of Livelihood

The major issues involved in this stage are the proper manner of eating, drinking, engaging in sexual intercourse, dressing, cleaning, using of medicines, and performing other common tasks. Every community has a style and etiquette of its own, according to its temperament and habitude that distinguishes its members from others [Walī Allāh 1953–1954: 40–41].

3. The Third Stage: The Governing of the City-State

A city-state (*madīna*) is a group living in close proximity who have dealings with one another but who dwell in separate houses. The basic principle of the city-state is that the entire society is one entity from the point of view of the relationships that bind it together. A ruler protects the city-state from disorder and collects taxes for his work [Walī Allāh 1953–1954: 44–45].

4. The Fourth Stage

When every king rules his city independently and controls the collection of taxes and secures the services of men to fight for him, the varying temperaments and different capabilities of the various kings lead to injustice and the renunciation of civilized customs in their mutual dealings. They start wanting to conquer each other's domains, and tend to feel jealous of each other. When this spreads and increases among kings, they are forced to appoint a Caliph. Once the Caliph is established, the quality of life in his realm improves, the haughty submit to him, and the kings obey him, it is clear that the blessing of God has been secured, and the land and the people become content [Walī Allāh 1953–1954: 47–48].

¹⁴¹ *Hujja Allāh* is written in Arabic. My English translation owes to Hermansen's translation [Hermansen 2003 (1996)] and al-Ghazali's [al-Ghazali 2008 (2001): esp. 145–177]. Kagaya's abridged translation in Japanese is also referenced [Kagaya 1969].

III. The Term *Irtifāqāt*

It is necessary to examine the term *irtifāqāt* here. The root of *irtifāqāt* is r-f-q and its verbal noun of the derived stem VIII is *irtifāq*, which means utilization, use, usefulness and so on. Muhammad al-Ghazali translates *irtifāqāt* into “social development stages” in his work [al-Ghazali 2008 (2001)], and I have followed this so far. However, Berque criticizes some scholars for “read[ing] into his [Walī Allāh’s] thought allusions to modernity” [Berque 1984; Hermansen 1988: 21]. It seems that Berque’s criticism is based on the history of Walī Allāh’s studies, which were not free from Pakistani nationalism. “With the creation of Pakistan, Shah Wali Allah began to be characterized by certain historians and by the popular imagination as an early nationalist hero and political activist” [Hermansen 2005 (1995): 12]. It would be an overstatement to claim that Walī Allāh discussed the concept of “sociology” or “development” in a modern context, but some previous studies have had a tendency to compare Wali Allah’s theory with those of other great Muslims because they optimistically regard his discussion of society as an example of sociology.

According to J. M. S. Baljon, *irtifāqāt* is “a fundamental idea forming the basis of an interesting rudimentary sociology” [Baljon 1986: 193]. This word is “not found [this word] in the dictionaries. Shāh Walī Allāh nowhere explains this self-devised technical meaning explicitly” [Baljon 1986: 193, note 3]. Baljon himself defines *irtifāqāt* as “finding help from the environment...for the fulfilment of man’s collective needs to an ever increasing extent.” In addition, Baljon thinks that “the principle of mutual aid is fundamental to a proper social order” [Baljon 1986: 192], and that Walī Allāh’s theory of *irtifāqāt* was derived from Ibn Sīnā’s (d. 1037) *Kitāb al-Najāt (Book of Salvation)*, and Ibn Khaldūn’s (d. 1406) *Muqaddima (Prolegomenon)*, because both “underlined the essentiality of co-operation for the maintenance of human society” [Baljon 1986: 192, note 1] as well.

Kagaya Kan, a pioneer of Walī Allāh studies in Japan, also claims that Walī Allāh inherited the tradition of Ibn Khaldūn. However, he calls this tradition “practical philosophy (*ḥikma al-‘amalīya*),” which is “the bottom of politics (*siyāsa*), ethics (*akhlāq*), and social-techniques” [Kagaya 1967: 2]. He tracks Walī Allāh’s accession back to Ibn Miskawayh (d. 1030) through Naṣīr al-Dīn al-Ḥusī’s (d. 1274) *Akhlāq-i Nāṣirī*, Jalāl al-Dīn Dawānī’s (d. 1502) *Akhlāq-i Jalālī*, Mīr Muḥammad Zāhid Heravī (d. 1699/1700), and Walī Allāh’s father ‘Abd al-Raḥīm (d. 1718) [Kagaya 1967: 7]. He explains *irtifāqāt* as the “theory of social structure.”

Saiyid Athar Abbas Rizvi argues that Walī Allāh was essentially a religious reformer, as well as a Sufi, and that his political ideas were based on two important groups, i.e. Sunni theorists and Muslim philosophers. In the opinion of Rizvi, Sunni theorists such as al-Māwardī (d. 1058), Abū Ḥāmid al-Ghazālī (d. 1111), and Ibn ‘Taimīya (d. 1326) influenced Walī Allāh. Similarly, Muslim philosophers such as al-Fārābī (d. 950), Ibn Miskawayh, Ibn Sīnā, Naṣīr al-Dīn al-Ḥusī, and al-Dawānī (d. 1502) also influenced Walī Allāh [Rizvi 2004 (1980): 287].

Muhammad al-Ghazali has a broader and more mixed point of view, and he tries to analyze the influence of earlier Muslim thinkers on Walī Allāh to trace the academic genealogy of Walī Allāh’s political thought. Al-Ghazali mentions that Walī Allāh took his “consistent and systematic approach” [al-Ghazali 2008 (2001): 36] from al-Fārābī via Fakhr al-Dīn al-Rāzī (d. 1209), Ibn Taymīya, and Aḥmad Sirhindī (d. 1624). Furthermore, his

attempt to “combine different academic traditions into one coherent system of thought” [al-Ghazali 2008 (2001): 37] was influenced by al-Fārābī, Ibn Miskawayh, Ibn Sīnā, al-Dawānī, and Aḥmad Sirhindī. Finally, al-Ghazali focuses on three approaches of Walī Allāh. First, al-Ghazali compares al-Fārābī’s “penchant for [an] abstract rational approach” [al-Ghazali 2008 (2001): 37] to Walī Allāh. Second, al-Ghazali argues that Walī Allāh adopted the “juridical approach to socio-political problems” [al-Ghazali 2008 (2001): 37] of al-Māwardī (d. 1058). Third, he claims that Walī Allāh’s contribution is equivalent in value to that of Abū Ḥāmid al-Ghazālī (d. 1111), “a combination of scholasticism, philosophy[,] and jurisprudence blended with Sufism” [al-Ghazali 2008 (2001): 37]. In addition, al-Ghazali compares Walī Allāh with Ibn Ḥufayl (d. 1185) [al-Ghazali 2008 (2001): 81–82]. In his work, *Ḥayy Ibn Yaqzān* (*Ḥayy The Son of Yaqzān*), Ibn Ḥufayl expressed his belief that humans are able to reach God through their reason even if they are completely isolated from society. In contrast, Walī Allāh remarked that there is no way for one to develop her or his human nature without membership in social organizations.

IV. Conclusion

An overview of the above studies reveals the various definitions of *irtifāqāt*. It presents not only the breadth of Walī Allāh’s thought, but also the influence of researchers’ dispositions on their conclusions. In further studies on the textual analysis of Walī Allāh, it will be important to confine interpretations to what Walī Allāh wrote. A connection between Walī Allāh and another great thinker should only be made when there is concrete evidence of a link. Some Muslim scholars before Walī Allāh discussed Islamic society, but we must consider the differences in their targets, ages, and contexts before assuming that they are connected.

In the introduction of *Hujja Allāh*, Walī Allāh declared that he wrote the book to realize the rulings of the divine laws (*sharī‘a*) and that his precursors were Abū Ḥāmid al-Ghazālī, al-Khaṭṭāb and Ibn ‘Abd al-Salām [Walī Allāh 1953–1954: 6]. We should compare Walī Allāh’s concept of *irtifāqāt* with the other three’s ideal societies that apply the divine laws. Analysis from the perspective of Islamic law, rather than from the perspective of sociology, will reveal new aspects of Walī Allāh’s thought. In addition, we can take advantage of information in Walī Allāh’s autobiographies. Some of his autobiographies refer to books that he read. At the very least, Walī Allāh did not access Ibn Khaldūn, Ibn Miskawayh, and other philosophers but Ibn Sīnā’s *al-Qānūn fī al-ṭibb* (*The Canon of Medicine*) in his early education [Husain 1912]. In my further studies, I would like to focus on Walī Allāh’s autobiographies as historical materials and clarify who or which books really influenced him. This will reveal to us the actual condition and development of Islamic thought in eighteenth-century India without political bias.

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COMPARISON OF THE WORKS OF HAY BIN YAKZAN AND ROBINSON CRUSOE IN RESPECT TO EDUCATIONAL PHILOSOPHY

Abstract

In this study, we will analyze the impact of Hay bin Yakzan by Ibn Tufeyl (1106–1186), a prominent thinker of the Eastern Civilization, on the Western Culture through Daniel Defoe's (1660–1731) Robinson Crusoe. Hay bin Yakzan is the representative of the Eastern civilization whereas Robinson Crusoe is that of the Western civilization. Both the works deal with people who educate and progress themselves by the help of nature. Robinson progresses in this process by having dominance over the nature while Hay does it by attending the nature. Hay's life expresses the pursuit of education while the other tells the desire of commanding. As Hay undertakes participative and sharing task, Robinson represents imperialist approach. This work presents a new expansion for the researchers emphasizing on the same and different aspects of the works from the perspective of educational philosophy.

Key Words: Education, Philosophy, Hay Bin Yakzan, Robinson Crusoe.

Introduction

At the outset of the 21st century, the future of the individual and the community depends on the skills of reaching, using and producing information. Attaining these skills and sustaining them lifelong require not the memorization of information but a contemporary education based on the production of information. Today rapidly advancing science and technology impact every field of education and they especially require alterations in the educational approaches. Hence, the skill of memorizing information is replaced by the skill of reaching information by means of experiences.

Education, according to Pragmatism, is the process of bringing people up again through the experiences. (Butler, 1957). In Pragmatism, information is a testing with validity which is obtained through experiences. In order to attain hypothesis whose validity is designated through testing, scientific approach (problem solution) and especially induction must be set to work. In pragmatism in general, human being is defined as a social and biologic existence that learns through experience, and inclined to make the beneficial one. (Sönmez, 2006).

We can trace İbn Tufeyl's sense of nature most spectacularly in his masterpiece Hay bin Yakzan. İbn Tufeyl bases real knowledge into two essences as intelligence and intuition.

Knowledge is the concord of experience with the mind, and mind is with that of the intuition. On the way to reaching the truth, a person performs the usage of the phases of intuition by going beyond the chains of induction and deduction as well as reasoning. The truth is exposed to us only through special training (education) of senses, mind and spirit. The doctrine of Ibn Tufeyl is a way of pleasure that reaches to inspiration and exploration through rational thought and thus intersects with mysticism at the last point. His science oriented philosophy, mysticism and religious beliefs were expressed in his master piece *Hay bin Yakzan*. (Hawi, 2002).

Hay bin Yakzan of Ibn Tufeyl appealed to the Western World on account of its perfectness and the fact that the geography it was written in is a part of Europe. Hay bin Yakzan, which is the first example of philosophical novels as well as the Robinson Crusoe-type of novels in the world, was published many times in various languages in the West.

Hay bin Yakzan brought completely new philosophical approaches to the Western World on account of his excellence in the translations he had done since 1439. He also included prominent western thinker Spinoza to the circle of the effect of Ibn Tufeyl. To Spinoza, taking actions according to the mind means acting in accordance with Godly nature that is made available by the birth. We can see such thoughts of him Descartes, and in many Islamic philosophers especially Ghazali, Farabi, Ibn Rushd and Ibn Tufeyl. (Bayraktar; 1986).

For Islamic Philosophy, the way Ibn Tufeyl narrates the fact that rational thought and religion show the same reality in a style of novel is a point of view worth paying attention. His philosophical solutions also attract our attention for he reveals the fact that all the characteristics of human beings are created by God. Meanwhile, the fact that he mentions that mind shows the way to find divine truths is important for the conciliation of religion and thought.

N. Ahmet Özalp (1997) states that Ibn Tufeyl wrote Hay Bin Yakzan in order to solve following three controversial issues in his time:

- 1- Even without receiving any education, a person can reach to the point of "perfect human being" through though by analyzing the nature; in other words human self can unite with active mind.
- 2- Knowledge attained through observation, experiment and though do not contradict with the knowledge gained through divine revelation, in other words, there is a perfect coherence between philosophy and religion.
- 3- To reach absolute knowledge is not something that everyone can overcome. It is an individual experience to reach at Divine truths. (Özalp, 1997).

The traces of *Hay bin Yakzan* in literature can still be followed. Daniel Defoe's *Robinson Crusoe*, in which the author narrates the story of a man who was cast away, was written by being inspired from *Hay bin Yakzan* in various aspects. (Ülken, 1991).

İbn Tufeyl: (1106-1186)

İbn Tufeyl was, most probably, born in the first decade of the twelfth century in what is now known as Guadix city in Ash valley. He was a philosopher from Andalusia lived between the years 1106 and 1186. He was known as Abubekr in the Western world. His full name is Abu-Bakr Muhammed İbn Abdulmelik İbn Muhammed İbn Tufeyl el Kaysi. He was specialized in many branches of science and received great respects from the Sultans. Being one of the

contemporaries of Ibn Rushd, Spanish Muslim Arab philosopher Ibn Tufeyl was a man of science as well as mystic thought.

Hay bin Yakzan:

Hay bin Yakzan (Awakening of the Spirit), which Ibn Tufeyl wrote to prove that a person can reach the point of a "perfect person" all by himself, personifies Hay in a deserted island where he spends his entire life. According to an assumption, Hay was sprung up / fermented from the soil in a solitary island; according to another hypothesis, he was born on another island and was left to the sea in a box and casted away to this island. An antelope brought up and mothered Hay on the Island.

In his early years on the island, he observes the environment and imitates what he learns. However, the schemes of the live beings in his mind are very different from him. All are feathered and much powerful than him. Noticing that some parts of the animals are hid with feathers, he felt necessity to cover his own. He tries to do it with leaves. Then, he gives up covering himself with leaves and he does it with the wings and skin of a death eagle. Like all the living beings, the antelope that brought up Hay dies. Hay feels sad when he sees the dead body of the antelope. Scrutinizing the hands, eyes, feet and other organs of the antelope, and using his experiences, he tries to understand the reason of death. He first searched the reason of the lifelessness in the organs; then with his reasoning he thinks that such an important thing must be somewhere in a more protective place. Examining on himself, he felt the existence of such a thing on his chest, which leads him to open the chest of the antelope with a sharp stone. However, it was impossible to bring back the function of aliveness. Through this incidence, Ibn Tufeyl aimed at teaching anatomical structure of an animal to the children. Hay, who waits near the corpse of the antelope, sees that a crow buries another crow that he has killed. This is how he gets the idea that he should bury the antelope, his mother.

As the time passes by, through his observations and experiences, he obtains more information about the types and characteristics of the animals. The differences among the species originate from their functions. Accordingly, Hay classifies the species. Here, the important point is that through knowledge, which was built up with experiments and experiences, he reaches the knowledge of abstract and general concepts. He starts thinking that the objects around him occupy a place, they move and the events are interconnected to each other in a reasonable way, and thus continue forever. By advanced reasoning, he tends towards metaphysics by thinking beyond the finite and mortal existence of the species and objects. He also gets to know about fire because of a fire outbreak in the forest. Fire becomes an indispensable part of his life. He begins thinking that function of aliveness must be a kind of fire.

Hay learns to built houses from the doves; from animals, he learns to protect himself, and by the time being he learns to use his hands better. The more he learns, the more he begins to command the nature. By the age of 21, he already has had a beautiful shelter that he built with the techniques he learnt from the swallows, a store house to protect his food, various devices and guns that he made by the help of fire, domestic animals, number of clothes that he made from the animal skins and some plants, and shoes.

In due course, Hay understands that everything affects each other. The result he drew from this reasoning takes him to the conclusion that everything is just a 'single' thing. The difference among the objects originates from their function and they are the same in their essence; then he stares at the sky. Hay, who thinks of the before and after of the objects,

comes to a conclusion that all the objects whose life circle he can observe have before and after period of their existence. He then concludes: He is the absolute and the only One, and He is the power, perfectness and the beauty. Hay reaches at awareness of sense through observation and experiment; then from the awareness of sense to the knowledge of mind and finally from there to the intuition and providence.

Meanwhile, a religious man named Absal who is fed up with the practices of the people in the neighboring island comes to Hay's island. Hay and Absal become intimate friends. Absal admires such deep thoughts of Hay. He wants to take Hay to his country in order to enlighten his people. Hay with Absal spends effort to enlighten the people. People, who receive the two men with great enthusiasm, see the hardships of reaching knowledge and do not pay them due attention. Hereupon thinking that people cannot obtain such a level of knowledge, they return back to the island. After purifying his soul and heart from the dirt by using the faculties of the mind to the last, he reaches the phase of a 'perfect man'.

Daniel Defoe:(1660-1731)

Daniel Defoe was born in London. He was a child of a poor family. He started his writing career at the age of 22 by publishing a brochure against the men of religion. He joined the revolutionists under the command of the Duke of Mouncount in 1685. In 1701, Daniel Defoe published the satirical poem 'The True-Born Englishman'. He was imprisoned on account of his writings against the government. After he came out of the prison, he published a journal named 'Preview'. He was 60 when he wrote Robinson Crusoe. He died in London in 1731.

Robinson Crusoe:

The first work translated into modern Turkish was Necdet Rüştü's 60 page Robinson Krüzoe published in 1938. (Karadağ, 2008). One striking fact about this adaptation is that Defoe's prose novel is rendered here as a poem in a rhyming form:

"Robenson Krüzoe"
Bundan yıllarca evvel
Akıllı, uslu, güzel
Bir oğlan çocuğu varmış
.....
Londura'da yaşarmış
Beraber annesiyle!
Bulurmuş hep vesile
Sahile inmek için
Kumda gezinmek için"
("Robenson Krüzoe
Many years ago
There was o boy
Clever, good, handsome
.....
He was living in London
With his mother!
He had never had

Any difficulty in finding
A reason for going to the shore
And strolling on the sand!") (Defoe (translated by Rüşti) 1938, 5).

Individualism, being self-sufficient rather than being distinct, was seen as a prototype human model in the life of Robinson Crusoe. This new human type is dynamic and hard-working with a skill of having immediate and personal communication with God. When he was cast away on an island while he was in pursuit of money, as an individual Robinson Crusoe gains a complete economic, social and intellectual independence. Daniel Defoe's Robinson Crusoe is based on a true story of Alexander Selkirk, who was isolated in an island for a few years.

Despite unbelievable structure of the events narrated by Daniel Defoe in Robinson Crusoe, Defoe describes many minute details. Robinson Crusoe stays in the island for 28 years, 2 months and 19 days. He is defined as furniture maker, tailor and farmer to the smallest details. Readers observe that the life of the hero changes by the time being with his experiences and sufferings that he undergoes.

Adventures of a man who was desolated in an island for 28 years are narrated in the novel. The main theme of the novel is his struggle with the nature and war of survival. The thesis of the novel is that all types of hardships can be overcome with a strong will power and a great work of energy.

Robinson Crusoe is full of love for marine while his father wanted him to be a lawyer. At the age of 19, he revolted against his father and boards on the ship to go to London. A powerful storm breaks out on the way. Becoming afraid of the situation he was in, Robinson Crusoe promises himself that once he gets rid of the situation he will obey his parents and give up his desire to be a sailor.

However, when he makes his way away with it, he does not keep his promise and takes part in sailing. While working for a ship selling commercial items in Africa, the ship is attacked by pirates and he is rescued with the help of the Portuguese. He deals with sugar trade in Brazil, and becomes rich. His partner offers him a job of bringing slaves from Africa. At this aim in mind, he sails with a ship that capsizes somewhere at the shore of the South Africa. Robinson Crusoe is the only man that survives.

Robinson takes refuge in an island where there are no inhabitants. He has knife and tobacco pipe with him. He builds a raft and carries items from the drowned ship. Then he builds a hut for himself. He feeds himself with wild goats. He plants the corns that he has brought from the ship, but because of the inappropriate season, he does not get any crop. He makes a big boat to leave the island; however, he cannot take the boat to the sea as it is too heavy. By the time being, he becomes successful in planting. He also brings up a parrot and starts talking with it. Furthermore, he writes his experiences with the pen and ink he has brought from the ship.

He has passed 12 years in the island. Once, while he roams around the beach, he sees human footprints and becomes very surprised. He spends 10 more years. This time Robinson sees human bones and ripped human organs on the beach. He understands that cannibals from other islands of the South Africa come and eat their victims in this island. He decides to hide somewhere and kill them when they come again. He uses one of his caves as a castle. One day he sees that as many as thirty cannibals come to the island. They have killed one of the prisoners and about to kill another one. He kills the cannibals with the knife and the gun he

has brought from the ship. He rescues one of the prisoners. By the time being this prisoner becomes Robinson's friend and obeys him. Robinson trains him, civilizes his cannibal friend and names him Friday. He teaches English to Friday. Friday tells Robinson that there have been white prisoners like Robinson in the island. Robinson decides to rescue them. They make a boat. However, one day, cannibals full of three boats come to an island. They have preferred this island to eat their slaves. Seeing that one of the slaves was white, he becomes shocked. They kill all the cannibals with gunshots and save the prisoners. One of the prisoners is a person survived from the ship of the Robinson. Another one is the father of Friday.

One day, they see a British ship in the sea. The captain has hard times because of the rebellious crew. They rescue him. By this ship, Robinson and Friday returns back to England. Although years have passed by, Robinson has become a rich man on account of investments that his partner made on behalf of him. His parents died. Robinson gets married in England and has children. At the end of the novel, he becomes curious about seeing the present condition of the island and sails into the sea. In the island, he sees that native women have married to rebellious Spanish and English men. The island has become quite crowded. Robinson returns back to England for good and says goodbye to the sea.

Comparison of Hay bin Yakzan and Robinson Crusoe

No author can produce an original work of art by narrating what someone has already written. The history of thought would naturally base the period of development to the inspirations. New world perspectives, ways of life and the distinctions in the educational system cannot alter such a basic truth. Hence, we will analyze the two genuine works, Hay bin Yakzan and Robinson Crusoe, explain the similarities and differences in respect to educational philosophy.

While narrating his story by forming a philosophy on the knowledge of medicine, existence and nature, Ibn Tufeyl wrote his master piece aiming at educating humanity and offering a high level philosophical perspective. On the other hand, for Daniel Defoe, it is not possible to mention such a philosophy in the same fields.

Hay sets nature as a model for himself and selected the book of nature as the best pathfinder whereas Robinson Crusoe obtains new knowledge by applying and observing the things he learns from the objects, people and environment. For instance, while Hay learns to build a house from a swallow, Robinson learns from people. Whereas Hay aims at adapting himself to the natural order, Robinson tries to have nature adapt itself to his nature. As against the equal conditions, he commands any creature he wants with the rifle he has. In contrast, Hay has devices which look like the organs of animals such as horns and paws.

While Hay spends effort to domesticate animals by educating them, Robinson Crusoe obliges them to himself by for instance cutting the wings of the birds and or tying the goats. Such perspectives of the heroes towards the nature demonstrate that the approach of Ibn Tufeyl to nature is too different from that of Daniel Defoe. In a nature friendly education, one cannot talk about the activity of destroying the nature.

Hay is included in the process of learning in the skirts of the nature without running into or being affected from anyone. However, Robinson applies what he has learnt; he observes and uses his experiences on the nature. Hay reaches to the level of a 'perfect man' at the age of 49 whereas we cannot talk of such a level in Robinson Crusoe.

Hay first reaches to the knowledge of senses through observation and experiments; then to the knowledge of mind through the senses by reasoning and comparing; then by reading the book of nature, from the knowledge of mind he reaches to the knowledge of intuition (providence). Robinson Crusoe, on the other hand, does not reach to the knowledge of intuition.

Both Hay and Robinson offer examples to social learning model. Hay takes nature as a model to himself while Robinson takes those who have contributed to his process of learning. Unlike Robinson Crusoe, Hay has aim of reaching at the absolute knowledge. Hay does not harm the nature. He eats from extravagantly available crops and plants more for what he eats; he helps the animals and lives in a complete harmony with the nature. However, Robinson tries establish communication with other living beings to shape the nature in accordance with his desires.

In Ibn Tufeyl's Hay bin Yakzan, knowledge of sense, mind and intuition have been dealt in order; deductive and inductive methods have been elaborated within the chains of events. From the point of Hay's reaching to the knowledge of providence (the Creator) by his intuition we can draw a conclusion that Hay bin Yakzan has also traces of the philosophy of existentialism.

Robinson has a slave at the island while Ibn Tufeyl's only assistant is the nature. Moreover, he did not try to make Absal, who came to the island, as his servant and in contrast he built a friendship with him. This shows the fact that Daniel Defoe was affected from the tradition of slavery whereas Ibn Tufeyl adapted more humanitarian conditions.

Pragmatism philosophy and its effect on education known as progressivism is elaborately dealt in Hay bin Yakzan. On the other hand, there is only single sided benefit in Robinson Crusoe.

Robinson is highly scared from the people who come to the island. This sense of fear, which is dominant in the entire book, impacts his daily activities. It is obvious that fear is one of the greatest obstructs in front of education. Hay also fears occasionally but it is not in the amount of affecting his daily routine.

Conclusion and Suggestions:

Ibn Tufeyl's masterpiece Hay bin Yakzan is a model character for the Islamic Civilization while Daniel Defoe's Robinson Crusoe is a model character for the Western Civilization. Both the heroes are exemplary types who represent basic properties of their civilizations in their nature. Ibn Tufeyl transferred his knowledge in the field of education, philosophy and medicine at the level of application to his readers through Hay bin Yakzan. On the other hand, it is not possible to mention such knowledge deeply in Robinson Crusoe. Hay bin Yakzan is known as the first philosophical educational novel in the history of thought. However, Robinson Crusoe rather than philosophical education, it is a story of a man that takes place in nature and his struggle with it.

Hay's life narrates a search of education while the other narrates a desire of dominance. Among the Heroes, while Hay takes the responsibility of a contributing and sharing man, Robinson represents imperialistic approach. This study is significant in the sense that it compares and contrasts both the books in respect to educational philosophy and thus forms a model for deeper researches in the field. Hence, this study aims at offering a new perspective and new expansion.

Educational philosophy forms the basic foundation of an educational reality for a country; then educational policies shape it; educational planning based on educational policy embodies it; and by the educational planning educational applications are legalized. As it is seen, educational philosophy is at the heart of the basic links of educational categories. However, the problems originate due to the fact that as to what is the best education for the social structure and human reality is not being discussed and thus right policies are not being made.

The two books show that the Eastern culture suggests a life philosophy that is based on creative and moral values while the Western culture suggests a philosophy of life based on benefits and human beings. In his work on Ibn Tufeyl, Halis Çetin (2003) arrived at the following conclusion. For the East aim but for the West means is important. While East considers morality as the essence of the aim, the West bases it on benefits. Thus, for the former persuasion and for the latter power is a factor. Whereas reaching the knowledge of providence is the highest level for the East, for the West it is the things which are beneficial and real. While the East is being educated to contribute to the environment, the West is being educated to get benefit from the environment. Hence we can conclude that the East tries to answer "How can I be beneficial?" while the West tries to answer "How can I benefit".

Hay, who offers himself to the service of the nature, shows the aim of "serving" in the Eastern education, Robinson Crusoe, who has the nature to his own service, shows us "colonial and imperialistic" aim of the Western education. This study shows parallelism with the work of Halis Çelik. The Western individual tries to satisfy his own desires due to his consciousness of being different, he sees himself as a means of society; and thus rather than devoting himself for it, he believes that he is the center of the aim of society. While the East tries to create a morality, a manner and a culture, the West tries to create an ideology, a science and a world of civilization. The West prefers cooperation as a culture whereas the West is after dominance/imperialism as a civilization (Çetin; 2003).

From all these studies we can draw a conclusion that the Eastern and the Western civilizations and their educational philosophies show profound differences in respect to the process of being educated and humanitarian. The Eastern educational system is more humanitarian and more harmonic with the nature. However, the trend in towards the West prevents such beauties to be reflected on our educational philosophy. Current education makes the power in individuals more workable, increases the productivity but does not make them more humane. Today, the aim of Western oriented education is not to raise more virtuous, humanitarian and philanthropist people but rather to bring up those who will be more beneficial and thus contribute to the fast running of the wheels of industry. Hence, our educational philosophy must be revised and reexamined.

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TO LOOK AT TURKISH MODERNIZATION FROM THE KOREAN MIRROR: A COMPERATIVE ANALYSIS

Abstract

This study tries to compare the modernization of Republican Turkey and South Korea. The subject which we dealt is to compare the similar and different points of the development and state-building strategy of the two nation-state that gained their independence in almost the same historical period. It should be considered on two important points about the history of modernization of Republican Turkey. The first of these is mentalities and ideological attitudes of modernizing elites. The emphasis to be made is to actually point to an opposition: Republican bureaucracy, in other words, the Kemalist elite believed that progress on the sense understood by the French revolutionaries, positivist values and secular way of life, on the other hand refused to tradition, namely, Ottoman-Islamic past/background. However, on the other hand, modernizing officers had completed political socialization within the Ottoman bureaucratic state culture. The bureaucratic elite had made Turkish Revolution. Therefore, even if they had adopted the occidental ideologies of positivist- scientist, existence of the traces of the authoritarian-statist political culture had continued in the state administration. This contradiction, in our opinion, had a negative effect on the convenient interpretation and re-interpretation of the tradition. The mentality that refuses the tradition, prevents its re-interpretation but continues the old regime had caused emerging and rising of the anti-occidental, traditionalist, conservative and Islamist opposition. This center-periphery tension and conflict prevented the development and prosperity until the 2000s. Secondly, the Kemalist bureaucracy followed by a specific application of the statist economic strategy. The state on the one hand has made investment using its own resources on heavy industry, established monopoly on certain products, on the other hand has followed liberal policies in order to create a national bourgeoisie. In addition, it cannot resolve/transform land ownership regime in favor of landless peasants. This dualist and unsuccessful economic development strategy has delayed the process development and a strong state building. The turning point in the economic development of Korea was the military government of Park Chong Hee. The main policy during the 20 years of government was self-sufficient national economy. The government developed a series of 5-year economic development plans aiming to establish backbone industries. Government policies were focused on substitution of basic import materials from Japan and USA in order to have an independent national economy during take-off phase from 1962 to 1971. Once basic industries and economic infrastructure was settled down, policies were directed to development of heavy and chemical industries. A presidential central industrial planning board (EPC) was responsible for planning of all new investment areas and provided policy coordination among related ministries. Government could control the allocation of all financial resources through nationalized commercial banks. Economic planning by government included resource allocation, setting export targets

for big family holdings, selective support of strategic industries and successful private companies. Opposition of aristocratic yangban class, a ruling class of landowners, has been removed by land reforms and ordinary citizens were given rights to have lands. However, government played an important role in the accumulation of capital in the hands of selected loyal new bourgeoisie class, big family holdings (chaebols), which helped succession of national development projects. The general direction of economic development was guided capitalism by the state. The government used nationalism and moderated Confucius values as a means of creating developmental spirit. Anti-industrial teachings in Confucianism has been changed by western values to form a new development oriented work ethics but core teachings like, paternalism, hierarchical order in groups, emphasis on education, harmony, collectivism were strengthened by national education. Government policies and modified cultural elements caused an able and willing labor force and committed nation for overcoming poverty, strengthening Korea's economic position in the region.

Keywords: Turkey, Korea, Confucianism, Islamic Tradition, Nationalism, Statist Development Strategy

1. AN ATTEMPT OF CULTURAL APPROACH TO RETARDATION OF TURKISH ECONOMIC DEVELOPMENT

1.1 The Legacy of Mentality Inherited From the Ottoman Political Culture of Turkish Modernization: Fear of Autonomy and State Control

Republic of Turkey delayed in carrying out an effective and successful economic leap. We want to focus on only two of various reasons for this delay. In our opinion, there is a very significant impact of 'mentality' that had infiltrated into Turkish reform movements (İnkılâp) on retardation of Turkish economic growth. The comprehensive reform that Republican ideology (Kemalism) undertook immediately after the War of Independence aimed to build a new society and new human being: It offered a new morality to this new community and the human. First, the morality ignored the Ottoman-Islamic cultural accumulation and rejected its heritage. Secondly it wanted to take control of the state of the at all levels their relationship, demand, initiatives and even dreams of the individuals, professional and social groups. This should be seen as that they welcomed into the chimney into Ottoman heritage expelled from the door.¹⁴² In other words, while the Ottoman cultural accumulation rejected the ideological plane, it continued to live in the cultural plane.¹⁴³

This study tries to focus on its two aspects rather than examining all aspects of this control mentality of State of the Turkish Modernization. In other words, we want to follow through on two policies the traces of the mentality which - as we said above, in our opinion, at the same time this mentality is the main cause of delay or failure of economic development - is embedded into modernization project of the Republican ideology. The first of these is étatism (Devletçilik) as a model of Kemalist economic development; the other is secularism that had served as an ideological mortar in order to build a new society and the human.

¹⁴² On conceptual framework of Ottoman-Islamic heritage, see S. N. Eisenstadt, 'Cultural Traditions and Political Dynamics: The Origins and Modes of Ideological Politics', *British Journal of Sociology*, 32,2, (June 1981), pp. 155-181, p. 176

¹⁴³ On these point, see Metin Heper, 'Political Modernization as Reflected in Bureaucratic Change: The Turkish Bureaucracy and a "Historical Bureaucratic Empire" Tradition', *International Journal of Middle East Studies*, 7, 4 (1976), pp. 507-521, p. 511, 514, 520-521

1.2 **Étatism (Devletçilik) as a Model OfKemalist Economic Development**

Economics is considered, as a matter of concerning the existence of the State during the early years of Republican regime was founded on state structure of the Ottoman Empire. According to Mustafa Kemal Atatürk, the economy caused the collapse of the Ottoman Empire, so, in view of the founders of the Republic and State economics is considered as a matter of concerning the survival of the State.¹⁴⁴ To put it another way, it can be said that the field of economics is dealt with by the way of normative and functional by the political power that determined the rules of the field of economics. The important thing - extremely open to interpretation, foremost such as national non-national norms - is to be produced the rules and controlled the action by the State. Thus, the pursued aim is to provide to firm the state in the center of the economic life that is determined the boundaries by the law.

The mentality inherited from the Ottoman Bureaucratic tradition of cadres that established the republic is the idea of the centralization and the idea that state is the sole guarantee of the society. In this regard, the sole suspicion of the same cadres is autonomy and the tendency to go out of state control especially in the economic field as well as other areas. They believed it was necessary to avoid this tendency and to keep the economic life around axis of State.¹⁴⁵

Here it is understood that fundamental motivation of the State intervention in the economy is political, rather than economic. Republican State bureaucracy described the economics as a problem of concerning the survival of the State.

It is necessary to briefly deal with how this idea concreted during 80 years of the Turkish Republic. Under the policy of étatism, Turkish state economic enterprises (SEE) evolved as the principal mechanism for industrialization. Sumerbank, created in 1933 as a combined state bank and holding company, marked the adoption of étatist strategy. It took over the factories formerly run by the Bank for Industry and Mining, and in addition, it was to finance and manage new industrial enterprises to be set up in the first five-year plan, covering 1934-1939. In 1935, a second state agency was established and charged with the responsibility of promoting the development of mining and power generation. Five-year plans and public investment thus emerged as the key instruments of national economic development toward sustained take-off. In time, and especially after Atatürk's death, étatism acquired an increasingly rigid and doctrinaire form discouraging private enterprise and justifying the proliferation of state monopolies. However, at the beginning, government leaders as well as Atatürk himself took care to point out that étatism was not derived from some ideological dogma and that it was not intended to eliminate private enterprise.¹⁴⁶ In theory, étatism was a development strategy intended not to eliminate private enterprise but simply to initiate and develop necessary projects in fields which were of concern to prosperity and strength of the nation, and in which private capital was inadequate. State

¹⁴⁴ Ahmet İnel, 'Devletçiliğin Anatomisi', *Cumhuriyet Dönemi Türkiye Ansiklopedisi*, Vol. 2, İletişim Yay., pp. 419-425, p. 419

¹⁴⁵ Serif A. Mardin, "Ideology and Religion in the Turkish Revolution", *International Journal of Middle East Studies*, 2,3, (1971), pp. 197-211, p. 200

¹⁴⁶ Mehmet Özyay, "Turkey in Crisis: Some Contradictions in the Kemalist Development Strategy", *International Journal of Middle East Studies*, 15,1, (Feb., 1983), pp. 47-66, p. 52

intervention was justified in order to remove this deficiency and expedite the achievement of the maximum rate of economic development.¹⁴⁷

However, in fact étatism did not accelerate the rate of aggregate economic growth. There was more than a 50 percent increase in industrial production during 1935-1946, but agricultural output registered virtually no increase, and national income remained stagnant while declining in per capita terms.¹⁴⁸ The neglect of agriculture, on which four out of every five Turkish depended, was a serious imbalance of the étatism strategy, especially when it is recalled that the étatism in industrialization program was financed heavily from domestic sources through taxation and forced savings. This strategy helped to widen the economic as well as the political distance between the rural masses and the elite at the center managing the étatism strategy.¹⁴⁹

A Further negative impact of étatism derived from legacy of state paternalism that inherited from Ottoman Political Culture.¹⁵⁰ Consequently, the creation of an increasingly rigid system of state economic control was actually a return to age-old mind-set despite the fact that étatism was practiced within a revolutionary framework. Thus instead of spearheading a process of national prosperity, étatism in fact brought about a noncompetitive, closed economy dominated by state monopolies that were badly managed and overstaffed. By the 1970's, Turkey had acquired one of the most unequal patterns of income distribution in the world.¹⁵¹

The effect of protectionism and substitution policy which is the most important principles of the Kemalist development strategy was devastating in many ways. Especially these principles and their practice discouraged foreign investment and trade. In addition, they had prevented export-oriented motivation of domestic private and state enterprises. And most importantly, they emerged private enterprise which depend on financial resources of the state such as credit and thereby establish the relationship of state patronage. State establishes similar relationship of patronage through policy of overstaffed in the State enterprises. Therefore, state acted to bourgeoisie as if it were a national bourgeoisie, to workers as if it were the State's workers. State demanded loyalty to bourgeoisie and proletariat in exchange for protection, promotion and employment. Nevertheless, in early years of Republic Kemalism had applied to the language of corporatist solidarism in order to keep the all parts of society and to ensure their commitment and loyalty to the regime. Later, The State had tried to prevent potential crises by funding these classes. This protections, promotions and overstaffed had damaged the state budget. Consequently, the results of the state's intervention to economy for political purpose rather than as an economically rational action had been extremely devastating for Turkish economic system.

Finally, to summarize the Turkish étatism development strategy, it can be said that there are three basic contradictions in the Kemalist development ideology:¹⁵² first, of these is the étatism autarkic industrialization, based on SEE, is ultimately self-defeating because it

¹⁴⁷ Ibid., p. 53

¹⁴⁸ Ibid., p. 53

¹⁴⁹ Ibid., p.53

¹⁵⁰ Serif Mardin, "Power, Civil Society and Culture in the Ottoman Empire, *Comparative Studies in Society and History*, Vol. 11, No. 3, (Jun., 1969), 258-281, s. 260

¹⁵¹ Mehmet Özey, op. cit., p. 53

¹⁵² Ibid., p. 55

promotes monopoly and shuns market competition and individual enterprise. Second, the state apparatus, originally conceived as instruments of development and modernization, actually evolved as a system of self-serving elite management of the economy. Third, the supremacy of Popular Will may in time be expressed in a manner form that is clearly inconsistent with the Kemalist concept of secular, western-type development, thereby colliding head-on with the rigid, authoritarian centrist structure.

2. THE PRACTISE OF SECULARISM AND ISLAMIC CONSERVATIVE OPPOSITION

Another obstacle in the development of Turkey is political instability. There are a number of interrelated reasons of political instability in Turkey. We think that the most important point of the basis of the political instability is the radicalism of the practice of the secularism. Republican ideology -Kemalism- that built the state had offered a new society and human being Project. The construction of the new society and human should be based on the new morality. The new morality contains Western progressive and positivist ideas.¹⁵³ But it is exactly important point is how positivism and progressivism was described by Kemalist cadres. After a short period, they was understood as a terms have negative meaning by the worshipers (mü'min) of prevalent religious belief -Islam- and they gradually reacted to the Kemalist morality. Most important reasons of this reaction, according to us, are their attitudes toward religion and radical practice of the Kemalist cadres. Generally, there are two dimensions of attitudes toward religion of the Kemalist Cadres and its second-generation practitioners. First of the attitudes relates to phenomenon of religion. According to this opinion, history of humankind constantly evolves. Humanity had passed a particular series of stages such as theological, metaphysical. The last stage is Positivism. In this stage, science will replace religion and religious beliefs. Thus, it can be said that Kemalist cadres tended to scientific view of the world.¹⁵⁴ Another attitude relates to Islam in terms of historical background. Since the last periods of Ottoman empire, a generation that was trained by the secular education emerged particularly in the military medical and engineering school that was established by Sultan Abdulhamid II. Then, they thought that Islam is responsible for backwardness, stability and inertia. This generation became effective in making political decisions when the republic decelerated. These decision-makers wanted to reduce the impact of Islamic tradition on various areas such as education and law. Remarkable nature of these decisions was guidance to them such as 'positive' notion of modernization, development, progressivism, secularization. In other words, what they implicitly considered is Islamic tradition and practice is incompatible with these values. When it is examined carefully this attitude of Republican bureaucracy, it can noticed that they chose one of the two options. In fact, they thought that there is a conflict between the notion of modernization with Islamic tradition, tried to reduce the impact of Islamic tradition on especially areas such as politics, law and education in order to resolve this conflict. Republican bureaucracy, in other words, the Kemalist elite cadres believed that progress on the sense understood by the French

¹⁵³ Doğan Özlem, "Türkiye'de Pozitivizm ve Siyaset", *Modern Türkiye'de Siyasi Düşünce: Modernleşme ve Batıcılık*, Vol. 3, (İstanbul, İletişim Yay., 2002), pp. 452-464, p. 460

¹⁵⁴ Nuray Mert, "Cumhuriyet Türkiye'sinde Laiklik ve Karşı Laikliğin Düşünsel Boyutu", *modern Türkiye'de Siyasi Düşünce: Kemalizm*, Vol. 2, (İstanbul İletişim Yay., 2002), pp. 197-209, p. 199

revolutionaries, positivist values and secular way of life, on the other hand refused to tradition, namely, Ottoman-Islamic past/background. The other option is interpretation of Islamic tradition and practice with notions of modernity and development. However, they did not think about possibilities of realization this interpretation.

The mentality, which refuses the tradition, prevents its re-interpretation but continues the political culture of old regime had caused emerging and rising of the anti-occidental, traditionalist, conservative and Islamist opposition. It can be said that those opposed the policies of policies of radical secularism was overawed during the early years of the declaration of the Republic. Opponents objected to two point of secularization practice. The first of these is to be ignored the tradition and its institutions and sacredness of the Islamic accumulation. In addition, the other one is about radical practice of the secularization.

However, Republican Bureaucracy ignored these objections and punished these opponents. Then, so, The Independence Tribunals (İstiklalMahkemeleri) judged opponents during the early years of The Republic. The vast majority of them were banished, some of them were executed. Whereas, it is not possible to throw away the History, and culture - political culture- is never dies.

Because of these and other similar suppression policies ¹⁵⁵(for example, Law of the State of Emergency [Takrir-iSükûn]) a generation which has been opposed to system grown up. Radicalism of the Republican political elites nourished this conflict that continued until 2010s. The most practical and immediate result of this conflict is political confusion and instability. Respectively, the periods of 1945, 1950, 1960, 1970, 1980, and 1998, 2007 are symbol dates of very serious and long-term political instability. In summary and finally, this center-periphery tension ¹⁵⁶ and conflict prevented the development and prosperity until the 2010s for causing political confusion and instability. Conflict between the right and left has wasted the country's political will and economic resources.

Development and modernization proses in Turkey have continued for almost 90 years. In the study we wanted to answer the questions, why this process continued so long and why has still not achieved the goal. For answering this question requires a multi-dimensional analysis. However, we have emphasized two dimensions that we gave importance. First of this is that Kemalist bureaucracy followed by a specific application of the statist economic strategy. The state, on the one hand, has made investment using its own resources on heavy industry, established monopoly on certain products, on the other hand, has followed liberal policies in order to create a national bourgeoisie. In addition, it cannot resolve/transform land ownership regime in favor of landless peasants. This dualist and unsuccessful economic development strategy has delayed the process development and a strong state building. The other of these is mentalities and ideological attitudes of modernizing elites. The emphasis what we want to made is to actually point to an opposition. Republican bureaucracy, in other words, the Kemalist elite believed that progress on the sense understood by the French revolutionaries, positivist values and secular way of life, on the other hand refused to tradition, namely, Ottoman-Islamic past/background. However, on the other hand,

¹⁵⁵ See Bernard Lewis, *The Emergence of Modern Turkey*, (London, Oxford University Press, 1967), p. 262-281

¹⁵⁶ On center-periphery relation in Ottoman- Turkish Modernization, see ŞerifMardin, "Center-Periphery Relations: A Key to Turkish Politics?", *Daedalus*, (102, 1, Winter, 1973), pp. 169-190, p. 181-187

modernizing officers had completed political socialization within the Ottoman bureaucratic state culture. The bureaucratic elite had made Turkish Revolution. Therefore, even if they had adopted the occidental ideologies of positivist- scientist, existence of the traces of the authoritarian-statist political culture had continued in the state administration. This contradiction, in our opinion, had a negative effect on the convenient interpretation and re-interpretation of the tradition. The mentality that refuses the tradition, prevents its re-interpretation but continues the old regime had caused emerging and rising of the anti-occidental, traditionalist, conservative and Islamist opposition. This center-periphery tension and conflict prevented the development and prosperity until the 2010s.

3. PREWAR PERIOD AND GENERAL BACKGROUND IN KOREA

Korea was a ruined, devastated country after the end of Korean War. Basic industrial infrastructure was established during the Japanese occupation from 1910 to 1948. However, most of the existing production facilities, roads, buildings and bridges were demolished and conditions in Korea were not better than those of most resource poor, low income, and underdeveloped countries. Geographically, the mountainous land accounted for three fourth of the total territory remaining land was owned by landlords (yangban). It was almost impossible to develop a policy based on agricultural export because all of the domestic agricultural production was consuming domestically. Large part of underground resources and factories were also remained in North Korea.

The land reform and compulsory education legislation were important policies in order to prepare country for further development efforts before Korean War. Traditionally most of the land was belonging to Yangban class and ordinary people did not have much opportunity to acquire wealth or start their own business. Most of peasants were working under the control of property owners and Japanese imperial forces did not touched aristocrat landlords in order to use their traditional power on ordinary people. Korean government changed traditional ownership structure of land and provided opportunity for ordinary people to have their own property by distributing land with the aim of equitable distribution of national resources. This was also an attempt to avoid opposition of property owners on government policies. Education was a right for landlords and their relatives but was not common for others. Compulsory education policy provided opportunity to ordinary citizens to be educated and developed the ground for skilled workforce for further industrial investments.¹⁵⁷

Japanese owned production facilities and properties sold to Korean executives with low interest rates, long-term credit opportunities and below market values. This policy helped the formation of prospective bourgeoisie class for large-scale industrial investments. Korean government aimed to create its own, loyal investment partners while removing opposing agrarian property owner system, on the other hand providing preferential opportunities to enthusiastic entrepreneurs.¹⁵⁸

¹⁵⁷Kae H. Chung, Hak Chong Lee and Ku Hyun Jung, *Korean Management: Global Strategy and Cultural Transformation*, (Berlin: Walter de Gruyter, 1997), p:8, 117.

¹⁵⁸Myung Hun Kang, *the Korean Business Conglomerate: Chaebol Then and Now*, (California, Institute of East Asian Studies, University of California, 1996), p: 26.

There were two options in front of the government's development efforts during the early years of industrialization. First, one was to use the import substitution policy with aim of producing basic consumption products and establishing fundamental industries. The other was to use export and trade oriented development policy with the aim of acquiring necessary capital for the establishment of competitive manufacturing facilities that could produce low price, high quality goods for foreign markets. First president Rhee Seung Man chose to use foreign aids for establishing labor intensive food and textile production facilities to meet immediate needs of nation and substitute export following the Korean war. He mainly focused on reconstruction of destroyed infrastructure of the country by Korean War.¹⁵⁹

4. POST WAR PERIOD AND ECONOMIC DEVELOPMENT

Post-war reconstruction was facilitated by foreign aid mainly from USA. Especially financial foreign aid was equivalent to 70 per cent of the value of imports during 1953-1960. Reconstruction efforts accompanied by Japanese owned production facilities, real estates and enterprises. Most of the facilities were transferred to political supporters especially newly forming private companies at less than market value. This policy strengthened the ties between the government and the private sector. By issuing import licenses or manipulating exchange rates for the import of main consumer products to selected families government helped to form a bourgeoisie class in early years of the republic.¹⁶⁰

During the period 1954-61, the Korean government followed a protectionist and import substitution strategy. Imports were restricted by high tariffs and import licensing systems. Exports were amounting to 3.3 percent of gross national product (GNP) and most of export items were agricultural and fishery products, and mineral ores.¹⁶¹

General Park Chong Hee took the control of country by a military coup in 1961. New military administration tried to broke the political ties between government officers and executives of former period by centralizing power in the hands of economic planning board (EPB). Major economic policies, strategic investment areas, export goals for main industries and decision-making authority in government policies were in the responsibility of the Economic Planning Board. Members of the board were the reformist technocrats in government bureaucracy. Park created a strong and centralized bureaucracy.¹⁶² The Economic Planning Board set a series of quantitative goals, including annual growth rates and targets for the principal macroeconomic variables. The overall government policy was "a form of guided capitalism". Government was aiming to restrain corruption and misallocation of resources of former government by centralizing decision-making authority in EPB. Enterprises were free in their investment decisions but in order to get government support in

¹⁵⁹Ji Hong Kim, 'The Korean Experience and African Economic Development'. *African Development Review* 2007 19,1 (2007), pp. 52-95, p.53

¹⁶⁰A.L. Müller, 'The creation of a growth-oriented society in Korea', *International Journal of Social Economics*,24, 1, pp. 178 - 189 (1997), p. 185-186

¹⁶¹JongWhaLee, 'Economic Growth and Human Development in the Republic of Korea, 1945-1992', *Occasional Papers* 24, New York, UNDP Human Development Office,1996), p.3

¹⁶²Stephan Haggard,Byung-Kook Kim, and Chung In Moon, (1990),*The Transition to Export-Led Growth in South Korea, 1954-66*,(Washington DC, The World BankCountry Economics Department (WPS 546), 1990), p:13

form of long-term credits and investments licenses. They supposed to follow the guidance of government and try to catch described export goals for them.

Government also established Korean Trade Promotion Organization (KOTRA) to promote export and carry out marketing research for Korean companies that did not have international network for their products.¹⁶³

The development policies from 1960 to 1970s aimed at increasing low savings and low investment and using foreign capital inflow for investments in export-oriented industries. In a country, with lack of raw materials, underground resources, primitive industrial structure, and a low skilled labor force, it is inevitable that mainly cheap labor-intensive production of intermediate goods like food processing, textile and assembly were exported¹⁶⁴. In addition, while the government controlled, coordinated, directed economic policies and private sector investments, private sector enthusiasm and development strategies were encouraged. Regulation of interest rates for new industry investments, favorable exchange rates for import materials and exports were used to help private sector development.

Korean government changed its policy from promotion and investment in labor-intensive simple industries to capital-intensive heavy and chemical industries in order to accelerate the industrialization process. The government shifted its quantitative and scale of economy approach to strategic, qualitative approach¹⁶⁵. Prior labor-intensive approach led to imbalances in growth and weakness in global competition because newly developing nations in the region like Taiwan, Malaysia and Indonesia has all labor cost advantages. Rapidly developing industries was relying on foreign aids and funds for investments, equipment and materials and this was not a healthy long-term development policy for the nation. The government established national investment fund to provide long-term loans for strategic industries and to develop capital formation in an effective way.

Government also set tariff barriers to protect domestic industry especially strategic heavy and chemical industries that were including automobile manufacturing, machinery, shipbuilding, petro-chemical refineries and iron steel production facilities. Strategies for development of qualified technical work force and human resources development had given importance to raise quality and produce diverse skills along with industrial development policies

Korean government decided to invest directly for some industries like iron and steel because no any private enterprise have been willing to bear long term risks. A good example of government investment in heavy industry is the Pohang Iron and Steel Company (Posco). Established in 1968 by the Korean government, Posco's goal was to reach to level of major steel producer and competitor in the World market. Today it is the second biggest steel producing company in the world.¹⁶⁶ Government also functioned as a supervisor for the reorganization of ill-managed companies. For example, government controlled and directed the management of 62 ill-managed companies during 1970s. Korea's biggest 10 chaebols

¹⁶³Kae H. Chung, op cit., p 29.

¹⁶⁴Ji Hong Kim, 'The Korean Experience and African Economic Development', African Development Review 2007 19,1 (2007), pp. 52-95, p.58

¹⁶⁵Myung Hun Kang, op. cit., p.46-47

¹⁶⁶Richard M Steers, YooKeunShin and Gerardo R. Ungson, *The Chaebol, Korea's New Industrial Might*, (New York Harper and Row Publishers, 1989), p. 26-27

purchased 13 of them. Korea Machinery Company (later called as Daewoo Heavy Industry Company), Okpo Shipyard (later changed its name to Daewoo Shipbuilding Company), Incheon Steel Company (Hyundai Steel), Korea Engineering Company (antecedent of Samsung Motors) became world known holdings in later years.¹⁶⁷

On the other hand, family owned Korean holdings, primarily chaebols, made excessive investments ambitiously in certain sectors such as machinery and chemical industries. Actually technological level and financial capacities of the family holdings were not compatible with the establishment requirements for new industries. However quickly growing and diversification desires of holding companies and strong government support policies for new industries were the motivating factors for new direction. In order to support rapidly growing enterprises government used special forms of support mechanism like access to foreign exchange, tax exemptions and custom rebates. The government owned financial institutions provided credits at very low interest rates.¹⁶⁸ However, Korean economy experienced economic stagnation due to excessive government investments in capital-intensive industries and over-ambitious heavy and chemical industrialization drive during 1970s.

The concentration of economic power in the hands of government supported a few family holdings shaped the structure of development model of Korea. Government selected to support, control and direct loyal family holdings and invested directly to the risky capital-intensive industries. Government allocated investment licenses and policy loans to chaebols for large-scale projects. Government asked loyal chaebols for investing new areas and financed them directly or it issued guarantee letters for foreign credits that was arranged by chaebols.

Especially during 1970s, government used its budget or foreign aids for a few large projects rather than in many small projects. Effective control on planning and access to foreign technology and credits served as a motivational tool. Participation to Vietnam was as a supporter of U.S.A. also used as an opportunity to growth and internationalization of chaebols. A number of construction companies took a significant share in ground and marine transportation system of Vietnam. They also took advantage of the developing construction markets in the Middle East. Overseas construction projects had important growth effects on Korea's foreign exchange earnings, export and employment.¹⁶⁹

However, government could not give importance to the development of small and medium enterprises or small parts and materials industries. This led to unbalanced industrial and technological growth of small and medium enterprise and concentration of national technological power on a few family companies.¹⁷⁰

Korean government was deeply involved in the drawing development plans, supporting the private sector to invest in planned industries and setting export goals for all industries in the country during the presidency of Park Chong Hee from 1961 to 1979s. Government identified major needs of Korean economy and sought to facilitate the

¹⁶⁷Myung Hun Kang, op. cit., p. 51

¹⁶⁸Kae H. Chung, op. cit., p. 41,64

¹⁶⁹Myung Hun Kang, op.cit. p. 43-49

¹⁷⁰ Charles Harvie and Boon Chye Lee, *the Role of SMEs in National Economies in East Asia*, (Cheltenham, UK, Edward Elgar Publishing, 2002), p: 248.

achievement of these goals. The one of the most important characteristic of the Korean economic policy was the close government–business interaction. Major business groups, the ministries and related government agencies have been in close communication with each other. The result was a guided, semi-statist industrial development model fueled by government incentives, proper, favorable credit conditions, and other supporting mechanism. Governments directing and controlling role contributed to the success of economic development with limited financial, knowledge and human resources in the private sector. Government was not a sole player in development process and it played a role of supporter, supervisor and coordinator. With proper support and guidance, innovative executives and hardworking laborers have been able to help industrialization of the nation. Export oriented and outward looking strategy, effective use of foreign aids, efforts on human resources development and ethnic & cultural homogeneity of country were other reasons for successful industrialization. Potential threat from communist North Korea and evaluating neighboring Japan as a competing nation were international driving forces for Korea.

5. STATE'S HARMONIOUS RELATION WITH RELIGIONS AND REINTERPRETATION OF ETHICAL HERITAGE

In addition to government policies like sales of pre-war Japanese owned production facilities, land reform, manipulation of foreign exchange, credit market distortions and close government- business relations, the quick recovery desires from the war of ordinary citizens and enthusiastic entrepreneurs are important factors in economic development process. Another significant motivating force for the development is the re-interpretation of national cultural values by the government.

About 20 percent of Koreans classified themselves as Buddhists and nearly similar percent as Christians. Believers of Buddhism limited their religious life to visit temples on religious days and religious practices cannot be seen in daily life. Believers have accepted a worldly way of life and practice of religious rituals are carried out mostly by monks living in the temples on mountainous areas. It may be interpreted that ordinary Buddhist believers and monks have different behavioral forms while practicing religion. Christianity, introduced to Korea at the end of 18th century by western missionaries, functioned as a tool for confrontation with western values. Early Christian missionaries established Korea's first western type schools, universities and hospitals. However, Christians did not oppose policies and played a supportive role in government reforms.

Rather than Buddhism and Christianity, foundations of Korean ethical values established by Confucianism. Confucianism introduced to Korea in the 5th century and faceted the customs, traditions and mindsets of people. Confucius values was still strong and providing the ideological basis for view of life until 1950s. Korea government selectively used Confucius values to motivate people in order to catch established goals for industrialization. Similar to Japan, Taiwan and other East Asian countries, Confucius values were supportive of government policies. Republic of Korea was a secular nation but

government used Confucius values to establish an institutional foundation for capitalism and to create an effective organizational culture nationwide.¹⁷¹ (Robinson, 1991; 204-205)

Confucianism heavily stress on education, building harmonious relationship with others, loyalty to family, organization and in larger space to the nation, respect for elders and managers in workplace and trust between friends. The old Confucius view of commerce and manufacturing were an obstacle to industrialization because newly established facilities were in need of skilled workforce. However, anti-industrial view of Confucianism has been moderated by western oriented individualist development needs and desires for high standards of living. Education, harmony and group oriented Confucius values mixed well with economy-oriented view of individualism, self-development desires of western values in order to generate an industrious nation.¹⁷² (Chung, Lee and Jung, 1997:4, 5)

Confucianism based paternalistic, authoritarian values meshed well with directive and control oriented government policies. Perceiving nation and organization as a big family, evaluating president, head of government institutions and other organizational managers as the head of extended family helped government and organizations to focus on economic development. At the same time close relationship based on regional ties, schools and other common groups strengthened the reciprocate relations. The Confucian teaching also provided the ideological basement for the individual's subordination to their managers in organizations. Subordination was an important value for a smooth management of workplace and a way for cooperation and control.¹⁷³

While adopting a secular administrative approach on state affairs, accepting religious values as a heritage of long national history and using those values to motivate public was an important characteristic of Korean government. State did not view ethical or religious values as an obstacle for modernization but reinterpreted some values in order to keep pace with government policies.

The government initiated new community movement in rural areas and factory community movement in factories in order to create a dedicated workforce by adopting Confucius values. Ethical heritage helped to generate a nationwide work ethic, spirit of altruism, collaboration, respect for authority and patriotic behaviors. Government took advantage of religious and ethical values in order to build an efficient, loyal and diligent workforce.

¹⁷¹Michael Robinson, 'Perception of Confucianism in Twentieth-Century Korea', In G. Rozman (Ed.), *The East Asian region: Confucian Heritage and Its Modern Adaptation*, (Princeton, Princeton University Press, 1991), pp: 204-225, p.204-205

¹⁷²Kae H. Chung op. cit., p.4-5.

¹⁷³Andrew Fungi Kim and Gil-sung Park (2003) 'Nationalism, Confucianism, work ethic and industrialization in South Korea', *Journal of Contemporary Asia*, 33,1, (2003), pp.37-49, p. 44

6. DISCUSSION

Korean government used top-down policy of planning and implementation of those policies to preferred industries and enterprises. In the early years of industrialization import, substitution policy was used in order to produce necessary consumer products and to establish basic industrial structure. Both land reform and Korean War destroyed the opposition of traditional yangban class and giving government a basis to create its loyal new bourgeoisie class. Government also helped new investor class to accumulate necessary capital by issuing import permits. Korean government changed its policy direction from import substitution to export orientation by realizing that by a focusing on light and labor-intensive manufacturing Korea's future would not secure. Export promotion policy was used to accumulate necessary capital for establishing new industries and construction of infrastructure of the country like highways, bridges and power plants. However later policy was changed to establish strategic, technology and capital driven heavy and chemical industries with the aim of creating foundation for related industries like automobile, ship building, defense industries and securing long term economic benefits. Main aim was to renaissance of the nation through establishing national industry and building of independent economy. Because of scarcity of natural resources Korea's industrialization had to depend on its own human resources, accumulated knowledge through education and capital acquired through exports. Korea's trade expanded due to an outward- export oriented policy in the 1960s. Over-ambitious heavy and chemical investment policies reasoned economic degradation in 1970s, but laid the foundations for future industrial developments. Focus on 1980s was promotion of continues economic growth. Liberalization of the economy and financial reforms were main issues through 1990s. The major policies and invested industries have kept changing as time changes. Policies and strategies of the Korean government and Korean firms adapted changing environmental forces in a dynamic manner. The government and enterprises did not stick to static policies rather than they tried to change their strategies with changing markets. Most important thing was the close government-business cooperation, support and mutual understanding. Government industrialization policies well matched with holdings diversification and growth desires. Having a secular state, Korean government also used national ethic values and religious teachings to motivate nation for implementing industrialization policies.

It is believed by the elites of newly founded Republic of Turkey that economics was a matter concerned with the survival of the state and economy caused to collapse of Ottoman Empire. State intervention, control and regulation of new industries and development policies were believed the main duty of the government. Actually, étatism was used with the aim of establishing main consumption materials production factories and investing in big scale, risky projects that private enterprises cannot afford during the early years of republic. Private enterprises would be emerging when the economic situation of the country improved after a period with the proper statist economic policies. Especially after the death of Atatürk, İnönü governments put the state in the center of economic life and established a rigid structure that discourages enthusiastic individuals dealing with big scale projects and investments. Interpretation of étatism by governments brought a noncompetitive and closed economy. Modernization or industrialization project of Turkey has mainly based on top-down and state

led policies. Protectionist policies, export barriers and high tariffs discouraged foreign investors and protected domestic enterprises from export. Turkish economy has been dominated by badly managed and overly staffed state owned enterprises. Emergence of private enterprises delayed due to insufficient government support policies. The economic development policies was made at the level of high-ranking bureaucrats and implemented by state owned enterprises. Statist economic development policies excluded public and private enterprises from policy formation and adaptation. The policies of revolutionizing the society and industrialization of the nation set by elites and it was expected individuals should follow rules. Governments couldn't set export goals to accomplish for private business. Private businesses could not have proper financial supports and opportunities for exports. The missing chain in the Turkish development process was entrepreneurial spirit of private sector for long years.

The aim of new republic was to build a new society that is economically strong and culturally modern. Construction of a new morality and formation of a new cultural heritage, that is consistent with the modern world, were the aims of new republic. It was believed that cultural heritage and traditional values were responsible for backwardness and collapse of Ottoman Empire. There was a conflict between modernity, industrialization and tradition, religion. Old value systems effecting politics, law and education should be changed immediately. Positivism, cultural reforms, that can establish new values, and secularization of the republic were necessary steps in order to overcome backwardness. Traditional values imprisoned to individual space and a new, modern form of thought tried to be created in public space. It took time for adaptation new reforms and value systems. Because it takes much time to change something totally and it is more difficult to do it. The missing chain in Turkish development process was the support of tradition.

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TRADITION AND MODERNITY

~COMPARATIVE STUDY ON THE DEVELOPMENT OF

PSYCHOANALYSIS IN JAPAN AND ITS CHARACTERISTIC~

“MODERNITY WITHOUT TRADITION, IT ONLY LEADS TO DESTRUCTION”

Abstract

As we are gathered here to discuss about new paradigms of social development in Asian, I would like to focus my opinion on the development of a man in society. One of the goals for the development of society is development of a man. Therefore, it relates to a psychological health of the man, and a right benefit of his behavior.

This paper discusses a history of development of psychoanalysis in Japan. Japan, as one of the Eastern country with its significant history, is paid our attention as the country which has a rich experience of how to assimilate and harmonize new developed concepts in its traditional concept. On the other hand, Psychoanalysis, which was originated in the centre of Europe, is the system of knowledge which deals with a structure of human mind and a mechanism of psychological apparatus of an individual. Moreover, it discusses a psychological issue of the individual in a relation to the various fields of social science.

By observing the history of psychoanalysis in Japan, we will aim to focus on harmonized coexistence of Eastern and Western thoughts instead of evaluating them in comparative viewpoint. Moreover, last part of the paper summarizes a characteristic of Mongolian thought and its further study on psychoanalytic point of view.

Introduction

The main process in the development of social concept is how a new idea or theory penetrates to the root of the society where the traditional thought exists, so that a correlation of the two

ideas enriches the system of social concept. On the other hand, it is important to the development of social concept when the new idea interconnects with the traditional thought. In the history of science and knowledge, there is an orthodox tendency which makes them to compare with each other by their characteristic nature, even though each of Eastern and Western thoughts plays their own role. But today, in the stream of globalization, it is crucial to consider about the Eastern and Western thoughts regarding to their possibility of their correlated existence. Especially, there is an importance of to create a new tendency of discussion about a social issue from a viewpoint of correlation of two sides in order to modernization of social concept.

The new concept assimilates to the traditional field of concepts through a complete circulated process. One of the historical facts of this process is the historical development of assimilation of psychoanalysis in Japan.

The introduction of psychoanalysis in Japan was followed with wide range of activities such as a translation of Freud's original works, meeting with Freud himself, practicing psychoanalytic training under the supervision of Freud's scholars, organizing psychoanalytic association and society, etc.

Japanese scholars who were interested deeply in psychoanalysis, to understand its idea and master its clinical practice played an important role in this movement. "It can be imagined how enthusiastically psychologists and men of the letters wanted to incorporate the Western concepts of the human mind in order to modernize their fatherland."¹⁷⁴

Therefore, from the history of Japanese psychoanalysis we will also understand that the importance of scholars who play a key role in the development of social concept.

I.A brief history of Japanese Psychoanalysis

Psychologist Kaison Otsuki (1880-1936) was the first scholar to mention Freud's work on his article entitled [The psychology of forgetfulness] which was published in Japanese Journal [Shinri Kenkyu], in 1912. Also there were some other scholars to introduce psychoanalytic theory following years. Since then, there were born four generations in Japanese psychoanalysis. Its history roughly divides into two periods.

1. The period before World War II,
2. The period from the end of World War II to the present.

¹⁷⁴Edited by Toshiko Hamanaka, German E Berrios. *Two Millennia of Psychiatry in West and East. Akimitsu Miyoshi and Kazushige Shingu, History of Psychoanalysis in Japan.* (Gakujū Shoin, 2003.)p.133.

The scholars from the first period were the pioneers who put the root of its development.

To understand any new theory, it is important for an introduction to precede an original works of it. Scholars of first generation of Japanese psychoanalysis started their activity by translating Freud's original works and adjusting its terms in Japanese language. It is important to translate new terms and notions by finding a definite meaning in native language in order to develop a correlation with traditional thought successfully.

Otsuki formed Tokyo Institute of Psychoanalysis whose initial purpose was to translate all of Freud's works.¹⁷⁵ His translation was based on English translation and helped by Yaekichi Yabe (1891-1945) who met Freud through Eitingon in 1930 after finishing his analytic training by Ernest Jones and Edward Glover, and other scholars. Yabe was one of the three who met Freud personally. When he met Freud he explained to Freud the reason of "Beyond the Pleasure Principle" had been one of the first to be translated. According to his explanation, the ideal of life tending towards death was a Buddhist idea, and since Buddhism influences Japanese thought, "an understanding of psychoanalysis might be easier through this book."¹⁷⁶

In fact, Otsuki's organization had no academic affiliation. By contrast, The Sendai branch of International Association, set up by Kiyoyasu Marui (1886-1953) and his student Heisaku Kosawa (1897-1968 second generation) were more of officially professionalized psychoanalytic organization. Their translation was based on Freud's German editions. Marui was the third scholar who met Freud privately and when he visited Freud in Vienna in 1933, he received an approval for establishing the Sendai Branch of the IPA.

From Japanese two versions of translation, we can observe "the differences between translators suggest a tension between fidelity to the source and underlying presuppositions about the nature of mind in Japanese culture."¹⁷⁷

The most recent Japanese edition of the complete works of Freud was published by Iwanami Shoten, completed during the years of 2006 to 2011. It was edited by Kazushige Shingu, Taizo Michihata and other scholars in 22 volumes based on German edition. The translation of this edition comparing to previous editions was more modernized and well-

¹⁷⁵ Journal of the History of the Behavioral Sciences: Geoffrey H. Blowers and Serena Yang Hsueh Chi, *Freud's deshi: The coming of Psychoanalysis to Japan*, Vol.33, Spring 1997, p.122.

¹⁷⁶ *Ibid.*, p.121.

¹⁷⁷ *Ibid.*, p.123

arranged formation of Freud's original terms and idea of psychoanalysis in Japanese language.

It is difficult to understand and to gain a complete knowledge about psychoanalysis without the knowledge of its clinical practice. Also, the clinical practice of psychoanalysis is an important field of psychiatry. Therefore, it has been taking a significant part in the development of Japanese psychoanalysis as well. In the field of psychiatry, psychoanalytic psychotherapists in Japan began to actively performing psychotherapy for schizophrenic patients. One of the important issues in psychiatry is, in order to diagnose correctly symptoms of patient with mental disorder, to describe a normal healthy condition of mental state. Moreover, the mental health of an individual is one of the essential factors of social psychology and in social concept.

Marui was the first to mention the importance of psychoanalysis in the field of psychiatry. He studied psychiatry under Adolf Meyer at John Hopkins University in 1916 to 1918. During his study, he was impressed by the great influence of psychoanalysis on American psychiatry. At the time, the main stream of psychiatric teaching in Japan was strongly influenced by German school, particularly Kraepelinian trend. So, after his arrival to Japan, he began his teaching in psychiatry by incorporating psychoanalysis into it at Tohoku University. His contribution to the development of psychoanalysis in Japan as the first psychoanalytic generation was to produce first psychoanalytically - oriented psychiatrists.

Since the beginning of World War II, almost all psychoanalytic movement was interrupted. Freud himself exiled to England and most of his disciples and scholars immigrated to America because psychoanalysis was considered as Jewish idea. From 1939, psychoanalysis in Japan was also interrupted that Japan was the ally of Nazi Germany.

After World War II, second generation of Japanese psychoanalysis began its activity again. From this period, American influence to all aspects of Japanese society was massive. So, American dynamic psychiatry began to prevail in young generation.

The Japanese Association of Psychoanalysis and the Japan Psychoanalytic Society were organized. Marui's student Heisaku Kosawa, and his student Takeo Doi (1920-2009), Keigo Okonogi (1930-2003) and other scholars who began to try to formulate psychoanalytic ideas based on Buddhist thoughts and the cultural aspects of Japanese society.

The movement of third generation was mainly developed during the 1960s to 1970s. During this period, several of students returned to Japan from abroad. There were psychoanalytic streams of Freud's scholars such as Jungian thoughts, Otto Kernberg's theory,

Kleinian school, theory of Winnicott and Erik Erikson etc. Hayao Kawai (1928-2007) was the first Japanese to obtain the qualification Jungian analyst who studied at the Jung Institute in Switzerland, Tetsuya Iwasaki (1935-present) presented Otto Kernberg's theory and also Kleinian school of thought to Japan. The characteristic of third generation was that to broaden the development of psychoanalysis from its original source to the generation of after Freud.

The most of scholars in fourth generation, a new wave of psychiatrists¹⁷⁸ returned to Japan after studying psychoanalytic psychotherapy and dynamic psychiatry in Britain and the United States. Also, from this period, Kleinian trend began to integrate into the main stream. Moreover, "Lacanian psychoanalysis was introduced to Japan through literary and psychiatric ways, but Japanese Lacanians are still small in number and they have not formed their own professional organization yet."¹⁷⁹ The present Japanese psychoanalysts are describing their psychoanalytic activities as follows, "The members of the fourth generation, not only introducing psychoanalytic theories from abroad to Japan, try to express their opinions in international fields. The system of the formation of psychoanalysis has been only recently better formalized."¹⁸⁰

From the above brief history of development of Japanese psychoanalysis, we can understand that first half of its history tells us that Japanese psychoanalysts' major aim was to assimilate into the original idea of psychoanalysis. The process of assimilation was characterized a new tendency that a traditional Japanese thought such as Buddhist idea and the psychological significances of Japanese society was considered from the position of Eastern concepts to Western idea of human mind comparatively.

II. [Ajase complex] (Heisaku Kosawa 1897-1969)

In 1933, when Kosawa met Freud in Vienna, he presented his paper entitled "Two kinds of guilt." The paper was about his notion Ajase complex. Unfortunately, Freud's response to the idea was remained unclear. Ajātaśatru/Ajase narrative has many versions and its versions attested in the scriptures of ancient India, Pali, Chinese, Sanskrit and Jaina sources. It was

¹⁷⁸ Edited by Peter Kutter, *Psychoanalysis International A Guide to Psychoanalysis throughout the World, Japan* by Keigo Okonogi (Frommann-holzboog, 1995, Vol.2), p.128.

¹⁷⁹ Edited by Toshiko Hamanaka, German E Berrios. *Two Millennia of Psychiatry in West and East. Akimitsu Miyoshi and Kazushige Shingu, History of Psychoanalysis in Japan.* (Gakujū Shoin, 2003.) p.140.

¹⁸⁰ Ibid. p.140.

introduced by Jodo Shinshu patriarch in Kamakura period, Shinran's (1173-1262) text "Kyogyoshinsho." In fact, Kosawa's version of Ajātaśatru/Ajase narrative has various unacknowledged sources. In the early modern period, there were some Japanese Buddhist scholars¹⁸¹, who synthesized and also treated Chinese context and the Buddhist scripture with original invention, presented Ajātaśatru/Ajase narrative of Japanese version. The Japanese version of Ajātaśatru/Ajase narrative was completed as a rearranged version of the original Buddhist scripture. So, Kosawa's version is the version of Japanese version of Ajātaśatru/Ajase narrative. Kosawa's version of the narrative was more likely originated from the characteristics of Meiji to Modern period of Japan. According to Michael Radich scholar, the characteristics contain: nationalist use of Buddhist ideas; the post-war boom in nihonjinron¹⁸²; the role and image of modern Japanese women; and new currents in theatrical theory and practice in modern Japan.¹⁸³

So, Kosawa's idea in the Ajātaśatru/Ajase narrative is discussed as a transformed narrative of Buddhist texts in modern context.

Kosawa's version of Ajātaśatru/Ajase narrative tells a story¹⁸⁴ about a relationship of mother and son that arises from their mutual ambivalent feelings. Ajase complex is the

¹⁸¹ Chikazumi Jokan (1870-1941), Noda Shizan, Yasui Kodo(1883-1968),Fuji Shusui (1885-1983). Micheal Radich, *HowAjātaśatru was reformed: The domestication of "Ajase"and stories in Buddhist History*,(Studia Philologica Buddhica, Monograph Series XXVII,2011)p.88-94.

¹⁸² The term nihonjinron refers broadly to discourses and ideas that attempt to identify characteristic features of the Japanese culture and /or people, often with the critical implication that the ideas concerned are somewhat baseless or ideological. We might translate the term as "ideas of Japaneseness", "theories of the Japanese character" etc. Micheal Radich, *HowAjātaśatru was reformed: The domestication of "Ajase"and stories in Buddhist History*,(Studia Philologica Buddhica, Monograph Series XXVII,2011)p.108-109..

¹⁸³ Ibid.,p,125-126.

¹⁸⁴ The story tells about Ajātaśatru king of Magadha during the lifetime of the Buddha who appears in Buddhist scripture and his mother, Idaike. King Bimbashara (the protector of Buddha)'s wife Idaike desires a child to attract her husband who was no longer attracted to her. A soothsayer tells her that she will become pregnant with the reincarnated soul of a hermit after his death. But Idaike hastens to become pregnant, so she kills the hermit who curses her on his deathbed with the prophecy that he will return in the form of her son, The Prince, to murder her husband. Idaike fears of her unborn child and she attempts to kill him at birth by dropping him from her womb at a great height. The son survives the fall. "Engulfed in feelings of rage he attempts to kill his mother, but is over come by such feelings of guilt that he falls seriously ill, and is only nursed back to health by her intervention. Idaike's charitable act resolves her own conflicts over her son, who recovers to become a wise

mutual dependency that develops between mother and children. Also it expresses an ambivalent feelings arising out of both mother and child desire to love and to be loved and hatred feelings. Ajase's feeling of guilt which leads him to become ill, was soothed by his mother's nursing that results the second type of guilt such as "heartfelt remorse."¹⁸⁵

Kosawa was proposed the Ajase complex to be contrasted to the Oedipus complex. "Subsequent reworking of the theory at the hands of both Kosawa and his disciple Okonogi Keigo (1930-2003) modified and extended it into a theory of individual psychology, family relations, and the cultural specificities of Japanese psychology."¹⁸⁶ Kosawa's idea of Ajase complex can be seen a considered modification of the orthodox view of psychic development at the time. And it was also first written attempt an Asian cultural variant on what, for Freud, was a universal mechanism. In the beginning of 1920s, anthropologist Bronislaw Malinowski argued about universality of Oedipus complex. His research field work proved that there was no Oedipus complex in Trobriand Islands because there was matriarchal society. He asserted that the Oedipus complex was a particular feature of patriarchal societies like Freud's own culture and it is not universal in its essence. In fact, the argument was widely discussed and some of scholars also accepted that Oedipus complex was culturally relative indeed. However, there are the debates about whether the Oedipus complex is universal or relative, we should admit that Kosawa and Okonogi's Ajase complex theory was proposal of Eastern version of family complex and Buddhist idea was interpreted in a modern context of idea.

III. "amae"(Takeo Doi 1920-2009)

Kosawa's student Takeo Doi was strongly impressed by American psychology and culture, during his study (1950-1952) at the Menninger Hospital in America. Considering cultural and psychological differences between Japanese and American society, he formed a notion amae that considered as central for understanding the Japanese personality. Amae is the important notion for sensing unconscious process itself, mentions Doi.¹⁸⁷ His first paper about amae

king." *Journal of the History of the Behavioral Sciences*: Geoffrey H. Blowers and Serena Yang Hsueh Chi, *Freud's deshi: The coming of Psychoanalysis to Japan*, Vol.33. Spring 1997, p.11

¹⁸⁵ Edited by Peter Kutter, *Psychoanalysis International A Guide to Psychoanalysis throughout the World, Japan by Keigo Okonogi (Vol.2)*, p.134.

¹⁸⁶ Micheal Radich, *How Ajātasātru was reformed: The domestication of "Ajase" and stories in Buddhist History*, (Studia Philologica Buddhica, Monograph Series XXVII, 2011) p.1.

¹⁸⁷ Edited by Toshiko Hamanaka, German E Berrios. *Two Millennia of Psychiatry in West and East*. Akimitsu Miyoshi and Kazushige Shingu, *History of Psychoanalysis in Japan*. (Gakujū Shoin, 2003.) p.137.

was published in an American speech journal under the title “Japanese Language as an Expression of Japanese Psychology.” He says, “amaeru¹⁸⁸ has a distinct feeling of sweetness, and is generally used to express a child’s attitude toward an adult, especially his parents. I can think of no English word equivalent to amaeru except for “spoil”, which, however is a transitive verb and definitely has a bad connotation; whereas the Japanese amaeru does not necessarily have a bad connotation, although we say we should not let a youngster amaeru too much. I think most Japanese adults have a dear memory of the taste of sweet dependency as a child and, consciously or unconsciously, carry a lifelong nostalgia for it.(p.92)”¹⁸⁹ Doi also asserted that amae was not a psychology unique to the Japanese, but it is rather a universal psychology. In contrast to Western psychology (particularly, in English language), Mongolian amae (erkh=in Mongolian language) exactly corresponds to Japanese amae. Doi mentions that, “amae and its vocabulary refer to inner experience. For instance, passive object love or primary love as defined by Michael Balint can be equated with amae in its pure form...”¹⁹⁰ In a relationship between child and parents, child has a desire to be dependent from his parents. Mother loves her child unconditionally. On the other hand, a child knows the psychology of amaeru naturally. In Japanese psychology, it is the most natural thing in the world for amae to exist in the parent-child relationship. Human existence is ultimately dependent on the parents, it is not possible to eliminate the mother and father. Doi says, “Suzuki Daisetsu points out that whereas, at the basis of the ways of thinking and feeling of the Westerner there is the father. It is the mother that lies at the bottom of the Oriental nature. Love in the West always contains a residue of power. Love in East is all-embracing. One might see this as nothing other than a eulogy to amae.”¹⁹¹ He continues, “This spirit of non-discrimination and equality, I believe, has been a part of the Japanese makeup ever since ancient times, and not merely as part of Zen ideas. I believe in fact, that the so-called “way of the Gods” is precisely that, since the “way of Gods” seems consistently to have extolled the principle of no-principle and value of no-value. It is this policy, in fact, that has allowed the

¹⁸⁸ It is a verb for amae. Erkh=amae(noun)=>erkhleh=amaeru(verb)

¹⁸⁹ Edited by Peter Kutter, *Psychoanalysis International A Guide to Psychoanalysis throughout the World, Japan by Keigo Okonogi* (1995, Vol.2), p.129.

¹⁹⁰ Ibid.p.130.

¹⁹¹ Takeo Doi, *The anatomy of dependence*, (Kodansha International, 2001) p.77.

Japanese to devour various alien cultures without any particular sign of indigestion and to make them, in some fashion or other, their own."¹⁹²

IV. Interpreting in the light of psychoanalytic point of view

J.Lacan(1901-1981)visited Japan twice during in the 1960s and in the early1970s. He conducted a seminar introducing a Japanese Buddha image which was said to represent a Nyo-i-rin-Kan-non ("Nyo-i" means "according to the will) in the form of a photograph he circulated. Before his second visit to Japan, he started to study Japanese language. During his study "he began to suspect that because of the inherent nature of their language, the Japanese were neither in need of psychoanalysis nor analyzable."¹⁹³ In this paper we will not discuss about the issue in detail. But there is an important point of view in Lacan`s thought regarding to a relation between psychoanalysis and characteristic of Japanese psychology which appears in its language. It points out that there should be a certain consideration to the nature of any concept regarding to its correlation to a new concept that in the process of assimilation of the new concept what is the response of a traditional concept.

The Japanese psychoanalyst Kazushige Shingu argues that "I hesitate to share Lacan`s pessimism about the analyzability of the Japanese. It should be noted that my patient was experiencing a degree of "foreignness" due to his own life history, and it was this that made the analysis effective...In any case, Lacan`s observation will continue to make Japanese analysts attentive to the structure of the subject as determined by languages."¹⁹⁴

I would like to emphasize here, that it is an important issue that how to examine a psychoanalyzable possibility of any culture.

I have been studying in basic theory of psychoanalysis, its history and Japanese psychoanalysis in Japan for few years. During my study, I have been trying to observe Mongolian thought and its characteristic in the light of psychoanalytic viewpoint. In Mongolia, a research study on psychoanalysis is in its beginning stage¹⁹⁵. In other words, I would say that there is no specialized research study on psychoanalysis in Mongolia, yet.

¹⁹² Ibid.p.78.

¹⁹³ Edited by Nina Corneytz and J.Keith Vincent, *Perversion and Modern Japan* (Routledge ,London and New York ,2010)p.264.

¹⁹⁴ Ibid.p.270.

¹⁹⁵ There are some introductory and translated works of psychoanalysis in Mongolia. Psychologist Prof.O.Myagmar is introduced S.Freud, A.Adler, G.Jung, E.Erikson, E.Fromm`s theory in his work"Lectures on psychological development of man"; Prof.R.Darikhuu discussed S.Freud and E.Fromm`s theory from the

In the root of Mongolian traditional thought/idea exists Nomadic civilization which originated from its life-style. The characteristic of Mongolian thought consists of in relation to its historical changes of social structure. There are three main sources of it.

1. Ancient Mongolians view of universe which is worshipping the sky and the ancestors characterized by animistic point of view of Shamanism. The ancient Mongolian animistic idea, that the sky as a father symbol and its worship which was characterized in form of cultural aspects of traditional concept has certain psychoanalytic idea.

2. Mongolian Buddhism originated from Tibetan Buddhist teachings. In Tibetan language, they call the sky "Iha", and a Bodhisattva is the Iha. For Mongolians, the sky ("Tenger") is the place where their ancestors come from(to be born) and go back(to die), and also it is the symbol of omnipotent nature. It means the background of their spiritual mind is similar as the Tenger and the Iha. So, "it is certainly appropriate to consider that Buddhist teaching of Tibetians who worship the sky, was the most suitable to assimilate it for Mongolians."¹⁹⁶

Tibetan Buddhism had been introduced to Mongolia since the rule of Chinggis Khan. Since then, during a historical change, its development was unsuccessful.

According to the history of Mongolia, with an approval of Altan Khan¹⁹⁷ and a support of other Mongolian nobles, Tibetan Buddhism began to develop in Mongolia from the sixteenth century. The Third Dalai Lama died in Inner Mongolia in 1588, and the Fourth Dalai Lama was born in the family of Altan Khan. Thus, the "Golden descendant" of Chingis Khan was joined with the dominant orthodox line of Tibetan Buddhism. It is a significant point of view that tells in historical and psychological way that the Mongolians accepted the Tibetan Buddhism into their traditional spiritual world officially.

The idea of reincarnation in Tibetan Buddhism has its certain characteristic which leads to reconsideration of reality and imaginary world. The Gelug sect which is Mongolian

philosophical point of view in her work "The problem of human being in the Eastern and the Western philosophy." E.Fromm "The art of Loving" (trans,1996), "Escape from Freedom" (trans,1995) were translated in Mongolian language by A.Byambanorov, M.Bayartogtokh translated S.Freud's "Introduction to Psychoanalysis" and "The Interpretation of Dreams".

¹⁹⁶ Jimuyang Kaichao, *Mongoru Bukkyo no Kenkyu*,(Houzoukan, 2004)p.,12.

¹⁹⁷ In the mid-sixteenth century, Altan Khan who was a descendant of Khubilai Khan, carried out a military campaign in Tibet and reestablished intimate ties between Mongolia and Tibet. He supported Gelug Sect (also known as Yellow sect) of Tibetan Buddhist teachings to spread in Mongolia. And he conferred on the master of Gelug Sect, Sonam Gyatso the title Thrid Dalai Lama (Dalai means in Mongolian language "ocean").

Buddhism stresses monastic discipline and the use of logic and formal debates as aids to enlightenment. The basic Buddhist tenet of reincarnations was combined with the Tantric idea that buddhahood could be achieved within a person's lifetime to produce a category of leaders who were considered to have achieved buddhahood and to be the reincarnations of previous leaders.

The doctrine of reincarnation made it possible for the reincarnations of living buddha to be discovered conveniently in the families of Mongol nobles. So this tenet of reincarnation had played significant psychological role which followed with political result in Mongolia as was mentioned above.

3. Marxist ideology which was formed by Soviet Russian in the middle of XX century.

After the collapse of Soviet Russia, Mongolia was faced of structuring a new modern social concept. This process is still in its way. In this process, we should not forget that, a social concept develops into a new modern social concept by correlating to the cultural and traditional concepts of society. It is important to consider an issue of how to correlate and harmonize the traditional Mongolian concepts to Western concepts.

Conclusion

A main driving force for the development of society is a man who has a certain good moral and an educated knowledge. So, it is relevant to formulate a new social concept which is based on a spiritual philosophical thought that focused on the development of a man. In order to formulate the concept it is important to consider a correlation of the traditional and modern concepts in society.

There is increasing a role of psychological factor in the development of modern society, significantly. Therefore, we, Asian philosophers, are in a demand of a cooperative work on the issue in our research field.

Japanese psychoanalysis develops broader on the stage of international field of psychoanalysis characterizing its Eastern thought in a modern context.

To discuss the Mongolian thought in the sense of psychoanalytic point of view needs the further study in the near future.

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DIVAN (OTTOMAN) POET AGAINST THE WESTERNIZATION

Abstracts

In order to reestablish order and have the state gain its previous power, there were many innovations that began in the 17th century and increasingly continued in the following centuries in the Ottoman history. These innovations were first limited to military issues at the beginning; however, they were spread to wider areas; therefore, the impact of innovations on people became deepened. The works of innovations, which were first welcomed in general, attracted various reactions in the society during the process of change and renewal. It is vitally significant to know how Divan Poets approached towards these works of innovations which received criticisms from some communities especially on the emphasis of "paganism". As a matter of fact, literary works of art are the places where social changes and transformations are observed best. Hence, this study will analyze and scrutinize how the divan poets approached the works of innovations, which consisted of considerable place in the Ottoman history.

Key Words: Ottoman Empire, westernization, divan (Ottoman) poet.

Modernization in Ottoman History

Modernization in Ottoman history is not a phenomenon emerging with Tanzimat; it has its roots in previous times. Likewise, change and transformation, that is, modernization, in a way, always took place. The empire's military structure, especially land and financial structure, continued to change and get developed compared to the previous century.¹⁹⁸

Ottoman Empire always had interaction with the West going back to Byzantine period. Throughout history, although Ottoman Empire regarded itself to be ahead of the West, it always approved of getting innovations in military issues that it did not have from the West. Especially as a result of developments in arms industry in Europe, new kinds of weapons were produced. Trying to follow the developments in firearm, the state tried hard to get them from Europe. Therefore, using and getting benefits of innovations in military issues from Europe was not something new. In the following years, getting affected in this issue increasingly continued; because military tactics of the Ottomans were not any more useful against the developing military industry and military tactics, the army did not have order and coordination in the time of war; for this reason, new military tactics appropriate to those were required.¹⁹⁹ It was also an important factor in this improvement that Ulama, being against lots

¹⁹⁸ İlber Ortaylı, *İmparatorluğun En Uzun Yüzyılı*, (İstanbul: Alkım Publishing House, 2006), pp.13-15.

¹⁹⁹ Niyazi Berkes, *Türkiye'de Çağdaşlaşma*, (Subedit: Abdullah Uçman), (İstanbul: Yapı Kredi Publishing, 2011), s. 74-76.

of innovations in several fields, approved of getting the arms of the West for the sake of jihad.²⁰⁰

In addition to these, Ottoman Empire and society had the chance to get to know Europe with various occasions. European merchants and researchers permanently settled down in Ottoman lands. Many asylum seekers escaping from political crisis in Europe also escaped to Ottoman Empire and continued to live there. Moreover, European ambassadors, craftsmen, minorities, Levantines, refugees and missionaries acted as a bridge between the Ottomans and Europe.²⁰¹

Although the state got the chance to know the West through several occasions, it paid attention not to use the benefits of it except for military issues since the most important criterion in the innovations made was whether it served for the jihad or not. All the innovations (including printing press and art) that were thought not to contribute to the jihad and believed to destroy the balance of society were kept away. For instance, when Jewish refugees coming from Spain asked for permission to build printing house, Bayezid II permitted publication only in Hebraic and the European languages.²⁰²

At the beginning of 18th century, the Treaties of Karlowitz and Passarowitz brought a different dimension to the westernization practices of the Ottomans since the state was defeated degradingly by Austria and its allies. Falling into disrepute, the state started to make innovations to regain its strength. Although the innovations were again only for military structure, they were made intensely in a wide range compared to the past. The state started to pay more attention to the power that defeated it and sent Yirmisekiz Mehmed Çelebi to Europe to get to know it better.

The aim of the innovations in those centuries was not westernization in all fields, but to make the state regain its power through getting science and technique from Europe. Because, at that period, it was clearly believed that they got failed due to not following the structure of the past. Therefore the aim was to regenerate the past through new technique and science.

*The system existing according to the thought of that period (nizam-ı alem) was the system God appreciated, it is the ideal... As the precautions that werewanted to be implemented, having the basis on the observations of these thinkers, were rather the results of the ideas arising from noticing the destruction of the traditional system rather than the new world's forcing them to come out, those precautions were coming together under the idea of remaking the things as they were in the past.*²⁰³

At the end of 18th century, after Selim III inherited the throne, innovation movement gained speed. Ottoman executives decided to change the existing practices from then on because it was understood that ongoing changes having continued for centuries were not enough, and through that way, it was not possible to achieve the objectives planned.

It is possible to entitle the movement as Westernization especially starting from Selim III period. The framework of the practices carried out till that time was quite narrow; but

²⁰⁰ Bernard Lewis, *Modern Türkiye'nin Doğuşu*, (Vertaler: Boğaç Babür Turna), (Ankara: Arkadaş Publishing House, 2009), p. 59.

²⁰¹ M. Kayahan Özgül, *Dîvan Yolu'ndan Pera'ya Selâmetle*, (Ankara: Hece Publishing, 2006), pp. 23-30.

²⁰² Lewis, *ibid.*, p. 59.

²⁰³ Niyazi Berkes, *Türk Düşününde Batı Sorunu*, (Istanbul: Bilgi Publishing House, 1975), p. 18.

widening the fields of works notably, Selim III chose the way to the utilization of the West in several different fields. However, it is somewhat difficult to define what it meant with the West. It is impossible to ascertain whether it is a geographical region or a industrially developed regions or includes countries with parliamentarism or it is a unity of the Christian states based on the unity of religion; because Japan is referred as a Western State when industry is mentioned while Christian communities in the Middle East are included in this paradigm when the unity of religion is mentioned. Despite all, it is certain that the West has specific criteria.

*There is a civilization called Western civilization, speaking different languages and living in the same continent, even in different climates in the same continent; and these communities have principal qualities in common. It is a civilization shaped within the framework of a history and institutions lived together... These are relative communities, recognizing each other's language and literature, their students' studying in each other's schools, adopting one another's traditions for a thousand years... Western civilization and Western society is a community of change.*²⁰⁴

In the 18th century, there were reforms in many parts of the world. Selim III chose the way to improve the heritage and ideas he inherited from his father. Starting from particularly military issues, innovations were carried out in administration, economy, justice and politics. Selim III made those innovations by taking the West as an example. Training the soldiers, political and diplomacy issues were again based on European methods; but as they were made without sufficiently pondering on them, they could not get efficiency in the way demanded. "...in the 18th century, the history of innovation movement just composed of more or less serious attempts made for the transformation of some techniques and information to the state for particular requirements and needs without aiming at deep-rooted changes in the society."²⁰⁵

Mahmud II, who came to the throne after dethronement of Selim III and got the name "Giaour Padishah" with his practices upon Westernization, made the innovations executed till that time get its peak. But the Padishah could not start to make those immediately after he came to the throne because he was confronted with several problems to deal with. Trying to strengthen central administration in the first period of his reign, Mahmud II had to cope with several wars and rebellions. For this reason, till the abolishment of Guild of Janissaries in 1826, he avoided of making innovations appealing to all the segments of the society. Mahmud II's western point of view came into the open after the abolishment of Guild of Janissaries.²⁰⁶

The practices in Mahmud II period were not held under a planned program. But still the Padishah managed to construct the state mechanism from the beginning, organized the palace in accordance with European palaces. Permanent ambassadorships, publishing newspaper, changes in the clothes caused the innovations to spread and affect the society because all those started to change the way of life, led to the coming out of new perspectives and fashions.²⁰⁷ European lifestyle and way of dressing were started to be appealed and the

²⁰⁴ Ortaylı, *ibid.*, pp.18-19

²⁰⁵ Ahmet Hamdi Tanpınar, *XIX. Asır Türk Edebiyatı Tarihi*, (Subedit: Abdullah Uçman), (Istanbul: Yapı Kredi Publishing, 2007), p. 70.

²⁰⁶ İsmail Hikmet Ertaylan, *Türk Edebiyatı Tarihi I-IV*, (Ankara: Türk Tarih Kurumu Publishing, 2011), p.4.

²⁰⁷ Tanpınar, *ibid.*, pp. 70-78.

administrators, in particular, started to design the interiors of their houses in European style. The most important reason of those things' getting spread was surely that the Padishah initially made all of them. The Padishah started to host the foreign statesmen not in traditional ways but in the way as it was in Europe and started to attend to the meetings with women organized in honor of him. Furthermore, although it did not have any reason, Thursdays were announced as public holiday just because it was like that in France.²⁰⁸

Getting wider in context, Westernization movements continued. The Rescript of Gülhane and the Edict of Reform were the milestones in the practices of that field. The state announced its innovative perspective to the whole world. After that time, Westernization became a conscious policy in social, political, literary and military fields.

Ottoman Empire had been tied to the traditions in social and political issues for centuries. The state was not against development and transformation but it was also not approving them heavily except for necessary situations. With such kind of structure, the state and society encountered with serious problems due to changes and developments' being unplanned in the last two centuries. The practices to improve the state in military issues were not useful and could not prevent the destruction.

Divan Poets in Relation to Westernization

In Ottoman Empire, ordinary people organized their life and the structure of the society according to the Islamic ideals and lived their life in that way.²⁰⁹ The problems covering the state from every aspect sometimes affected the society directly and from time to time indirectly. Starting from the fact that literary works are the best means to observe social events, it is important how divan poets took all those things experienced into consideration. The answer of the question, that is, how the major poets of that time wrote in their works about those practices will also be an answer to what society thought about the practices because divan poets are people coming from all the parts of the society and administration, the things they wrote had the quality to reflect the general ideas of the society.

However, the major criticism made upon the poets of divan literature was their concentrating on topics to which ordinary people are aloof. In addition, due to patronage tradition, it was claimed that they were not objective in their criticisms and they praised the administrators. From this point of view, the question whether the poets could mention the events and shortcomings of the period may come to the mind. 19th century has some particular qualities about this issue as it has for other topics. The expectations from the poets had sharp changes till the century mentioned. For instance, Latîfî had comments upon this issue in the preface of his collection of biographies which he wrote in 1546. According to Latîfî, the aim of the poets in writing poems is "*künûz-ı hakâyıkı iş'âr ve rumûz-u dekâyıkı ızmar idüp gâh nazm-ı mesnevî birle makâmât-ı tevhîdî'l-vâsılîn ve gâh ebyât-ı ma'nevî birle mevâ'ız-ı tehdîdî'l-gâfilîn*", "*şu'arâ-yı nazm-ârâ, sâni'-i kadîmün vassâfları ve esrâr-ı Ahsen-i takvîmün meddâhları ve keşşâfları*".²¹⁰ These statements tell us clearly what kind of responsibilities the poets had. According to it, the aim of the poet to tell poems is to show

²⁰⁸ Lewis, *ibid.*, p. 143.

²⁰⁹ Taner Timur, *Osmanlı Kimliği*, (İstanbul: İmge Publishing House, 2010), pp.79-80.

²¹⁰ Rıdvan Canım, *Latîfî Tezkiretü's-Şu'arâ ve Tabsuratü'n-Nuzemâ*, (Ankara: Türk Tarih Kurumu Publishing, 2000), pp.81-82.

people the ways for moral maturation through explaining people the existence and power of God. However in the 19th century the expectations from the poet changed. What was expected from the poets in that period was their bringing out the truth. Being conscious about that, the poets mentioned that their poems were different from the tradition in some points. Moreover, the most important thing to pay attention is that divan poems did not change its classical poem style although it reflected the new social-political structure of the period.²¹¹

Meyl eylemez ashâb-ı hüner lâf u güzâfa
Mâhiyyetini var ise bildir kaleminle²¹²
Uymazsa da Avnî eser-i kilik-i Nedîm'e
Eş'arımızın rûh-ı hakikat var içinde²¹³

"Literature is not only the harvest of emotion and imaginatio, but also thinking. Like the other products of the ideas, literature is affected by the point of view, propensities, philosophical and political questionings of its period."²¹⁴ From this point of view, although Nedim, who lived in the first half of the 18th century and was supposed to be one of the major poets of his time, was known for being debauched, he paid attention to innovation practices and supported military regulations. In some of his poems, he mentioned that he would take his revenge from the enemies through that way.

Devletinde asker tanzîm edip
Alırız bir bir adûdan intikâm²¹⁵

In the couplet above, in fact, the poet consciously or unconsciously tells also about the corruption in the army because this army would be able to take revenge only after it got the regulations and innovations.

Şeyh Galib, who is supposed to be the last major poet of divan literature, also supported Selim III in these issues such as Nedim's supporting Ahmed III and Vizier Ibrahim Pasha during the innovation practices. The poet did not support the Padishah with blind obedience; he primarily emphasized the society's having problems.

Zevk anundur ki perîşanlığı cemiyettedir²¹⁶

After that, he supported the new army Padishah constructed and told that he glorified the valley of poem and the Padishah governed and glorified the state.

Ebyâtım oldı safkeş-i dîvân-ı ma'rifet
Nev-asker-i müretteb-i şâh-ı cihân gibi²¹⁷

The poets paid attention to the things of the time they lived more than the others. They praised Padishahs only through mentioning their real qualities within the structure of tradition. By giving prominence to the innovative side of Selim III, Şeyh Galib gave his

²¹¹ Vasfi Mahir Kocatürk, *Türk Edebiyatı Tarihi*, (Ankara: Edebiyat Publishing House, 1964), p. 589.

²¹² M. Kayahan Özgül, *Leskofçalı Galip*, (Ankara: Kültür ve Turizm Bakanlığı Publishing, 1987), p.15.

²¹³ Ali Budak, *Batılılaşma ve Türk Edebiyatı Lale Devri'nden Tanzimat'a Yenileşme*, (İstanbul: Bilge Kültür Sanat Publishing House, 2008), p. 535.

²¹⁴ Özgül, *Leskofçalı Galip*, p. 7.

²¹⁵ Muhsin Macit, *Nedim Divanı*, (Ankara: Akçağ Publishing, 1997), p. 225.

²¹⁶ Muhsin Kalkışım, *Şeyh Gâlib Dîvânı*, (Ankara: Akçağ Publishing, 1994), p. 461.

²¹⁷ Kalkışım, *ibid.*, p. 66.

praises to him. According to him, the Padishah's innovations brought structure to the whole world.

Müceddid olduđu dünyâ vü dîne günden azherdir
Odur sâhib-kırân-ı nev-zuhûr-ı nesl-i Osmanî²¹⁸

*Art is the reflection of the community; in general terms, art always follows it remotely or closely, but as it does not reflect the same important things, it does not speak with the same clarity. In fact, the absolute, governing our old poems till that time, was demolished in almost all the fields. The poet left his impersonal and calm position against life.*²¹⁹

Keçeci-zâde İzzet Molla also mentioned primarily the problematic and corrupted sides of the society in his poems. While he was doing that, he stated his complaints about that period through even going beyond the classical topics of ode.

Bir mevsim-i baharına geldik ki âlemin
Bülbül hâmuş havz tehî gülsitân harâb

Keçeci-zâde heatedly supported the innovations made in Mahmud II period and wrote 26 history poems about construction and restoration of military facilities such as bastion, redoubt, vallation, janissary band, gunpowder factory, armory, ammunition, and shipyard.²²⁰ According to the poet, Mahmud II was an innovative person reconstructing the state from the beginning.

Vaz'-ı kânûn-ı mücedded ile Sultan Mahmûd
Ya'nî bu devleti temelinden inşâ
Şeh-nişîn eyledi kânûnı serây-ı mülke
Der ü divârın idüp menhec-i şer' üzre binâ²²¹

İzzet Molla was glad about *the abolishment of Guild of Janissaries, which was a big obstacle against innovations. According to him, Janissaries were like infidels due to such qualities.*

Tecemmü' eyledi meydân-ı lahme
İdüp küfrân-ı nimet nice bâgî
Koyup kaldurmadan iki de bir âh
Kazan devrildi söndürdi ocağı²²²

Leskofçalı Galip, one of the 19th century poets, preferred to tell his modern ideas with classical ways; he put social and political issues into classical poems. In addition to praising the innovations like all other poets, Galip wrote about the shortcomings of the period and corrupted sides of the society.

Şîşe-i 'âlemde insâf u mürüvvet kalmamış
İnhirâf etmiş tabîat istikâmet kalmamış
Sûret-i ihsânî nez' etmiş heyûlâdan Hudâ

²¹⁸ Kalkışım, ibid., p. 104.

²¹⁹ Budak, ibid., p. 309.

²²⁰ Ebubekir S. Şahin, 'Keçeci-zâde İzzet Molla'nın Yazdığı Tarih Manzumeleri', *Gazi Türkiyat Türklük Bilimi Araştırmaları Araştırmaları Dergisi*, 9 (2011), p. 154.

²²¹ Şahin, ibid., p. 157.

²²² Şahin, ibid., p. 158.

Nüsha-i elfâzda mânâ-yı himmet kalmamış

One of the leading poets who criticized the innovations made in that period in their works is Hersekli Arif Hikmet. He wrote about such kind of ideas fearlessly before several people who are known for their innovative point of views. He openly stated that the Padishah could not govern the state with justice. He emphasized that the problems could only be dealt with innovations. Moreover, with his statements such as “Bir mülke var ki şân ü vezir bulunmaya”, he puts forward new discussions telling that the regime should be changed, and he spread that topic which was impossible to talk about in that period of time to the public by means of his poems.

Yaşar gider mi sanırsın bu tarz ile âlem
Cihân-ı kevn ü fesad inkılâbsız yaşamaz
Gelmiş cihâna vaz'-ı vakûrânedен kelâl
Bir meclis olsa millete amma kibarsız²²³

Yenişehirli Avni also mentioned his supports and desires for constitutional monarchy. Besides it is even possible to see his longing for republicanism in the couplet mentioned. Divan poets always talked about their supports for the things for the goodness of the society leaving the tradition behind.

Bir gün gelir ki kaidetü'l- mülk-i nahvetin
Cumhûr-ı ağniyâda kırâlı bulunmaya²²⁴

In Ottoman society, the administration, namely the sultanate, was thought to be holy. According to ordinary people, the sultanate was always important. However, the negative things happened caused the loss of trust on that institution like all other things. By means of poems, it is again possible to see the lack of confidence mentioned.

Bâğ-ı âlem içre gerçi pek safâdır saltanat
Dikkat etsen bir kuru gavgaya câdır saltanat
.....
Bu cihânın devletine eyleme zerre tama'
Pek sakın İlhâmi zîrâ bî-vefâdır saltanat²²⁵

The changes in the contents of the poems are actually like the mirrors reflecting the changes in the society. The things important in the social life are also important in poems. Arabic and Persian are the languages which people at least had to know about some particular grammar aspects and words belonging to these languages no matter where they were working. It was supposed that people who started to write poems or work even as an ordinary worker had to learn those two languages first. However, after the state started to engage with the West, the languages which were supposed to be learnt also changed on this way. Even at

²²³ M. Kayahan Özgül, *Hersekli Arif Hikmet*, (Ankara: Kültür ve Turizm Bakanlığı Publishing, 1987), p. 32.

²²⁴ M. Kayahan Özgül, *Yenişehirli Avni*, (Ankara: Kültür ve Turizm Bakanlığı Publishing, 1990), p. 49.

²²⁵ M. Kayahan Özgül, *Osmanlı'nın Hazânında Gazel Dökümü Modern Türk Şiirini Ararken*, (Ankara: Hece Publishing, 2006,) p. 89.

the beginning of the 19th century Arabic and Persian were thought to be significant languages, but after a short time that idea started to change.

Fârisî vü Arabî'den iki şeh-bâl ister
Tâ ki pervâz-ı bülend eyleye anka-yı sūhan²²⁶

In the middle of the same century, French became an important language. The poets also mentioned that fact in their poems with some reproach.

Lisân-ı Fransevî'yi bilmeyen âdem değil şimdi
Buna vâkıf olanlarda dirâyet artar eksilmez²²⁷

In Westernization practices, the issue of the dresses and the clothes always created problems to the administrators. Selim III's attempt to make the soldiers in the army put on jacket and trousers in European style caused rebellion, and for this reason Padishah was dethroned. Although Islam does not have any restrictive rules about that issue, the clothes or the hats people were putting on gave ideas about their religion and social status. Muslims tried hard to be different from the infidels even in terms of clothes, and for that purpose Non-Muslims were not allowed to put on the clothes of Muslims. In 1845, the public again did not approve that the soldiers put on fez with the consent of Shaykh al-Islam. However the poets of the time were not against fez, and they mostly supported that change.

İftihâr-ı pâdişâhî âkil-i dânyâ fes
Tâc-ı rif'attir giyin âlâyâ fes ednâyâ fes
Ser-i zülfe reh-i tâbûru edâdır fesler
Nigeh-i düşmene püsküllü belâdır fesler²²⁸

The sensitive issue for Ottoman poets about innovations was religion. When they had hesitations about it, they never stopped criticizing the innovations. Even Ziya Pasha, one of the leading figures of Westernization, immediately reacted against it when the issue was Islam. Ziya Pasha was against the idea that Islam was one of the reasons for state's being underdeveloped.

İslâm imiş devlete pâ-bend-i terakkî
Evvel yoğidi, işbu rivayet yeni çıktı²²⁹

The poets had critical point of view against the Western propensities which were not useful for the society or state, giving harm to society and showing off. The poets harshly criticized the people who thought that using some simple foreign words was progressivism and supposed that they were speaking well when they spoke in that way.

Mekteb ü medresede fikh u ferâtiz yerine
Okumak şimdi Fransızca, ibâdet gibidir
Hükm olunur haklı deyû dâvâsında
Pasaportlu bulunan sahib-i hüccet gibi

²²⁶ Özgül, *Osmanlı'nın Hazânında Gazel Dökümü Modern Türk Şiirini Ararken*, p. 98.

²²⁷ Özgül, *Divan Yolu'ndan Pera'ya Selâmetle*, p. 375.

²²⁸ Özgül, *Osmanlı'nın Hazânında Gazel Dökümü Modern Türk Şiirini Ararken*, pp. 229-234.

²²⁹ Özgül, *Hersekli Arif Hikmet*, p. 17.

Hele “pardon” gibi, “boncorno” gibi halt-ı kelâm
Eylemek, hâsılı ibrâz-ı belâgat gibidir

Forgetting our own values and having blind obedience to French ideas were criticized by those poets, as well.

Milliyeti nisyân ederek her işimizde
Efkâr-ı Freng'e tab'iyet yeni çıktı

In the Westernization history, as a result of the changes in the mindset of the society and accordingly poets, the content, form, meaning and the words used in the poems run through serious change; however, as these topics will exceed the limits of this work, this article does not cover them.

Conclusion

In Ottoman Empire, Westernization meant strengthening the features of morality, Islamic thought and law in the state and adding a range of technical developments to them. Even in the periods when the idea of Westernization was on its peak, it was never aimed at leaving the existing cultural qualities aside totally. Although it was not carried out under a particular program, absolute hegemony of the Ottoman culture was always behind the ideas of innovation determining them. Ottoman poets and intellectuals that were conscious of that supported the innovations implemented. Poets did not leave alone the Padishah whom they considered as the maintainer of the existing system in those harsh conditions; however they severely criticized that situation when they thought that innovations gave harm to the cultural values and religion.

Divan poets, who were accused of escaping from the real world and discussing only particular topics, went off the essentials subjects of their poems from time to time and wrote poems supporting or criticizing the practices being carried out when the state had problems. But the poets did not support the innovations with blind obedience. Before all, they cautiously approached to those values that were not familiar to them, and in the booklets they wrote, they emphasized that the existing values should be kept and only science and technique should be taken.

Taking all those ideas into consideration, administrators, intellectuals and poets wanted to save the state from difficult circumstances by means of Westernization practices. However, in time, there occurred some kinds of corruption in cultural values due to some reasons such as not being able to figure out how these innovations that were to be carried out would affect what and in which way. While blending tradition and modernity, Ottoman administrators could not display sensitivity which was needed.

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**THE PECULIARITIES OF HUMAN BEINGS AND ROBOETHICS
(THE FUNDAMENTAL DIFFERENCES BETWEEN HUMAN BEINGS AND
ROBOTS IN REGARDS TO ROBOETHICS)**

Abstract

What are the characteristics of human beings in a realistic sense? A philosophical comparison of human beings and animals was thought to be useful for understanding human existence. Recently, thanks to advances in technology, a machine can satisfy the needs and demands of human beings as animals were in the past. And we can pose the following question. Designed and manufactured by human beings, can a sophisticated robot machine evolve to become like humans? Ordinary people have high hopes. However, even if science and technology develops at an extremely higher level, it is doubtful if robots could reach the level of the autonomy of the animals. And it is by no means certain that we create humanoid robots comparable to human beings. Meanwhile, by studying robotics and robot ethics, we can expect to have a new perspective on the nature of human beings.

What are the characteristics of human beings in a realistic sense? I maintain that human beings as portrayed in religious and cultural terms should not be included in a serious philosophical study of human beings. In order to understand true human characteristics as they are, an authoritative comparative referent is needed. A philosophical comparison of human beings and animals was thought to be useful for understanding human existence. Considerable amount of philosophical studies in this regard have been accomplished by scholars such as Arnold Gehlen.

Thanks to recent advances in technology, a machine can satisfy the needs and demands of human beings as animals were in the past. Today, it's a robot. In terms of its sensory and working abilities, machines already exceed the ability of human beings. Furthermore, machines can be equipped with abilities which humans do not possess. For example, in certain industrial manufacturing places, robots have been replacing humans for a long time. Furthermore, using such technology as radar or infrared sensing technology created artificially to compensate for human inability has been very common. They have been habitually put to use in a war and utilized widely as professional service robots.

However, any discussion of this subject from an intrinsic point of view in terms of whether robots can replace human beings can become futile. We must ask several important questions. Designed and manufactured by human beings, can a sophisticated robot machine evolve to become like humans? Realistically, will robots ever reach the level of an animal or an organism's self-life-support? These issues obviously deserve good research, and if the direction of the debate on this matter is well managed and if research dealing with these issues is well designed, they can be very productive field of philosophical studies.

European scholars pointed out some adverse effects of modern nuclear physics, biotechnology, and computer science, which can endanger people. And they pointed out just

as they needed ethics for science, the importance of robotics will make robot ethics urgent as well. From this perspective, we need to discuss the importance of ethics in robot building and increase our awareness of it.

Of course robotics is part of science and technology, but compared to other specialized fields of science, robotics has characteristics that are quite comprehensive. We can embrace in robotics fields of science such as mechanical engineering, physics, mathematics, automatic control, electronic engineering, computer science, cybernetics, and artificial intelligence. Furthermore, because of the ambition of scientists to imitate human nature by robot, they want to study logic, linguistics, neuroscience, psychology, biology, physiology, philosophy, literature, natural history, anthropology, art, and design. In this sense, robot ethics can get the essence of the ethics of science and technology in a long term perspective. And in this sense, robot ethics and robotics need 21st century 'Renaissance men'(for example, 'Leonardo da Vinci'), who can frequently cross the frontiers of science, technology, and the arts.

By studying robotics and robot ethics, we can expect to have a new vision about the nature of human beings. In this sense, philosophical anthropology also will be able to have the opportunity of opening a new door in philosophical study. And we can be able to seize the opportunity to remind people once again the special meaning of the 19th-century philosophic debate between evolutionists and mechanists. If we can study robotics and robot ethics in a way that compares humans and robots correctly, and if the debate on this issue is done thoroughly, we will be able to create a new branch of scientific thought.

The main trend of modern thought is scientific idea, but after the creation era is over, people tend to lose the original meaning of it. Today's popular science, which is fixed by the purposeful simplification and formulation, has degenerated to the state of serious deterioration. Furthermore, it has been becoming a means of propaganda or pretense, and sometimes it becomes a new obstacle of creation. Thomas Kuhn fully explained this situation in his 1962 writing <The Structure of Scientific Revolutions>..

The philosophers of life, through a relatively detailed comparison of the characteristics of biological life with mechanical properties, revealed that machines cannot imitate life. There are some scholars who study Eastern philosophy in Korea who tend to emphasize the philosophy of life. Kim Sejeong is such a scholar, who regards western mechanistic contradict with the philosophy of life, and such a viewpoint has been described as follows.

The mechanistic world viewed as a whole is characterized by three kinds of stances : 'dualist stance', 'causational stance' and 'mathematical stance'. ---- Descartes regarded that this world was constituted fundamentally by alien beings – 'extended space of the entity' and 'thinking entity'. This' stance may be called a 'dualist position'. Descartes understood that, except for human beings, all creatures, even living things were automatic machines. ---- Descartes believed that nature was moving precisely in accordance with the laws of mechanical. ---- He thought if he was able to observe and describe exactly what was the movement of small parts and exactly how their causal connection proceeding, then complete understanding could be possible. ---- This is an analytical way of thinking, in other words, reductionism characterized by the severance of all nature. Eventually all the materials can be reduced to a few basic elements. This kind of methodological foundations of science was

*completed by Newton. ---- Abide by the mechanistic world view, all beings that ultimately can be reduced quantitatively. In addition, viewing the human mind and body as an entirely separate thing, then by reducing human as substances, one can see the lives of human beings as the mechanical operation. Thus, human essential features will be taken away, such as subjectivity, autonomy, desire, purpose, and value.*²³⁰

By assuming such a mechanistic hypothesis, science and technology can advance by leaps and bounds through the Newtonian theory, and through mechanistic hypothesis modern civilization has progressed. And at last modern technology can attempt to come to the stage of the creation of a robot that mimics a human. In practice, however, the robot's human imitations are still in a very rudimentary stage. In the field of robotics, as well as technological advances in all areas, the developments of the fundamental side are very slow and there are many accompanying issues. In modern mechanical civilization of mankind, scientists and engineers attempt to solve problems and explain the essence of humanity. But in practice, however, they cannot perform such a fundamental thing satisfactorily.

In ideological terms, the mechanistic civilization's typical side effects are that of the mass's view on human beings. The mass's understanding of humanity are becoming more superficial, monolithic, inhumane, and deteriorative. It is a natural consequence of the trend that sees human beings as an equivalent of a substance. This view of humanity tends to forget the value of human existence and produces confusion in values. Moreover, the limit of intellect that falls into a habitual routine is becoming evident. In fact, the realm of philosophy based on the real reason, and the fundamental reflective criticism that stems from the realm of intuition is desperately needed. Mobilized to deal with this problem, the theoretical argument supporting the writings of post-modernism philosophers, have been diversified and expanded the public's range of interest. But the philosophical criticism of mechanistic civilization was originated from representative philosopher Bergson who had led the philosophic society of the early 20th century when European civilization reached its peak. Bergson mentioned in his 『Creative Evolution』 as following.

*When we put back our being into our will, and our will itself into impulsion it prolongs, we understand, we feel, that reality is a perpetual growth, a creation pursued without end. Our will already performs this miracle. Every human work in which there is invention, every voluntary act in which there is freedom, every movement of an organism that manifests spontaneity, brings something new into the world. True, there are only creations of form.*²³¹

The absence of vitality and growth will be essentially be the most dramatic differences between robots and animals including humanity. Keeping these points in mind, whether an autonomous robot could overcome such obstruction for learning by thinking for themselves allowing it to become a more and more sophisticated system is a matter of great interest. Already artificial intelligence has transcended the limits of humanity in some areas, for example, 'the amount of input data' has been solved by the development of computer hardware, and 'easy use of data' has been solved by the development of database technology.

²³⁰Kim Sejeong, 『Wang Yang Myeong's 'The philosophy of life'』, pp24~27

²³¹Henri Bergson, 『Creative Evolution』, translated by Arthur Mitchell. Random House, Inc. 1943, P261

However, self-learning is a problem of high-order. 'Mechanical learning' can be defined by automatically improving a system based on experience with computer algorithms. For this learning 'generalization ability' is needed, which is commonly used in current internet technology, and this technology seems to have significant similarities with data mining.

In robotics, what experts value the most is called 'reinforcement learning'. In fact, in the modern world there are so many excellent machines outside of the field of robotics. Thus, the most important feature of the robot should be its capability of learning. In this sense, robots and other general machinery can be divided whether they can or cannot learn through trial and error. In other words, we might demand a robot to make a judgment in a certain situation where one course of action is reasonable and another action is unreasonable to determine whether it has the ability of learning. This is a very complex and difficult issue, but ultimately it is not without a clue to solve. Answers to this problem can be found in epistemological and biological inspirations. Specifically in biology and neuroscience, robotics can find explanations to these problems.

However, if those fields of science could drastically develop, if a robot could reach that level of autonomy of an animal, it by no means suggests that they can create a humanoid robot comparable to a human. There is another dimension of human nature apart from the ability to learn. The most basic characteristic of human nature is probably an open attitude for the future. That attitude of preparing for the future consists of pouring a large portion of past and present property, knowledge and experience for the future, even if the future will be a disaster. Arnold Gehlen, one of the proponents of philosophical anthropology, called these human characteristics 'special status'. He interpreted the form of humanity as an unspecialized deficient being. In this regard, man has very few specialized highly developed organs as compared with those of other animals for surviving. And the time of growth and development of human beings tends to have been extended surprisingly long, and during that period there is a need for protection. During this protection period a man can discover himself and the world, preparing to pursue the meaning of life. Some suggest that the developed human brain works as a special organ for facing off against other animals. But Gehlen said that the human brain is not a specialized organ, but a generalized organ that works 'for all purposes'.

According to Gehlen, human beings are excessively impulsive, the impulse must be sublimated. And by the cultivation and sublimation of the impulse, their creativity should be achieved. People who fail to do so tend to become corrupt. In other words, they tend to cling to mania for a particular field or luxury, waste, fictional activity, drugs, antisocial, etc. In this sense, human beings can be ideal human beings only through cultivation and sublimation, and human beings are in a state of incomplete existence that do not always fulfill their objectives and only a portion of their potential can be realized. Moreover, man's endless pursuit of something must be persistent and something that he realizes must be transferred to others. This means that human existence must raise some successors.

And by observing human society we may notice that one of the most important features of human existence is a waste of life. This wasting phenomenon often seen in biological systems, but in the midst of natural selection and the competition for survival, wasting creatures have been eaten by other creatures. Thus, the biosphere as a whole is less wasteful compared to human society. However, as a cultural and social existence, human beings appear to have a tremendous capability to waste. In some cases some humans go as far

as to consume away life itself. Wasting life appears to occur overwhelmingly more frequent within men than women, for example, indulging in alcohol, drugs, immorality, gambling, crime etc. Such degeneration is almost invisible in the animal kingdom. Thus, we can see degeneration and corruption as one of the expressions of a human's self-existence. In other words, regardless of destruction or of creation, there is the need for action for verifying the existence of self-identification. Moreover, the extremely degenerated human, sometimes can convert into the most creative person. In other words, decadence and indolence can be considered the potential seeking for exploring new self-creation of life rather than a mere waste of time. And from this point we can also see that the essential human attribute is creative.

When we see these human characteristics, making robots that imitate humans will cease at a very superficial level. No matter how precisely robots can imitate humans, one cannot duplicate human creativity. Human creative adaptation is facilitated for solving contradictory problems and suffering. On the other hand, robot design and fabrication is performed through the following beforehand plan for efficiency. This is no doubt essentially different with the creative life of human beings.

The idea that we can create a robot more perfect than human beings originally came from theology. Theology lay at the root of 'mechanistic thinking'. In fact, the basic concept of God is just opposed to scientific and evolutionary aspects of human beings. Theology denies the evolutionary concept of improving. Theology means to explain that everything is already completed in universe, and all of the reality is derived from God. Therefore, all human beings are merely a kind of part, accessories. In such a stance, it is natural to manufacture humans as machines. But we must escape from clinging to such notions, and must come up with and observe the actual truth.

In this respect the ethics of robots should be regulating the 'human ethics' for robot designers, producers, and users. This is exactly what the 'EURON roadmap for robot ethics' suggested, and can be called that realistic and reasonable suggestion. However, even if it is accepted as 'human ethics', in reality nobody will surely keep it. Humans have characteristics that may develop to the full range of good and evil. And they have the 'will to power' and realize themselves in society. In human society, this 'will to power' causes the competition between individuals. And this 'will to power' affects one's personal relationships as well as their relationships between societies and countries.

As for the sphere of robot ethics, we may limit our range of inquiry in the field of defense. According to the "will to power", organized by the impulse and compulsion to build and to defend human society, universal struggle has taken place. In this vortex war robots also tend to appear. In fact, it is just a dream that a robot, completely automated, can have the judgment for fighting in wars. And if robots realized of replacing human, robots might be less violent than humans in battle.

Meanwhile, for the war-makers, wars fight by robots would be without human casualties, making it easier to engage in wars. In this sense, ethics for combat robots is the need to be human ethics. But no matter how well established human ethics is, it does not seem to be so effective. Because human beings are tend to lies each other. As for competition in robotics research and development, they usually put the brakes on the other side of the robot technology, and struggle to maximize home robot technology. So, no matter what

country or organization asserting a Robot Ethics around the world, if those countries or organizations cannot hold hegemony, it might ultimately be to no avail. And even if a country or group succeeds in holding hegemony, there is no reason for them to declare and practice robot ethics contrary to their interests. This is a fact of international politics, and in this condition, the dilemma of robot ethics exist.

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**A CLASSICAL PARADIGM OF SOCIAL HARMONY IN ASIA
THE CASE OF 'URF (LOCAL CULTURE) IN ISLAMIC
LEGAL PHILOSOPHY**

The phenomenon of globalization brings more clearly not only cultures face to face today but also introduces environments in which people of diverse cultures are also forced to live as one society. In the past this kind of social coexistence also took place through conquests. But the past encounter of diverse cultures met with a certain kind of "social harmony" perhaps because of the historical circumstances and the slow pace of life at that time. The global phenomenon today introduces a very fast pace of life through its rapid ways of encounter and means of mass communications and transportation. Therefore, it does not give sufficient time to digest other cultures in order to integrate different cultures into a way of social harmony which endows the society with peace and tolerance. For this reason the understanding of social harmony has become very crucial in this global age with horrendous global influences and rapid movement of people across different cultures. This paper is an attempt first to elucidate the concept of "social harmony", and then try to see how this was achieved in Asian communities with an example chosen from the Islamic legal doctrine based on the concept of '*urf*'. In this regard I shall try to argue that because Islamic legal philosophy developed a concept of '*urf*' to refer to local cultures as a source for legal pronouncements beyond the primary sources of Islamic legal doctrine, it was able to preserve local cultures through establishing a social harmony.

If we start our analysis of the concept of social harmony by first evaluating what we mean by "harmony" then we may be able to elucidate this concept more effectively. Harmony, as intended to be used in this context, literally means "fitting together of parts agreeably so as to form a consistent whole". In this sense it refers to "coming into agreement in relation"; as such it expresses consonance, balance and suitability. Therefore, in the idea of harmony there is ultimately the sense of some kind of "unity" among the parts that make up the whole. The problem here is that although "harmony" reflects the idea of unity we would like to argue that this unity in a society is not possible as it may be possible in other instances of harmony, such as musical harmony; or the harmony among the parts of a jigsaw puzzle. This is because a society is made up of many different kinds of individuals and groups that may act under the influence of their bodily instincts such as greed, lust, resentment, anger, conflict and maltreatment. On the other hand, there will be individuals and groups acting out of such good dispositions as self sacrifice, goodwill, kindness, benevolence and compassion. How can harmony in society be achieved under such contradictory human dispositions? The problem will be more complicated when we consider the infinite range of dispositions proportionately distributed in between these opposite extremes.

One should not forget that contradictions and conflicts which exist in a society are in no way restricted to human dispositions. For, there are many cultural difference let alone contradictory and conflicting ways of living and customs, traditions and beliefs practiced by different groups of people. We thus cannot but raise the question: Considering this wide range of conflicting and opposing human dispositions, cultures, customs, ways of life and traditions, is it at all possible to achieve social harmony, if by harmony we understand its literal meaning as given above; namely, harmony in the sense of “fitting together of parts agreeably so as to form a consistent whole”? In that case, if we still strife for this ideal then we have to achieve even within ourselves to somehow unite the contradictory elements. Social harmony thus begins at the level of “self-harmony”. This compels us to define social harmony in a different way from the literal meaning of “harmony”.

-. The word “social” in the concept of “social harmony” obviously refers to the society. In my previous papers presented at ICAPA I tried to elaborate this concept based on human nature. Considering the problem of social harmony outlined above we have again put stress on human nature by proclaiming that social harmony begins at the level of “self-harmony”. To be in harmony with oneself means to be in tune with one’s conflicting dispositions that may ensue from any part of human nature. If we follow this line of argument we may already reach a preliminary understanding of social harmony as “being in tune with others in any group or society”. When we apply this understanding to Asian communities we may assert that it is possible to trace the footprints of both self-harmony and social harmony at the level of cultural co-existence among the past Asian communities. The only problem remaining here is that the social harmony is not based on self-harmony; namely it did not follow upon individual realization of harmony; and that is why even in the past there were cultural clashes between communities. Of course today because of nationalistic feeling and the high dose of dispositions with respect to self interestedness cultural conflicts are widened. That is why Islam offers a different approach here in a unique science which is called *fiqh* (more properly *al-fiqh*). This science does not exist in any other civilization, which makes it difficult to translate in any other world languages. Because of this, all Muslims of various ethnic backgrounds simply emulated this concept into their languages in its original usage. In English, however, it is translated as “law” which does not transfer all the meaning embedded in this concept. If we were to translate all its connotations into English then we would have to pay attention all the topics discussed in this science, such as human nature, spirituality, society, order and divine will in organizing such phenomena manifested in all these spheres of life. In that case *fiqh* means an all-embracing science that combines human phenomena as different branches under its gamut, namely the entire range of humanities and social sciences, including law. In order to understand correctly, therefore, the exact status of social harmony in Islam and the solutions offered by it in order to achieve this good social state we need to examine first the nature of this science in its historical process as it emerged in Islamic civilization.²³²

In order to trace the history and origins of a science in Islam depends upon reviewing in a sense Islamic history from its very beginning. If we take the Meccan period in the first

²³² The next discussion is based on my book *Islamic Scientific Tradition in History* (Kuala Lumpur: IKIM, 2012), Chapter IV.

century of Islam, namely the seventh century of C.E. as a whole as the beginning of Islamic history, it is possible to demonstrate that with the advent of the Medinan period the foundation of many disciplines had already been established. For, more than half of the Qur'an was revealed and the foundational Islamic worldview had already been founded in Mecca. This worldview is what we call "fundamental metaphysics" of Islamic conception of reality as a whole. In other words, the fundamental metaphysics of the Islamic worldview had already been constructed by the Qur'an while the Prophet Muhammad (a.s.w.) was in Mecca. Therefore, most of the terminology of the subsequent philosophical developments was contained in the Meccan *suras* (chapters), for these terms are mostly contained within the fundamental metaphysics of Islam. But most of the terminology in the fields of law and political philosophy was developed within the Medinan period. This is because Islamic worldview is based on the idea of God, resurrection, prophethood and man's moral response to that scheme, which is, as its fundamental metaphysics, "revealed theology". Therefore, as legal, political and social institutions came to be established in Medina, the foundations for such disciplines investigating these spheres of life had been firmly and in connection with actual life established. It is this process of development that we shall endeavor to trace in order to see how *fiqh* came to emerge as an umbrella science covering humanities and social sciences. In this regard, in order to see how a body of knowledge comes to be established as a science, we shall first exhibit from the history of sciences the process that is involved in this phenomenon.

We must first of all realize that sciences are not discovered; they are established by us. Therefore, they are not like, the law of gravity, for example, or the fact that the earth revolves around the sun. For, these may be called scientific truths that are discovered by the scientists. But sciences are established by the scientists. However, in establishing a science usually there involves many scientists who first establish a [scientific] tradition by laying down certain principles which acquire a general acceptance by the subsequent followers. This way the scattered and discrete studies begin to acquire a unity. The body of collected knowledge thus acquires the status of a discipline. Then, in this process, a scientist or the community of scientists active in those learning activities gives a name to that discipline, either according to its subject matter, or its method. A discipline is, therefore, a study with a certain method, but not necessarily a well-defined and clear-cut subject matter, although the purpose of the study does assign it a general subject matter. But a science is a discipline with a well-defined subject matter, method, theories and an accumulated knowledge.

It is thus clear that there are primarily four stages in the process of a body of knowledge to be established as a science:

1. The Stage of Worldview, which represents the process in the initial period when a worldview suitable for cultivating learning activities emerge in the minds of the individuals in that society;
2. The Stage of Problems, where scattered and discrete studies of various problems are carried out for a period of time;
3. The Disciplinary Stage, which is the period when a tradition arises as a result of conventional consensus among the scholars; general subject matter and method are determined on the basis of classification of the accumulated knowledge;
4. The Stage of Naming which represents the period when scholars become conscious of

each class of knowledge constituting a subject of study representing a science; in this manner the name used for the classification becomes the name of the science.

It is possible to defend an epistemological position on behalf of this process in the coming into existence of sciences; a position which claims that these four stages in the establishment of sciences are not only the logically, but also naturally successive stages. But the way they take place in each civilization may vary. For example, the emergence of physics in Greece may be the same as the emergence of kalam, for instance, in the Islamic civilization. But in one of them study of nature emerged as a science, in the other study of religion. It is possible that physics would never have emerged as a science in Islam; and instead a branch of kalam may have developed and emerged on independent science to replace the Greek physics. In fact, considering, the atomic theory of kalam together with other earlier cosmological theories, if there had not been the Greek influences, that might have been the case.

It is within such an epistemological background that *fiqh* as a comprehensive science emerged in Islamic civilization. At the earlier stages of Islam the term *fiqh* is used literally to mean 'understanding', for example, *la yafqahu wa la yanqah* (neither understands, nor comprehends). This usage is maintained in both the Qur'an and the *hadith* namely usages of the Prophet, as we may see in the following cases:

An intellectual (*faqih*) is more vehement to the Satan than one thousand devout persons (*'abid*). (Ibn Majah, "Muqaddimah", 222)

If God wants to do good to a person, He makes him an intellectual (*faqih*) in religion. (Al-Bukhari, "Kitab al-'Ilm", chapter 14)

It seems that in this connection, two terms go together in early Islam: *'ilm* which simply means "knowledge" and *fiqh* which literally means "understanding". However, in knowledge activities of early Islam both terms refer to knowledge, although the former expresses exact, precise and definite knowledge, while the latter signifies *scientific*, and hence knowledge of the rational kind. That is why *'ilm* is used by both the Qur'an and *hadith* to refer to revealed knowledge which is definite and absolute.²³³ The Prophet's prayer for Ibn 'Abbas uses both terms in exactly the same signification indicated respectively here: "O God, give him the rational understanding of religion, i.e. *fiqh*; and make him proficient in knowledge (*'ilm*)".²³⁴ *'Ilm*, in this respect, is used to refer to knowledge which is either revealed or related to that which is revealed. But *'ilm* also has its literal connotation in both the Qur'an and certain *ahadith* (sayings of the Prophet) referring to knowledge in general:

We have given them a book (i. e., Revelation) and explained it with a knowledge as a guidance and mercy for people who believe. (7/al-A'raf, 52; also see 4/al-Nisa', 157; 6/al-An'am, 119; 27/al-Naml, 15-6; 31/Luqman, 20)

If anyone acquires knowledge of things by which God's own pleasure is sought, yet acquires it only to get some worldly advantage, he will not reach the smell of Paradise. (Abu Dawud, *Sunan*, "Bab al-'Ilm", 3656)

²³³ For this usage, see the following verses: 2/al-Baqarah, 120; 3/Âli 'Imran, 61; 6/al-An'am, 119, 140, 143; 11/Hud, 14, 49; 13/al-Ra'd, 37, 43; 19/Maryam, 43.

²³⁴ Isma'il ibn Muhammad al-'Ajluni, *Kashf al-Khafa' wa Muzil al-Illas* (Beirut: Mu'assasat al-Risalah, 1985), 1: 220-1. The exact Arabic statement is: *Allahumma faqqihhu fi al-din wa 'alimhu al-ta'wil*.

When *'ilm* is revealed it is absolute and thus is identical with the Revelation; but when it is attained by man, it cannot be identical with Revelation. Therefore, the general usage of *'ilm* by both the Qur'an and *hadith* refers to the knowledge attained by man.²³⁵ This general meaning of *'ilm* is intimately linked in the knowledge-structure of the Islamic worldview with its usage in the sense of Revelation.²³⁶ The Qur'an is developing a moral dimension here as the knowledge-structure of the Islamic worldview. However, if this moral dimension is divested of knowledge, it may lead to disastrous results, as indicated in the following verses:

Those who have stupidly killed their own children *without having any knowledge* and forbidden something God has provided them with, have lost out through inventing things about God; they have gone astray and not been guided...Who can be more harmful than the one who invents a lie about God to mislead people *without having any knowledge*. (6/al-An'am, 140, 144)

Therefore, the Qur'anic approach qualifies knowledge with a moral dimension which is provided again by the revelation; the attitude of indifference is thereby excluded from the Islamic worldview and its knowledge-structure. This aspect of knowledge can be observed in the verse stating that "they learn what is harmful and not useful to them." (2/al-Baqarah, 102). The knowledge that is useful is understood as either Revelation itself, as we have seen in the verses mentioned or quoted, or as knowledge derived directly from Revelation, or as knowledge in the general sense, namely as acquired by man, but which can be reconciled with Revelation and thus be based upon it. Therefore, the Qur'an definitely wishes to qualify knowledge; in fact, its aim is to guide knowledge in general; that is why revelational knowledge is collated with it at this point. Knowledge in general is no longer left aloof, but it is suggested to be invested with revelational values. Once general knowledge is thus invested, it becomes *illuminated knowledge*, which is no longer knowledge that is harmful. There is no doubt that all these values are delicately infused into the knowledge-conception of the Islamic worldview by the Qur'an.²³⁷ **It is through this approach that the Qur'an utilizes human nature in order to achieve self-harmony based on knowledge not on ignorance.**

In this way a morality of knowledge is also developed as a part of the knowledge-structure of the Islamic worldview. Knowledge unqualified is considered as though it is not knowledge at all; hence, the phrase "without having any knowledge" which simply means "ignorance". For when the Qur'an accuses those people with this allegation, it cannot obviously mean that those people had no knowledge at all; in fact, "they knew only the external look of the worldly life very well, but they were totally unaware of the life to come (*al-akhirah*)" (30/al-Rum, 7). That is why their knowledge is as if *non-existent*. Therefore, *unilluminated knowledge* is superficial in itself and as such it can be equated with *ignorance*.

²³⁵ See, for example, the usage *bi ghayri 'ilm* (without having any knowledge) 6/al-An'am, 119; 31/Luqman, 20, and so on.

²³⁶ See, for instance, this verse: "The ones who do wrong follow their own whims *without having any knowledge*. Who will guide someone whom God has let go astray? They will have no supporters. So keep your face set straight to the true religion, God's natural handiwork along which He has patterned mankind. There is no way to alter God's creation. That is the correct religion, though most men do not *know*." (30/al-Rum, 29-30).

²³⁷ See, for instance, "the true knowledge is with God alone" (46/al-Ahkaf, 23); "above all those who possess knowledge is an All-knowing" (12/Yusuf, 76); "God knows you do not know" (2/al-Baqarah, 216; see also 3/Al-'Imran, 65-6).

As all these conceptions concerning *'ilm*, *fiqh* and other knowledge-related terms were developed, a doctrinal understanding gradually began to emerge within the Islamic worldview; it is this comprehensive doctrinal understanding that we call the 'knowledge-structure' of the Islamic worldview. This conception emphasizes knowledge with an utmost care, without even leaving it with a mere emphasis, for it also states that "seeking knowledge is an obligation for every Muslim".²³⁸ Moreover, besides this emphasis, a framework is also given together with the doctrinal understanding of knowledge. Considering also the Qur'anic encouragement to examine and understand the universe and the nature of certain related problems, it becomes inevitable that as a result of all these comprehensive knowledge-seeking activities, a network of concepts emerges; it is this network which we have called the *scientific conceptual scheme*. Since this scheme emerged as a result of and within the Islamic worldview, we identify it as the *Islamic scientific conceptual scheme*. As we have shown, if such a scheme emerges within a given society or civilization, it is called 'scientific tradition'.

There is a twin term of *fiqh* derived from the earlier usages of the Prophet, *ra'y* and *ijtihad*. These terms bring the early *fiqh* into its conception as a comprehensive human science. Two cite only a few usages we may mention al-Zuhri's (d. 846) usage of the term *ra'y*, who maintains that a sound theory (*al-ra'y al-Hasan*) is a good piece of knowledge.²³⁹ Ibn 'Abbas (d. 688) reports from the Prophet that he said: "As though I see the women of Banu Fahr circumambulating around the Khazraj (tribe) while shaking their buttocks; they are the polytheists. This is the first polytheism of this community. By God, their wrong theory (*su' ra'yihim*) shall eventually lead them to exclude God from predetermining good, just as they had already excluded Him from predetermining evil".²⁴⁰ It may not always be possible to find an equivalent translation of a scientific term of a scientific conceptual scheme, coined for a specific meaning within a certain worldview in another scientific conceptual scheme. This is the case with the concept of *ra'y*, which does not have an exact corresponding term in the Western scientific vocabulary; except that the term 'theory' is used very much in a meaning close to the term *ra'y*.²⁴¹ This means that *'ilm* is understood as a definite piece of knowledge which is either directly taken from a revealed source, or derived from it on the basis of a precedent practice of the Prophet. But *ra'y* cannot be *'ilm* in this sense because it is the view of an individual on a certain problem. Hence, *ra'y* actually means 'theory' in the Western scientific terminology. Not only does a theory, i. e., *ra'y*, mean 'provisional opinion', it also expresses a rational argumentation because a scientific theory is based on reasoning.²⁴² Moreover, since reason is not authoritative in the absolute transcendent realm, the Prophet says that "if one interprets the Qur'an on the basis of his theory (*ra'y*), he has committed an error even if he is correct in his interpretation"²⁴³, since no

²³⁸ *Ibn Majah*, "Muqaddimah", 17, 224.

²³⁹ See Ahmad Hasan, *Analogical Reasoning in Islamic Jurisprudence* (Islamabad: Islamic Research Institute, 1986), 8.

²⁴⁰ Ahmad ibn Hanbal, *op. cit.*, 1 (21): 330.

²⁴¹ This is attested also in the report of Ibn Sa'd who states that when 'Ata' ibn Abi Rabah was asked concerning his judgment whether it was *'ilm* or *ra'y*, he replied that it was *'ilm*, if his judgment is derived from a precedent, i.e., *athar*; otherwise, it was implied that the judgment in question was grounded upon *ra'y*. see *Kitab Tabaqat al-Kubra*, ed. by Ihsan 'Abbas (Beyrut: Dar Sadir, 1968), 5: 469.

²⁴² This understanding of *ra'y* is also clear from the following usage: "*ni'ma wazir al-'ilm al-ra'y al-hasan*" (what a good minister of knowledge is the correct theory). See Al-Darimi, *Sunan*, "Muqaddimah", 30.

²⁴³ *Sunan Abu Dawud*, *op. cit.*, 1036.

knowledge can be based on theory. It is also reported that "sometimes Ibn 'Abbas held a theory which later he abandoned."²⁴⁴

The knowledge based on a rational argumentation is reached as a result of *ra'y*, and such scientific knowledge was actually defined as *fiqh* in the early scientific terminology. Since such a knowledge is in fact *science per se*, in certain early usages it was used exactly in the same manner, such as the title of a book written by al-Tha'alibī (d. 1038), *Fiqhu'l-Lughah*, i.e., the science of lexicography. Later developments, however, diverted this usage, and perhaps as an influence of the Greek scientific tradition this usage was dropped and thus replaced by the term *'ilm*. Moreover, according to Abu Hanīfah (d. 767), *fiqh* meant "speculative thinking".²⁴⁵ Al-Dhahabī (d. 1348) says of 'Abdullah ibn al-Mubarak (d. 797) that he "recorded knowledge, i.e., *hadīth*, in chapters and concerning *fiqh*" (*dawwana'l-'ilm fi'l-abwab wa'l-fiqh*).²⁴⁶ Of course this usage of the term has a basis in the Qur'an (e.g., 9/al-Tawbah, 122; *li yatafaqqahu fi al-dīn*), as well as in the *hadīth* (see the *hadīth* quoted above in relation to the Prophet's prayer for Ibn 'Abbas). That is why *'ilm* was taken by the Traditionists to mean *hadīth*.

Ijtihad, on the other hand, means the effort to search for knowledge through *ra'y*. Hence, *ijtihad* is also a scientific effort which is theoretical. For this reason it is not a definite knowledge, but it must, of course, be based on revealed knowledge. It must be for this reason that the Prophet says: "the scholar who bases himself on true knowledge is a hundred times higher in rank than the theoretical scholar."²⁴⁷ In this context a scholar is the one who utilizes *ijtihad*. If we want to show the relation of *ra'y* to *ijtihad*, we can say that *ra'y* is the theory which is produced in an *ijtihad*. This is clear in Mu'adh ibn Jabal's (d. 638) interesting usage of *ijtihad* and *ra'y* together in the famous *hadīth* of *ijtihad*: *ujtahidu ra'yī la alu*; i. e., I shall make my best effort to come up with a theory.²⁴⁸ But *ijtihad* is necessarily based on the Qur'an and *hadīth*, as understood from this *hadīth* as well.

What about the theoretical knowledge which is primarily derived from discursive thinking? The early Islamic scientific conceptual scheme used the term *kalam* to refer to this kind of knowledge. As such *kalam* meant 'speculative knowledge'. The earliest reference in this regard can be taken from Hasan al-Basrī's (d. 728) letter in which he states that "we initiated the speculative study of *qadar*; just as people initiated the denial of it" (*ahdathna al-kalam fihi*).²⁴⁹ It is also reported that once our Prophet's wife, 'Ā'ishah, heard Hasan al-Basrī speaking, and asked: "who is this discoursing with the word of the veracious" (*man hadha alladhī yatakallam bi kalam al-siddiqin*).²⁵⁰ In this sense, *kalam* comes very close to the term 'philosophy' as it is used today; i.e., speculative thinking. It is clear why Muslims chose the word '*kalam*' for this kind of knowledge, for *kalam* means 'language' or 'speech' but not in

²⁴⁴ Al-Darimī, op. cit., "Muqaddimah", 52.

²⁴⁵ L. Gardet, "Ilm al-Kalam", *EP*².

²⁴⁶ *Tadhkirat al-Huffiuz* (Hyderabad: The Dairatu'l-Ma'arif-il-Osmania, 1955), 1: 275.

²⁴⁷ Al-Darimī, op. cit., "Muqaddimah", 32.

²⁴⁸ Ahmad ibn Hanbal, *Musnad*, 5: 230.

²⁴⁹ Julian Obermann, "Political Theology in Early Islam", *Journal of the American Oriental Society*, 55 (1935), 145; Arabic text, Helmut Ritter, "Studien zur Islamischen Fromigkeit I: Hasan al-Basrī", *Der Islam*, 21 (1933), 68, lines 10-11.

²⁵⁰ Ibn al-Jawzī, *al-Hasan al-Basrī*, 8-9; quoted by Muhammad 'Abd al-Rahīm, *Tafsīr al-Hasan al-Basrī* (Al-Qahirah: Dar al-Haramayn li't-Tiba'ah, 1992), 1: 21.

but not in the ordinary sense. It rather refers to the kind of human language which is discursive. In this sense, it comes close to the term 'logos' in the Greek scientific conceptual scheme. It may be translated into English as 'discourse', but in the technical sense of today's Western scientific terminology, it means precisely 'philosophy'.

It is clear that all these usages determined the scientific vocabulary of the early Muslims. Not only is the meaning of each term clarified, but so is its relation to other terms and the way, viz., method, they ought to be used is also given. For instance, it is possible to think that since *fiqh* is a rational understanding, it may be a kind of knowledge that is to be avoided by Muslims, as indicated in the above *hadith* that the scholar who bases his himself on true knowledge is a hundred times higher in rank than the theoretical scholar, i. e., the rationalist. But another *hadith* clarifies that rational understanding may be decisive in certain cases (e.g., *faqih wahid ashadd 'ala al-shaytan min alf 'abid*).²⁵¹ Of course, the Islamic worldview also clarifies in which cases which is to be preferred.

To the concept of knowledge in the scientific conceptual scheme of the Islamic science, the term *hikmah* also proved indispensable. Mujahid (d. 721), for example, explains the term *hikmah* in the verse *wa man yu'ta al-hikmah fa qad utiya khayran kathora* (2/al-Baqarah, 269) as comprising three things: 1. al-Qur'an, 2. al-'ilm, 3. al-fiqh.²⁵² Here 'ilm refers to the knowledge of Islamic tradition and the Sunnah, *fiqh* was held as a rational understanding on the basis of the revealed sources. *Hikmah*, on the other hand, was understood as knowledge derived rationally from a revealed source, as such it is both 'ilm and *fiqh* at once, but different from independent speculation, which can be understood as *kalam*. That is why al-Tabaro reports that *hikmah* was defined by his predecessors as the Qur'an and its (rational) understanding (*al-hikmah hiya al-Qur'an wa'l-fiqh bihi*).²⁵³

When the Muslim community was established in Medina, with the arrival of the Prophet in 622, some kind of a political authority was established and thereby the foundation of an organized judicial system was also erected. The Prophet was the central authority. But some companions of the Prophet were drawing conclusions from the Qur'an and the *sunnah* of the Prophet by independent reasoning. Their conclusions were approved by the other Companions and thereby they became binding on the community. It seems that from the earliest times two characteristics were exhibited in every legal decision to be admitted universally by all Muslims and to acquire the status of law:

1. Independent reasoning based on the Qur'an and the *Sunnah*,
2. Recognition of an authoritative community, in this case of those who have the 'ilm namely knowing the conditions from the time of the Prophet.

The first came to be identified as "*qiyas*" (analogical reasoning) and the second "*ijma*" (consensus). It is clear, then, that at the time of the Prophet these two terms were not used in the sense that it was used after the science of jurisprudence came into existence. But the term *fiqh* was being used very commonly; indeed its usage was so common that soon after the Prophet's death it already begin to acquire a technical meaning. These and many other such usages, as cited above, show that the word which was later chosen to be the name of legal

²⁵¹ Al-Tirmidho, "Ilm", 13; Ibn Majah, "Muqaddimah".

²⁵² Al-Tabaro, *Jami' al-Bayan fo Tafsir al-Qur'an* (Beyrut: Dar al-Ma'rifah, 1980), 3: 60.

²⁵³ *Ibid*.

scientific activities has only Islamic origins. Within this background the legal system in Islam began to enrich itself by using the terminology already developed within the Islamic worldview which was already established in Mecca. Some concepts of this worldview were directly related to the legal understanding such as the last judgment, the concept of *al-wa'd wa'l-wa'id*, the idea of justice, the doctrine of community (*ummah*), the concept of right action, good deeds; *'amal* and so on.

On the basis of this, first the law prescribed in the Qur'an was practiced on the authority of the Prophet; the Companions also observed how the Prophet exercised his own opinion in interpreting the legal verses of the Qur'an. In this way most of the legal terminology developed by the Prophet himself either as taken directly from the Qur'an or through the opinion of the Prophet. This can be clearly seen in the hadith collected in al-Shafi'i's *Risalah*.²⁵⁴

After the death of the Prophet, the Companions continued his tradition and thus as legal cases increased; proportionate to that legal thought also began to acquire more sophistication. Thus legal problem began to form a body of legal knowledge during the first half of the Islamic century. But about two decades later, i.e. 660's, we encounter the first specialists in law whose activity can be regarded as putting all these scattered and discrete discussions under one discipline. This means that the legal activity pass into its second stage when a legal disciplinary tradition was established on the basis of *fiqh* as a comprehensive science (700-750). Now the subjects under discussion was broadly recognized, a sufficiently well-formulated method was invented and as a result *fiqh* came to have a more definite meaning; for the scholars specialized in the subject, the body of knowledge included in all legal discussions constituted a discipline, which still mostly included *fatwas* (legal judgments) or independent decisions of the legal scholars. Thus, these scholars came to realize that their subject actually constitutes a discipline.

Prominent thinkers involved the process of legal discussions leading to the existence of *fiqh* as a science at the stage of disciplinary tradition are: Abdullah ibn al-Mubarak (of whom al-Dhahabi says "*dawwan al-'ilm fil-ahwāl wa'l-fiqh*"²⁵⁵ and "*sannaf al-kitub wa farra' 'ala-l-Sunan*"²⁵⁶ Hisham ibn 'Urwa's [d. 712/94] father's many *fiqh* books were burnt at the battle of Harra and Urwa saw many *fuqaha* (social scientists-lawyers) died in that battle.²⁵⁷ We may also mention Abu Thawr, al-Zuhri and Hasan al-Basri (642 -728), about whom Ibn Qayyim al-Jawziyya says that "his *fatwas* (legal decisions with interpretation) are collected in three books and Hasan al-Basri's in seven books."²⁵⁸ Also Ibrahim al-Nakha'i (belonged to the Kufan school), Sa'id ibn al-Musayyab and Mujahid who explains the term *hikmah* (wisdom) in the verse "*waman yu'tal hikmata*" (2/*al-Baqarah*, 269) in his tafsir as comprising three things: 1. al-Qur'an, 2. *al-'ilm*, 3. *al-fiqh*.²⁵⁹ Here *'ilm* refers to the knowledge of Islamic tradition and the *Sunna*, *fiqh* means personal speculation on the basis of this tradition and the

²⁵⁴ We may give following terms as example: *'adl*, *'afw*, *ahl al-kitab*, *ajal*, *ajir*, *ajr*, *'aqd*, *'aqil*, *'amal*, *aman*, *'amd*, *bay'*, *hadd*, *haqq*, *halal*, *haram*, *fiqh*, *fida*, *dhimmi*, *istihsan*, *ikhtiyar*, *ijtihad*, *mujtahid*, *ra'y*, *makruh*, *qādi*, *shibh*, *shāhid*, *shakk* (*shukuk*) written document, *wājib*, *'uqubah*, *wālī*, (legal guardian), *zāhir*, *bātin*, etc.

²⁵⁵ *Tadhkirat al-Huffūz*, 1: 25.

²⁵⁶ *Ibid.*, 2: 95.

²⁵⁷ Ibn Sa'd, *Tabaqāt*, 4: 135.

²⁵⁸ *I'lam*, 1: 26.

²⁵⁹ Tabari, *Tafsir*, 3: 56.

Qur'an. Through the efforts of these scholars *fiqh* came to include also philosophy of law (c. 750's).

In later developments, such scholars as Abu Yusuf (d. 798) and al-Shafi'i (d. 820) perhaps played the role of passing from the previous stage to the stage of the emergence of *fiqh* as a comprehensive science. As the understanding of *fiqh* as a legal discipline gained more ground in Islam, its scope to include ethical issues naturally widened. This is because Islam as a religion includes not only legal principles but as applied structure of principles for guidance in life, it includes moral principles and code of ethics. As a result most philosophical issues in ethics are discussed in it. This development was more in the later centuries but its understanding is grounded within the Islamic worldview, and as such from the earlier times it was still in the domain of *fiqh*.

By the time *fiqh* acquired the status of a comprehensive science including humanities and other social disciplines of the time; there was a parallel sociopolitical development taking place in the Muslim world. Islam as a religion spread among many ethnic groups and societies with different cultural background. As we have seen in the above brief summary of the scientific process of *fiqh* in the earlier periods the main source of this comprehensive science was only the Qur'an and the practice of the early Muslim community based on the Prophetic tradition. But as we have seen, this approach to human and social sciences gradually integrated new methodologies such as using personal opinion as theory, *ra'y*, utilized in the approach called *ijtihad*. This approach naturally brought with itself human reasoning which is already included in the original meaning of the term *fiqh*. The reasoning that fits into this scheme well is analogical reasoning and that is why in early Islamic human and social sciences demonstration, namely discursive reasoning was not used. This kind of reasoning was left for other sciences, such as physics, mathematics and other similar subjects which are called "sciences of *kawn*" or *kawniyyât* sciences, which can be translated into today's Western scheme as "natural sciences". If *fiqh* utilizes the same methodology in its restricted sense the multiplicity of cultures now existing in Islamic civilization may be annihilated. Therefore, *fiqh* needs another source in order to preserve different Muslim cultures. On the other hand, the main source of legal philosophy, the Qur'an, had already enunciated a divine principle:

If God willed He could have made you one single nation but He willed to test you in what He bestowed upon you. Compete with one another in good works because you shall all return ultimately to God. Then, He will inform you of what you have disagreed about. (5/*al-Mâ'idah*, 48)

Mankind was once a single community [but they fell into conflict] and thus God sent His messengers to give them good news and warn them [concerning human pitfalls]; with them He sent down the Sacred Book accompanying the truth that it might judge the dispute among them. (2/*al-Baqarah*, 213; see also 10/*Yûnus*, 19; 11/*Hûd*, 118; 16/*al-Nahl*, 93; 42/*al-Shûrâ*, 8; 43/*al-Zukhruf*, 33)

In these verses the Qur'an defends a unity among mankind which appears as if the plurality of cultures is lost. Indeed this is essential for the Qur'anic outlook in order to defend "one God and one humanity". This idea is set in defense of humanitarianism and to reject racism. Moreover, it also clearly indicates that "God did not make you one nation so that you may compete in goodness" (5/*al-Mâ'idah*, 48). In that case, unity is in good morals and

human values; but difference in cultures and ethnicity is essential because all these are set as "divine signs":

The creation of the heaven and of the earth; and diversity of your languages and colors are God's signs. Surely in this are signs for those who know. (30/*al-Rûm*, 22; see also 35/*Fâtir*, 28)

In that case it becomes at once an issue for the legal theoreticians to formulate another principle as a source of *fiqh* which will provide a foundation for humanities and all other social sciences in order to preserve different local cultures. This new source came to be identified in Islamic legal philosophy as *'urf* which can be translated as "local culture". The Qur'anic basis of this principle is the following verse: "Hold forgiveness and enjoin *kindness* (*'urf*)" (71/*al-A'râf*, 199). This verse may also be kept in view: "By those sent forth one after another" (77/*al-Mursalât*, 1).

The concept of local culture therefore provides a legal and conceptual background for social harmony both culturally and philosophically. It is through such a background that Islamic legal philosophy was able to develop a paradigm of social harmony for all Muslim communities which may be a new model in the glocal world of ours today. In this sense, Islamic legal theory bases itself on the fundamental metaphysics of Islamic worldview which then provides the necessary psychological and spiritual ground for self-harmony so that the individual tunes himself/herself with his/her own conflicting dispositions. Only then is it possible to establish a healthy social harmony which means, in this sense, peaceful interaction of human dynamics among members of social groups. For, as we have pointed out, social harmony begins at the level of "self-harmony". In order to realize self-harmony Islam has also introduced the ethics of rights which begins at the level of divine consciousness and then continues from the ethics of the individual based on self-cleansing from the impurity of bodily pleasures such as selfishness, arrogance, greed, self-indulgence, lust, resentment and anger.

In concluding we may say that what we have tried to defend here is not a theory which remained in the pages of history. It was actually practiced by Muslims and for this reason all ethnic groups that accepted Islam even for more than a millennium lived in Islamic civilization without losing their ethnic identity; their language and culture. That is why we have today Arab culture, Turkish culture, Persian culture, Kurdish culture, Malay culture, Chechen culture, etc. But those who are not familiar with *fiqh* as a comprehensive science and who take it simply as Islamic law, think that these Islamic cultures are different understanding of Islam. For this reason instead of calling them as such they identify these various Islamic cultures as "Turkish Islam", "Arab Islam", "Indonesian Islam" and so on. This is like observing the differences between architectural designs of mosques in different part of the Muslim world and judging that the prayers performed in these mosques are also different. The architectural design of a mosque is culture but what is performed in it is Islam. This kind of identity in difference and unity in diversity is preserved in Islam through the principle of *'urf* as developed in Islamic legal philosophy which was the basis of all human and social sciences in Islamic civilization. It is through this principle that social harmony was also maintained.

We need this principle today more than any other time of past history because the global pressure on local cultures will eventually annihilate many local cultures. Feeling this

undesirable historical destiny, members of these cultures will feel uneasy and disturbed. In order to preserve their culture they may resort to undesirable solutions including the famous theory of Huntington, the clash of civilizations. I am sure that the other societies can benefit from this principle but we need to adopt it universally. I hope that this study will provide a basis for such a venture.

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THE VALUE OF MAN IN MAWLÂNÂ'S THOUGHTS

Mawlânâ Jalâl al-Din al-Rumi, who was a great poet, mystic and scholar, was lived on 13. century and his thoughts continues to influence and enlightening people for many years. Mawlânâ tried to explain people the good moral, honesty and love; and he wanted to explain the man's own value and importance. Man and his own value were the basic of Mawlânâ's works and directive principle of his life. For this reason, it is very important that giving the meaning of man in Mawlânâ's thoughts.

Mawlânâ formalized his thoughts with Islamic faith and values and he started his thoughts that a man is a superior creature and "So, when I have made him and have breathed into him of My spirit, do ye fall down, prostrating yourselves unto him." (Hier 15/29) Man, like in a verse from the Quran "Verily We have honored the children of Adam; We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment."(İsra, 17/70) or "We made the man superior" has substantial and spiritual features. He is the caliph of God upon the earth and he is the creature who reflected the divine manifestations. These features make the man different and special. This point is often emphasized in the works of Mawlânâ. In his work Majalis-i Sab'a he says that "the aim of the creation of universe is man" and in Fi Hi Mafih he also says "GreatGodhas givengreat valueto you very much. Youare worthtwo realms with your value and thought. But whatwould I do thatyoudo not knowtheir own value²⁶⁰, by this words he wanted to point thatman's this situation and this value which man has.

So, how man can reveal this value?

A man, who has these features potentially, firstly explores these features and tries to actualize them. If a man conceives these values in him and discovers the substance in his own creation, then he carries the characteristics of being man in himself and he wants to charge man to actualize their values. "The superiority that is from nature is even better than the superiority that is (the result of) endeavour and reflection"²⁶¹

The first recommended thing is turn to the light of knowledge. The most important means that illuminates the path of man is knowledge. For Mawlânâ "Knowledge is a guide for men. So men, with their knowledge, became superior to other creatures."²⁶² Among all creatures, only men have the opportunity of determine the future and themselves. Humanity can gain reputation only possibility of knowledge. The subject of this knowledge, which will direct and lead to man, is related to man. Then, the most basic knowledge is mans own knowledge. The main knowledge which should be known is himself of man. Mawlânâ wants

²⁶⁰ Mawlânâ Celaladdin, Fi Hi Mafih, Çev. M.Anbarcıoğlu, MEB. Yay., İstanbul, 1985, s.25

²⁶¹ Mawlânâ Celaladdin, Mathnawi.III. Şerheden: Abdülhaki Gölpınarlı, Kültür Bakanlığı Yayınları, Ankara. 1989, 1540

²⁶² Ibid. II., 3361

to emphasize that by saying "He knows a hundred thousand superfluous matters connected with the (various) sciences, (but) unjust man does not know his own soul."²⁶³

For Mawlânâ, realizing what is necessary for people to know, is a distinctive feature, he says, They are in full control of these things, but, in fact, they are unaware of the things which are the most important and closer to themselves than anything else, their selves²⁶⁴ Because man is like a big book, containing all the information itself. A man, who is a superior creature that everything is in it, must read himself like a self book. Every knowledge that achieved by man about himself, will retrieve from this ignorance.²⁶⁵

This reading is recommended for avoiding ignorance and this achieving knowledge, which is a progress, is a way for man. By saying "The (right) thought is that which opens a way: the (right) way is that on which a (spiritual) king advices."²⁶⁶ Mawlânâ wanted to explain that this is a long and laborious way, and there are two extents which are integrated with each other. These are thought in a word mental development and act in a word practice. For related this issue Mawlânâ said that:

"There are two things: good deeds and knowledge. Some people perform good deeds, but have no knowledge. Some other people have knowledge, but lack of good deeds. If a man has these two virtues together, then he will be complete and successful."²⁶⁷

This thought or mental development is a journey to the man himself personality. In this journey, reason is the supporter of man. According to him, man's reason is like man's very crucial feature. Mawlânâ, who emphasizes the importance of reason, evaluate the reason like a faculty which has an ability to comprehend the Divine Truth. So, Mawlânâ evaluate the reason like a reason which has an ability to gain knowledge about truth not secular thing. Because the reason, which about secular thing, is insufficient. Mawlânâ says; "The part (discursive) intellect is like lightening thunder. Its light cannot be a guide in the way. The function of this simple intellect lasts until the grave."²⁶⁸ he wants to point out that individual reason is restricted and insufficient. Mawlânâ point out that limitation and inefficacy of the individual reason, and he want to explain that the real mind must related with universal reason which has ability to turn Divine Truth. Then, man knowing himself can be done by opened reason to the Divine Truth not by restricted human reason. This opening can be interpretation like spiritual internal development which is delineated like passing another dimension of reason.

Mawlânâ asserts the restriction of human reason and hence inefficacy of human reason by saying "Intellect cannot be a guide in the way to reach God"²⁶⁹ In addition, Mawlânâ says that there are different degrees of human reason, some of them are bright as the sun and enlighten the others, and some of them are like non-illuminated, non-combustible candle. Saints and Prophets' intellect are enlightened reasons. They are enlightening around themselves like candles. They are connection of restricted human reason and God. It has been recommended that man must pass over his restrictions by using their enlightening.

²⁶³ Ibid. III. 2660

²⁶⁴ Fi Hi Mafih, s.28-29

²⁶⁵ Fi Hi Mafih, 79

²⁶⁶ Mathnawi II. 3237

²⁶⁷ Fi Hi Mafih, 93

²⁶⁸ Mathnawi ; III.3334

²⁶⁹ Ibid. 557

Now, this is an inner journey that living status of mind and soul which is a special internal development. This status, which name is love in Sufism and Mawlânâ's thought, is delineated in detail. Love is the only way of understand metaphysical secrets which can not be reached with reason and knowledge. Because; reason and knowledge are insufficient to gain the divine truths. They can assist in obtaining information on what is only a superficial and limited. However there is an inner state of life, a tie of affection in love. Mawlânâ wants to emphasize that love is a situation to be experienced and its essence can not explained:

"Whatever I say in exposition and explanation of Love, when I come to Love (itself) I am ashamed of that (explanation).

Whilst the pen was making haste in writing, it split upon itself as soon as it came to Love.

In expounding it (Love), the intellect lay down (helplessly) like an ass in the mud; it was Love (alone) that uttered the explanation of love and love hood"²⁷⁰

Love is a way to reach spiritual realm and it has a divine meaning. This love is not for to the mortal thing, this is a divine love. This is mans filling up with the God affection which is the real affection. This is mood, a feeling without rational evaluation. This situation is explained by concept of heart in Mawlânâ's thought: "The earnings of religion are love and inward rapture-capacity to receive the Light of God, O you obstinate one!"²⁷¹

In Mawlânâ's thought, heart is a feeling area, which God's manifestation appears on it, and must be formed by love. Mawlânâ says; "However, a heart that is full of the love of God, reflects the light of God's sun, and is prosperous"²⁷², for Mawlânâ, heart is the mirror of man and it is acceptable insofar as it is clean: "Do you know the mirror (of your soul) reflects nothing; because the rust is not cleared from its face."²⁷³

Heart should go away from earthly pleasures and inundate with truth and love in order to purify. Earthly and physical pleasures are the enemies who stop one from having a clean heart. Man who consists of soul and body is in one way turned towards earth, in the other way directed towards God. According to him, "Creatures are divided into three kinds: One class are entirely reason, knowledge and munifence; that is angel.. Animals are in the second section. They are pure desire; they don't have a reason that retains them from evil. His third class is Adam's descendant and Man: half of him is of the angel and half of him is animal. They fight each other in confusion."²⁷⁴ The two dimensions that man has is a way to form him and giving the meaning of the relation between two poles is the instrument for him to reveal his own value.

Mawlânâ who addresses to man as "You in (your) body are an animal, and in (your) spirit you are of the angels, so that you may walk on the earth and in the sky"²⁷⁵ is emphasized on the two dimension and the relation between them. Whereas body has a feature which keeps man away from heart because of its tendencies, soul recalls spirituality and illumination. Soul must be clear and luminous like water so that it can illuminate heart: "Human soul shows all knowledge that remolded with human nature and things that are

²⁷⁰ Ibid. 117-120

²⁷¹ Ibid. II,2618

²⁷² Ibid. I. 35

²⁷³ Ibid. I. 35

²⁷⁴ Fi Hi Mafih, s.122-123

²⁷⁵ Mathnawi II. 3812-3816

invisible just as clean water which shows rocks, bricks, tiles and other things at the bottom of it and the things on the surface. But if that water jumbles with earth or with the other colors, the features and knowledge of it vanishes, leaves and is forgotten.²⁷⁶ That is, bodily effects are the reason why divine dimension loses purity and luminosity and water loses its clarity.

When he says that; "Heart shows you the district of heart owners, and body shows you the dungeons of water and mud"²⁷⁷ he emphasizes to dark and contaminating features of body:

"These four characteristics which are impediments for man belongs to four birds: to be arrogant like a peacock; to be greedy like a goose; to be lewd like a cock."²⁷⁸ Here, earthly ambitions that come from body and the powers that keep one away from his soul are indicated. Also, with these features which are represented with animals, man's animal part is indicated.

Body's threats in question which are regarded as at the same level with animals are the enemies that keep one from enlightening his own heart. Because "one whose reason prevails his passions is higher than angels, and one whose passions prevail his reason is lower than animals."²⁷⁹

Man who has two dimensions, has to revolt from bad temperaments in order to reveal his own value. Bad temperaments like ambition, jealousy, arrogance, falsity, insincerity, calumny are degrading habits. Graspingness, one of the bad temperaments, is an obstacle to hear and rancor is a tie to see and understand.²⁸⁰ Jealousy that contaminates person blocks man's soul's luminous way.²⁸¹ Lie is one of the bad temperaments that degrade human and disengage one from his own heart. "Falsehood is (the cause of) disquiet in (men's) hearts"; Truth is (the cause of) a joyous tranquility²⁸² Ambition is an obstacle that keep one from having a clean eye, mind and ear; it blinds heart.²⁸³ Jealousy is in the nature of all faults and it is the worst temperament.

Mawlânâ recommends staying away from all these bad temperaments and he praises good temperaments and considers important to gain nice temperaments. For instance, great heartedness is considered as a cure to body's ambition and graspingness. When Mawlânâ says that "(so act) that the branch of munificence, O righteous man, drawing you aloft may bear you to its origin"²⁸⁴ he shows a way to break away from bodily passions. Similarly he says that "Vain talk repels acts of kindness and tears off the bough of pity from the trunk of the tree."²⁸⁵ Instead of arrogance, modesty regarded as a temperament that must be acquired. Similarly, virtues like keeping one's promise, keeping one's temper, being patient and chariness are characteristics that one must have possess. These virtues will nurture morality and morality will nurture inner beauty. The important thing is having morals not just for a

²⁷⁶ Fi Hi Mafih, s.51

²⁷⁷ Ibid. I, 753

²⁷⁸ Ibid. V, 31-52

²⁷⁹ Fi Hi Mafih, s.122-123.

²⁸⁰ Mathnawi III, 66.

²⁸¹ Ibid. I, 49-51.

²⁸² Ibid. II, 2762-63.

²⁸³ Ibid. II, 575

²⁸⁴ Ibid. II, 1288.

²⁸⁵ Ibid. III, 755.

show off but top put it in heart.²⁸⁶ That is moral actions are not just a image that is reflected outside but they must become internalized and enclose person. Exploring the one's inner connection with humanity is to appreciate the value of human as the caliph of Allah.

In that case morals is a vehicle in the journey that one goes on in his self, is an occasion that conveys him in the effort to reach to homestretch that is to God. In Sufism this point is the final stage of stages like 'to know, to find, to become' in the way to reach God. This is the point that explaining the meaning of the connection between man and God. This is the point that man's giving up himself and world in order to reach the ultimate goal.

Mawlânâ states that: "What is wanted and desired is God, and they want God for themselves and nothing else, because God is above all and better, higher, nicer and more pleasant than everything else. In this case, how do they want God for something lover than itself? Conclusion is at him and by reaching him they attain all of their desires. There is nothing beyond God."²⁸⁷ That is Allah is the highest goal, the only meaning of human life. In this point man can find the real meaning in his relation with Allah. He contemplates necessary divine dimension in his own existence.

When Mawlânâ says that: "Man is God's astrolabe. However there is a astrologer needed who can read an astrolabe. One that knows himself would also know God. In this respect, as astrolabe is the mirror of universe so human body is God's astrolabe. Because almighty God make man pundit, cognizant and knowledgeable, from time to time man finds God's revelation and unique beauty as a glitter in astrolabe of his existence."²⁸⁸ he describes this state that man reflects divine extent and beauty that's been reflected on him like a mirror. That is to comprehend there is no one other than God that God is the only existence. Man's existence and value is possible only with God and it is to discover the essence of creation.

All of these are the efforts that intended to evaluate the treasure that man has and according to Mawlânâ it is the key for human's salvation. It is the meaning and value that take upon him in the sense that being a human. Mawlânâ invites everyone to his own way and embraces whole humanity to seize this opportunity.

²⁸⁶ Mathnawi II. 3249-3250.

²⁸⁷ Fi Hi Ma'îh, 158-59

²⁸⁸ Ibid. .17-18

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POPULAR CULTURE AND EAST ASIAN REGIONALIZATION

1. Introduction

East Asia is becoming a more connected region. The emerging connectedness, which in many ways integrates the region socially and economically, is driven by society-induced and/ or market-induced (informal) regionalization processes rather than being initiated by interstate cooperation. This article will investigate the relationship between intraregional flows of pop culture products, in particular Korean products, and East Asian regionalization on social dimensions. It will analyze the contributions of consumption of Korean pop culture products in the region to increasing social interactions between Koreans and others in East Asia, which is an indication of emerging regional connectedness.

2. Globalization, Global-local Nexus and Regionalization

Regionalization is not suggested as an alternative to globalization in this article. Rather it can be understood as an intermediary process within the global-local nexus. Katzenstein (2000, 353) argues that the regional effects are similar to Goldilocks, neither too hot, nor too cold, as they mediate between national and global effects. Similarly, Pempel (2006, 240) summarizes Katzenstein's chapter on globalization and internationalization (2005, 13-19): "regionalization occurs as the forces of globalization play out within a particular geographic context." Lastly, regionalization, in the context of this article can be defined as the "contemporary manifestations of globalization that are more place specific" regardless of the nation-state boundaries (Evered, 2005, 465).

In understanding the relevance of globalization in the case of regionalization, David Harvey's "time-space compression" and Arjun Appadurai's "landscapes" should also be mentioned. Spatial and temporal distances are narrowed with the processes that what Harvey (1990) describes as "time-space compression." This term is even more relevant in the context of regions where spatial distance is less significant and temporal distance, particularly between the middle-classes, is getting narrower as in East Asia. The people across the region experience the similar things (e.g. similar consumer cultures) at the same time (narrowed temporal distance); then as Harvey argues it is akin to them living in the same place, which in this article is analyzed as the region of East Asia (Jones, 2006, 212). Narratives of pop culture products portray time-space compression as well as contributing to further compression.

Furthermore, the landscapes Appadurai theorizes (1996, 33-36) when he refers to global cultural flows can be identified in the intraregional flows of Korean popular culture (Moeran, 2004, 3).²⁸⁹ Firstly, Korean pop culture products have been developed with new technologies ("technoscape"), which move across the borders, within the region as well as beyond the region, more fluidly than ever. Secondly, the projects have heavily depended upon the financial investment in those technologies, production and distribution facilities and logistics in addition to other financial costs of production. Regional media alliances that co-finance joint productions are very good examples of the regional relevance of "finanscapes."

²⁸⁹ Moeran applies Appadurai's scapes to flow of Japanese culture into Asia.

Thirdly, flows of Korean popular culture have catalyzed regional human flows ("ethnoscape"): stars, producers, investors, entrepreneurs, marketing teams, tourists, students etc. Fourthly and most importantly, information and images in media forms (probably less political than Appadurai's "ideoscapes") has been disseminated to other East Asian spaces through distribution of Korean pop culture products. Particularly, "mediascapes" and "ideoscapes" has provided the region with the images and narratives that offers characterization of "ethnoscapes" (in this case Korean people) and places (in this case Korea).

Stuart Hall's (1995) contention about globalization process may also be applied to the relevant regionalization processes by replacing "global" with "regional": the processes of regionalization has been accelerated by interconnected factors such as regional integration of markets and capital by powerful transnational/ regional corporations and consumers; the development of communication and transportation technologies; the emergence of wealthier middle class in the non-West, particularly in Asia; and the increasing human flows through migration and tourism.²⁹⁰

3. Social-cultural interactions

The trend through which people in Asian countries are forming new groups, discovering new selves, and are constructing a new "contact zone" is becoming stronger(Cho, 2005, 177).

Glosserman and Snyder (2008, 34) argue that tourist exchanges, emerging cultural commonalities, and some interest in the culture of the other have contributed to allay of historical animosities among Northeast Asian neighbors. In this section, contribution of consumption of pop culture products, particularly Korean products, to increasing social interactions in East Asia will be analyzed under two sub-topics: 1) 'social cohesiveness' that is articulated through perceived "cultural proximity" and a sense of "coevalness" among East Asian viewers of Korean pop culture products; 2) 'new images' which contributed to a more positive 'Korea' perception which in turn may promote a more friendly environment for regional cooperation and integration.

3.1. Emerging social cohesiveness

Transnational flows of Korean pop culture products boomed since late 1990s in East Asia. The Korean wave²⁹¹ (Hallyu) followed the Japanese fever of the 1990s in the region. There have been numerous reasons why East Asian consumers got attracted to Japanese and/or Korean pop culture products. Various surveys and analyses of East Asian audience reception show that one of the reasons for watching Japanese and/or Korean pop culture products is the perceived "cultural proximity" that is strengthened with a sense of "coevalness." In this section, emerging social cohesiveness among East Asian people that is based on a perception of "cultural proximity" and "coevalness" will be analyzed with regards to the consumption of Korean pop culture products in East Asia.

The term "cultural proximity" is coined by Joseph Straubhaar who conducted research on Latin American audience preference for local and foreign pop culture products. In his empirical studies in Latin America, Straubhaar (1991, 56) found that the audiences look for

²⁹⁰ Cited in (Iwabuchi, 2002, 36).

²⁹¹ The term Korean Wave (Hallyu) has been used for the sudden boom of Korean popular culture in East Asia particularly from 1998 to 2004.

cultural proximity in TV programs and prefer national material first and if the national products are not available or unsatisfactory in certain genres, they tend to look next to the regional Latin American market, for whose formation cultural proximity is the most important factor. Cultural proximity includes cultural and linguistic similarities, or more specifically images, lifestyles, values, ethnic types, sense of humor and gender roles (Straubhaar, 2003, 77-78).

On the other hand, Koichi Iwabuchi (2002, 131-134) argues that cultural commonalities are not given and cultural proximity is “becoming” and not an essential “being.” He (2002, 47,77, 131-134) points out that East Asia is much more diverse than Latin America and contends that it is not only existing cultural commonalities based on traditional Asian (or rather Confucian) values that direct the attention of East Asians to Japanese pop culture products (for that matter Korean pop culture products also), but it is also the shared modernization experiences and narrow temporal-spatial lag that articulate a sense of “coevalness.”²⁹²

Chua (ibid., 200-202) argues that the ideological desire for a Confucian East Asia, which wrongly assumed that Confucianism was a major part of everyday lives of East Asians, has been replaced by East Asian popular culture which constitutes a more relevant part in the populations’ contemporary lives in the region. He (ibid., 217) concludes that the replacement of the traditional with focus on the commonalities of urban and middle-class lifestyles and exhibition of Asianness enable the East Asian audience identify with the fellow East Asian characters on screen. Koichi Iwabuchi (2002, 18) also suggests that the intraregional cultural flow connects populations of East Asia not through traditional values, but through popular culture.

Lifestyles and consumer cultures of East Asian middle classes are getting more similar across the region. People find it easier to identify with their counterparts beyond their national borders. Chua (2004, 217) argues that the similar packaging (“attractive modern and trendy aesthetics” of places and actors/ actresses) in trendy dramas about urban stories “creates visual and discursive room for the insertion and projection of an idea of “Asianness”, with nationalities suppressed” (Lin & Tong, 2008, 98).

Cayla and Eckhardt’s study (2008) shows that the brand managers of various Asian consumer products use “deterritorialization” of brands from home countries and reterritorialization in “Asia” through focusing on urban imagery that is similar across the region in an attempt to create pan-Asian brands that appeal to as many people as possible within East Asia. The emerging urban similarities, that is a result of globalization as well as regionalization, are significant enough to be capitalized by corporations as Cayla and Eckhardt’s study reveal. Popular culture consumption is indeed one dimension of the emerging consumer culture commonalities.

East Asian urban societies, particularly the youth, “keep together in time” through emotional bonding of pop culture products and sense of ‘Asian solidarity’ and ‘spatial affiliation’.²⁹³ The fans create emerging “imaginary communities” that contributes to a shared consciousness and a sense of belonging in East Asia through consumption of regional popular

²⁹² Johannes Fabian (2005, 119-120) defines coevalness as sharing of time, or contemporaneity. For “synchronicity” and “contemporaneity”, see (Fabian, 2001; Iwabuchi, 2002-157; Zerubavel, 2003, xii, 180).

²⁹³ For “keeping together in time” see (McNeill, 1995).

culture.²⁹⁴ Some scholars went as far as to suggest an emerging regional popular identity based on commonalities that consumption of popular culture contributes to. T. J. Pempel (2005b, 2) points out that popular culture is one of the drivers of the emerging cohesiveness in East Asia. For Pempel (2005a, 262; 2005b, 24), popular culture bolsters connectedness of East Asia as a region since middle-classes across the region increasingly share more in common and these pan-Asian commonalities (that include Japanese cartoons and karaoke, K-Pop, Star TV, soap operas and cartoons, multinational singing groups, pirated software etc.) are “iconic contributors” to an East Asian identity. Moreover, Otmazgin (2005, 501) believes that the intraregional flows of popular culture deepen East Asian regionalization by providing grounds to enable the possible emergence of commonalities of identities.²⁹⁵ On the other hand, Chua argues that it is difficult to establish ‘lasting’ effects of popular culture consumption on identity formation (2008, 86). Lasting effects can only be established if short-term effects²⁹⁶ of popular culture consumption are “fixed as a common sense or habits”, for example, by institutionalization or formation of social rhythms through “synchronization and orchestration”²⁹⁷ (Lee, 2009, 211). Predicting (or rather speculating for) the future impacts of emerging social cohesiveness based on popular culture in East Asia is beyond the scope of this article since the focus is on the nexus between popular culture and East Asian regionalization until present.

While it is difficult to define an Asian identity, Katzenstein (1997, 3) argues that it gets rather easier outside Asia, for example, in the United States. Park Jung-Sun (2004), in his study on consumption of TV dramas by East Asian-Americans and East Asians in America, argues that an imagined pan-Asian community and affiliation are being constructed through consumption of East Asian pop culture products as East Asians share memories and some common cultural references.

²⁹⁴ For “imaginary communities” see Benedict Anderson (1991).

²⁹⁵ See also (Kurlantzick, 2007).

²⁹⁶ Short term effects are analyzed extensively in this article; for example increasing social interactions (emerging social cohesiveness, attraction, positive image, human flows etc.).

²⁹⁷ For “synchronization and orchestration”, see (Bourdieu, 1994).

3.1.1. Consumption of Korean Popular Culture and Social Cohesiveness in East Asia

Studies²⁹⁸ on East Asian audiences' reception of Korean popular cultural products tend to agree on the point that the audiences perceive familiarity and similarities based largely on Confucian cultural traditions and physical appearances when they watch Korean dramas or movies. In addition to cultural familiarity and physical similarities, the audiences also realize the narrow temporal-spatial lag between their countries and Korea and their shared modernization experiences having to negotiate between traditional and modern. They feel coevalness with their counterparts across the region through viewing Korean dramas or movies as the city centers and the lifestyles are depicted akin to their daily realities and/or dreams.

An illustrative example of the cultural proximity argument is *Jewel in the Palace* (대장금) which is one of the Korean dramas that has been viewed by many throughout East Asia. It dramatizes the life of the first female physician, Jang Guem, of the Joseon Dynasty. The drama has many ingredients of traditional Korean culture, the rituals, food and medicine. In addition to portrayal of traditional Korean culture, which contains too many familiar Confucian elements, relatively similar physical outlook, local dubbing and intensive depiction of Chinese characters (漢字) effectively transforms the drama into an almost-local drama for other East Asians (particularly for Chinese populations all over East Asia and Japanese) and create cultural intimacy (Chua, 2008, 77-78).

Park Jung-Sun's empirical study (2005, 251) in East Asia about Korean Wave indicates that perceived cultural similarities make it easier for East Asians to accept Korean popular culture on emotional and personal-level. Taiwanese interviewees perceive emotional relatedness in Korean dramas. One Taiwanese interviewee noted: "Even when the expressions of emotion depicted in Korean dramas are not relevant to Taiwanese society, it can be understood because of the cultural traditions shared by the two countries" (ibid.).

Sung Sang-Yeon's research (2007, 7-9) revealed that Taiwanese and Hong Kong interviewees find values and sentiments in Korean dramas much more acceptable than Western pop culture products since Korean ones derive from Confucianism and are more realistic expressions of Asian lives as in the portrayal of family values and respecting elders. Accordingly, some Taiwanese fans have developed a sense of cultural intimacy with Koreans because of ideas regarding common traditional cultural sentiments and values (ibid.).

Korean dramas portray negotiations and conflicts between Confucian values and modern urban lifestyles that many people in East Asian cities can identify with (Lin & Tong, 2008, 94). Many fans mentioned that Korean dramas are realistic representation of 'Asian' expressions in relationships and emotional attachments among the characters. The emphasis on qing (compassion for parents, siblings, friends, spouses, colleagues and people of different relations) and family virtues in Korean dramas, which are different than Western productions, seem to attract East Asian audiences as they identify with these cultural values that evoke a sense of 'resonance' (Lin & Tong, 2008, 98-99).

Park's study (2005, 251) on Chinese audience shows that Chinese interviewees find Korea not as postindustrial as it is not within reach, and this creates a more realistic admiration. Portrayals in Korean dramas are not very different from their reality. The

²⁹⁸ See for example (Chua, 2008; Lin & Tong, 2008; Park, 2005; Sung, 2007).

temporal and spatial lag is narrow. Modernity in similar levels makes it possible "to experience similar social phenomena at almost the same time"(ibid.). As discussed in the beginning of this section, common temporality activates contemporaneity which in turn contributes to emotional bonding of imaginary communities that "keep together in time" through a sense of coevalness. What Iwabuchi (2002, 120) argues for Japanese popular culture is very relevant for East Asians consumption of Korean culture: "Contemporary popular culture reminds [Korea] (replaced with Japan) and Asia alike that they share a common temporality and a common experience of a certain regional post-modernity which American popular culture cannot represent well. [Korean] (replaced with Japanese) popular culture embodies a sophisticated co-mingling of the global and local within East Asian context."

Korean pop culture products are hybrid production, acting as a "transmission belt" for Western (mainly American) cultural trends (Katzenstein, 2002, 32). Hybridization of U.S. pop culture products makes them more meaningful and more familiar to audiences in East Asia. Lin and Tong (2008, 98), based on their empirical studies in Taiwan and Hong Kong, concluded that East Asian fans of Korean dramas are attracted to the Korean productions because the dramas "preserve 'Asian' values while packaging them with attractive modern and trendy aesthetics." Likewise, Shim Doobo (2006, 40) argues that not simply cultural proximity, but also a 'vision of modernization' and skillful hybridization of Western and Asian values are important in making Korean pop culture products more acceptable in some Asian countries. The rich lives of characters in Korean dramas or movies have elements similar to those in American soap operas or movies. However, physical traits, dubbed language, behavioral nuances, social relations, food and other elements make them different than American productions and more realistic to East Asian consumers while also leaving them room to enjoy foreignness of the imported Korean products. Lin and Tong's study (2008, 114) reveals that Chinese female viewers enjoy Korean dramas mainly because of its successful mixture of pure love and social realism, or Asian values in a modern context, which help them "construct an imaginary of Asian modern femininities." Moreover, Iwabuchi (2002, 67) argues that "it is the keen indigenization of Western modern civilization that is giving birth to a shared East Asian civilization for the first time."

3.2.New Images

Consumption of pop culture products of the 'others' provide people of East Asia with new, often better, images of the 'others' in question. There have been conspicuous or negative images of the 'others' in East Asia, particularly of Japan, because of problems related to history and/or politics. These images are maintained with generational transmission of memories, national education, negative news reports and, probably most importantly, the lack of opportunities to get to encounter, to know and to understand the 'others'. Pop culture forms provided the long-needed opportunities to familiarize East Asians with each other by exposing them to adorable (handsome, beautiful, likeable etc.) images of screen personas of the regional 'others'. In the case of Japanese popular culture, Japan's "Gross National Cool" portrayed a new image of Japan that has at least partially offset East Asians' negative militarist images of Japan (Glosserman & Snyder, 2008; Honda, 1994, 78; Iwabuchi, 2002,

78; Nakano, 2008).²⁹⁹ Although, Korea has been relatively free of the history's burden, still Korean popular culture helped introduce positive images of Korea into the marketplace of – Korea- images.

According to surveys and studies, East Asians who have watched Korean dramas and movies tend to build positive images of Korea and Koreans. Considering that previously there had often been either negative (stereotyped) images or no images at all related to Korea in the mindsets of East Asians, popular culture adds a new, often positive, dimension to the complex images of Korea. Assistant minister and director of Korea Overseas Information Service, Yoo Jae-woong contends in his PhD dissertation (Yoo, 2007) that as more people consume Korean pop culture products, their image of Korea becomes more positive “in thought, emotion, and intent.”³⁰⁰

The youth and middle-aged women constitute the majority of the consumers of Korean dramas, movies and music; and Korean pop culture products are not consumed by all East Asians. Nevertheless, the intensity and popularity of Korean popular culture in East Asia, particularly until 2005, suggests that a significant proportion of the populations are exposed to Korean popular culture. For example, according to the estimates, 38% of the entire Japanese population had watched *Winter Sonata* (겨울연가)(Hara, 2006).³⁰¹ According to the survey, *Winter Sonata* had increased interest in Korea for 22% of the Japanese who watched the drama, and 26% of them said their image of Korea changed for better (Mitsuya, 2004).³⁰² *Winter Sonata* prompted 2% of the respondents to learn Korean language, while also 2% decided to travel to Korea after watching the drama (The Chosun Ilbo, 2004, December 05).

Public opinion surveys of Chinese people in 2004 and in 2006 conducted by Net Intelligence & Research also confirms that exposure to Korean dramas has changed their perceptions of Korea. In 2004, 68% of Chinese respondents said that they had watched Korean dramas, and the rate was 92.2 % in 2006, a 24% increase. According to the findings of the surveys, about 60% of Chinese who had consumed Korean dramas developed a positive image of Korea. Parallel surveys in Japan by the same agency reveals that in 2004 about 61% of the Japanese respondents said they had ever watched Korean dramas, and the rate was 67.7% in 2006. Approximately 42.5% of Japanese said after being exposed to the Korean dramas, their perception and impression of Korea has positively changed (Nation Branding, 2009).

Hallyu brings about changes in the images of Korea. In Park's interviews (2005, 255) with Taiwanese and Chinese informants, they mentioned that they realized Korea was a developed modern nation after getting in touch with the Korean popular culture. In the same study, Chinese and Japanese informants said that they had begun learning Korean language to understand Korea better and form friendship with Koreans.

Sunny Yoon's study (2008, 11-13) holds with these results as it also suggests positively changing images of Korean people and Korea in relation with media representation based on interviews with Japanese and Chinese drama fans.

²⁹⁹ For Japan's "Gross National Cool" see (McGray, 2002).

³⁰⁰ Cited in (Lim, 2007, July 23).

³⁰¹ The survey was conducted by NHK Broadcasting Culture Research Institute.

³⁰² Cited in (Hara, 2006).

Studies show that there is a positive causal relationship between watching Korean pop culture products and increasing tourist destination image of Korea. Some studies also reveal that Hallyu brought about a better Korea image (or a goodwill for Korea) where the studies are conducted. Those who travel to Korea upon their admiration for Korean popular culture tends to build a better image of the nation.

Hirata's study showed that Japanese women Winter Sonata fans' prejudiced gaze towards Korea had been totally offset or had been softened after they encountered Korean culture in real beyond dramatic forms. Another study by Kim et al. (2008) shows that Korean popular culture has had a significant impact in changing Hong Kong people's image of Korea in a positive manner and in attracting potential tourists to the nation. The study reveals that about 72% of the respondents noted that their perception of Korea was changed positively after being exposed to the Korean popular culture. The 71.5% informants reported that they intended to visit Korea after they had watched Korean TV dramas/movies, while the rate was 60.4% for those who decided after listening to Korean pop music and 62.3% intended after experiencing Korean food.

Conclusion: Summary of Findings and Recommendations for Future Research

There have emerged significant social and economic interconnections in East Asia. While corporations and entrepreneurs have led the economic interactions, the youth and the middle-classes have been the drivers of social integration that is being constructed. The emerging connectedness, which in many ways integrates the region socially and economically, is driven by society-induced and market-induced (informal) regionalization processes rather than being initiated by interstate cooperation. Economic and social interactions across the borders within a region play significant role in regionalization processes in addition to more formal processes such as security cooperation which has more to do with intergovernmental dialogue.

In East Asia, historical animosities and territorial problems have disrupted interstate and inter-societal transactions and communications and in turn regionalization processes for a long time. Meanwhile corporations and people have increased their intraregional interactions. Regionalization, together with globalization, has brought about ever more similarities among the consumer cultures of the emerging middle-classes in East Asia's urban centers. Popular culture consumption is, indeed, one aspect of the emerging commonalities of consumer cultures. Many East Asians today read Japanese manga, watch Korean dramas and listen to Taiwanese pop music.

This article has investigated the relationship between East Asian (informal) regionalization and intraregional flows of popular culture focusing on the case of the Korean Wave. Pop culture products' consumption has contributed to East Asian regionalization in social dimension. Pop culture products have provided the grounds for more interactions between Koreans and others in the region. More interactions contribute to emerging regionalization processes in East Asia.

In a nutshell, it can be said that other things being equal, intraregional flows of Korean popular culture has contributed to emerging regionalization processes in East Asia especially by generating more social interactions between Koreans and others in the region. On the other hand, it is beyond the scope of this study to argue that East Asia is economically

and socially integrated as a region or that popular culture creates a common East Asian identity that can lead inter-state regionalism efforts.

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KOREAN MIRACLE

It was early morning May 16, 1960. Army tanks were rolling towards the South Korean government building in the capital city of Seoul and soldiers occupied the building and detained high ranking officials. General Park Chung-Hee's military coup had just succeeded.

Park was short, 51 years old, wearing sun glasses with a hard face. He talked like a robot with a stern voice. Nobody could have imagined he would be a man of miracles who changed everything in South Korea. He changed farms, schools, roads, the government system and the spirit of the people, with the notable exception of his own wife.

First, he changed the speed of government. We all know how quickly bureaucracy moves!! Well how did he do this? He fired lazy government officials and replaced them with military officers. If you argued with it, you would have trouble. You know how fast Korean soldiers are. They are supposed to walk the first three steps and run the rest.

Park changed the snail-like government to a cheetah-like government.

Military officers taught people how to think fast, how to move fast, how to make things fast and how to manage export business. In Korean we say Bballi Bballi meaning quickly quickly quickly or hurry up, hurry up. Whatever you do in South Korea, you have to do it Bballi Bballi. Our drive to accelerate the pace of everything was the main cause for our economic development.

The second thing Mr. Park changed was how the day started: he made people wake-up early in the morning. He declared "The New Community Movement," ordering the installation of big loud speakers in every town and village. And then he had them all turn on a wake up song at 6 o'clock in the morning.

People had to wake up because it was too noisy to sleep. You had to get up and work, clean in front of your house, repair roads, get straightened serpentine farm roads and spread seeds for crops. All of a sudden the whole country turned into a nation of workaholics and national production doubled in 3 years. It was amazing!

Word of this mouth of this success story got spread around the world, and 32 countries have sent 60 thousand public servants to South Korea to experience the movement. Ten countries including Cambodia and Laos adopted the movement doing exactly the same as the Korean people had.

Now Park set out to change our mountains. The mountains were reddish and bare because trees had been bombed during the Korean War and people chopped them down for fuel and for cooking because we didn't have a single drop of oil or natural gas, nothing.

To change this, he ordered everybody to stop chopping down trees or be punished severely, and he ordered a nation-wide tree planting mobilization.

Everybody except old men and children had to join the tree planting drive. If you go to South Korea and stop in front of any mountain, you will see trees arrayed in straight lines because they were all planted by people. 20 years later, all the mountains turned green with all the new trees. Again, we felt as if we were seeing a miracle.

What was his next project? Building the Seoul-Pusan highway and steel mill plant. There was just one problem. He couldn't start it because there was no money. At that time, there was only a small amount of money coming into Korea, from a few sources. One of these sources was compensation from Japan for their brutality during Japanese colonization. Hundreds of thousands of Korean women to Japanese army camps for sexual slavery. Shocking story! Naturally we asked Japan to pay us compensation for this injustice. But Japan refused to pay. Park asked again and again and finally they gave us US\$200 million and loaned us another US\$300 million. Very small money considering their brutality.

Anyhow he got the money and used it to build Pohang Steel Mill and the Seoul-Pusan highway.

Another country received the same amount of money. I can't tell you the name of the country. That country used the money to build high ranking government officials luxurious summer houses. What a contrast! We are lucky to have an honest leader.

In 1973 Pohang Steel Mill produced one million tons of steel a year. 40 years later it has expanded the production capacity to 40 million tons a year making it the largest steel mill in the world.

What about the highway? When it was finished, it was empty. People accused him of wasting hard earned money. But 40 years later the length of the highway has been expanded, making it 12 times longer to accommodate Hyundai and Kia automobiles.

Let's go back to 1973. Park continued his venture. He attended the ground breaking ceremony for Hyundai Auto manufacturing Company and said "every family will own one or two cars in 20 years." "That's a lie" People said. "We can't make bicycles. How can we make cars?" Park responded "No pioneers ever had experience. We are pioneers and we can do it."

He was right. In 1976 Hyundai made 'Pony' and exported 5 ponies to Ecuador, Feedback labeled it a "cheap car with cheap quality."

What has happened 40 years later? Hyundai and Kia are making approximately 7 million cars and export 5 million cars to 250 countries a year, making it the 5th largest car maker in the world.

Park never stopped building new things. He wanted to start ship building but only one bank, Deutsch Bank, was willing to loan us money, and only a very high interest rate.

He had to accept it. He said we were betting our lives with this money. If we didn't make a profit with this investment, the whole country would go bankrupt.

So what did he do? He ordered facilities to work 24 hours a day with two shifts working 12 hours each. He slept three or four hours a day, and took secret tours to industrial sites to confirm that they were running 24 hours a day. If you didn't continue working 24 hours you would have trouble.

His first priority was exporting. He encouraged business men and government officials to export more, more, more.

40 years ago we exported US\$.20 million a year. Now how much? Exporting US\$5 billion. Two hundred fifty times more. Park declared we could be major suppliers of

electronics to the world market in 20 years. He pinpointed. Samsung and LG became the world number one and two makers of TV sets, refrigerators, washing machine and semiconductors.

Samsung Electronics alone make more profit than six Japanese electronic companies combined. Amazing!

When I travel to foreign countries, such as America, Canada, Germany, France and Italy, I seldom ask people "Do you know which country Hyundai, Kia, Samsung and LG belong to? Surprisingly 60% of my respondents so far have answered 'Japan.'

I don't blame them because they may think South Korea is too small to make so many good things. How small is South Korea? One fourth the size of state of Texas!

Well, we were lucky to have a heroic leader who changed our fate from that of one of the poorest countries in the world to that of the world's 7th biggest exporter.

Park was a man of sacrifice, strong will and patriotism. Without him South Korea would still be as poor as Zambia or Congo.

Let me go back to 1978. Park was delivering a public speech on Korean Independence Day. An agent sent by North Korea drew a gun and shot at him. The bullet missed him but shot his wife to death instead.

Two years later he was shot to death by one of his closest associates ending his 18 year leadership. He has passed away but his spirit lingers in the heart of the Korean people making miraculous economic development continue.

The Korean economy has gone up at least 4% every year for 50 years straight, breaking the world record. The country makes 121 of the world's best products such as automobiles, TV sets, cell phones, steel, semi conductors, giant ships, refrigerators,, washing machines and many others.

I have introduced to you a very unusual story you may have not heard before. It is the story of how South Korea achieved remarkable economic development without money and without a single drop of oil or natural gas.

Park Jung-Hee died but he left us valuable lessons. "No pioneers ever had experience. Being determined you turn the unthinkable into the thinkable."

Mongolia has impressive natural resources. But the most precious resource is the same as Korea's: a tough, energetic people with a great culture and the spirit of great leader of Ginges Khan. Like Koreans Mongolians are ambitious pioneers. People who can change the unthinkable into the thinkable in the future as in the past.

The economists such as Ugean Oneal and George Friedman said five countries, the US, South Korea, Turkey, Mexico and Indonesia will take the initiative in the world economy in 2020. And in 2030 Nigeria, Poland, Thailand, Brazil, the Philippines and Vietnam will join the march.

Just as nobody predicted Korea's future 50 years ago, economists today underestimate the potential of some future economic powers of as Park, Chung-Hee said, hard working people who plan and design for the future will get rewarded.

Success comes in proportion to how much of your own blood, sweat and tears you have devoted to it. In the world, this seems to be the one thing that can guarantee a good future. With my sincere hope and belief in the good future of this country. thank you very much.

Heejae Lee
Prof. Gwangju University, Korea

THE TRANSFORMATION OF KOREAN CONFUCIANISM IN THE END OF JAPANESE IMPERIAL PERIOD.

Abstract

Japanese rulers found that Confucianism had double meanings in Korea. One was the importance of traditional value reflecting morals and customs in Korea; while the other aspect was the reputation of

Korean Confucianism as Chinese toadyism abusing Confucianism value. However, the Japanese government worried that social disorder would emerge if they abolished Korean Confucian customs.

To maintain control, the Japanese decided to keep the traditional Confucian value of royalty, filial piety and chastity.

Takahasi Doru(1878-1967) was a professor of Kyungsoong Imperial University, who lead to Korean traditional philosophy in the end of Japanese imperial period. He also lead to Confucianism as a way of heavenly king(皇道; worship to the Japanese emperor.) Confucianism, that still had existed since the feudal age. Japanese rulers used Korean traditional Confucianism and he had encouraged to Korean scholars for the great East Asian values.

Japanese rulers lead to recovery the Korean traditional customs and tried to unify Japan and Korea. At that time, many Korean scholars had agreed with this Hwangdo Confucianism.

Some modern Koreans also still remains Hwangdo Confucianism, that transformed as a traditional Confucian ideas as an absolute national ethics. Authoritarian Park Junghee regime encouraged to Confucianism value such as royalty, filial piety and chastity.

But, democratic regime claim to advocate democracy and human right instead of royalty and filial piety. The conflicts of values are argumentative issues in Korea.

Even though, this problem still remains to the very complicated issues in our time. But I will to try to write on the background of Hwangdo Confucianism with the critical method.

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DECORATION PLANS OF SOME GREAT SELJUKID MINARETS

Abstract

The Great Seljuks, also known as the 'Khorasan Seljuks', founded a state in the early 11th century stretching from the Syr Darya River to the coasts of the Marmara Sea and the Mediterranean, and from Caucasia down to Egypt and Yemen. They dominated these lands between 1038 and 1157. During their rule, the Khorasan Seljuks improved themselves in art and esthetics as well as in other sciences such as politics, economics, science and sociology. These improvements had an everlasting effect visible even in today's world. Inspired by the artistic traditions of the Qara-Khanids and the Ghaznavids, the Great Seljuk State created amazing artworks and remarkable monuments with original styles and designs. The Qara-Khanid art was a particular influence on the architectural features and constructional patterns and embellishments of the Great Seljuk art.

One of the most remarkable works of the Great Seljuk architecture is the Friday masjids (grand mosques where it was possible to pray the communal Friday prayers) and their monumental minarets. In spite of the damage done by time, these works are partly intact and remain to be among the magnum opuses of our world of art.

In this paper, we will try to inspect four minarets built from bricks in the time of the Great Seljuk State in terms of decorative designs and calligraphic patterns. Within this framework, we will pick one of them from the 11th century AD., and the rest three are from the 12th century AD. These are the minarets of Damgan-Simnan dated 1026, Save dated 1110, Sebzvar dated 1111, and Bistam dated 1120.

The bricks on the surface of the minarets were used for decoration. They were produced square or rectangular in shape. The motifs and patterns were made by putting them side by side in a way revealing their narrower sections. The method of laying the bricks may be vertical, horizontal as well as crosswise. In addition, the Kufic style calligraphies on the belts were made with materials of brick in the form of panels.

Keywords: *The Great Seljuk Art, Seljuk Minaret, Brick decoration, brick architecture*

In this paper, I will try to make an assessment on decorative designs and calligraphic patterns of the four minarets built from bricks during Great Seljuk State. Firstly, after providing brief information on the historical and cultural, artistic and architectural developments of Great Seljuk State, I will address on the issue of the place of brick material and its usage, particularly in minarets and for decorative purposes. In this context, I would like to choose one monument from the 11th century, and the rest three monuments from the 12th century. These are the minarets of Damgan-Simnan probably dated in 1050s, Save dated in 1110, Sebzvar dated 1111-12 and Bistam dated 1120.

I. Great Seljuk State (1038 – 1157)

The Great Seljuks, being from Kinik clan of Oghuz and also known as the 'Khorasan Seljuks,' founded a large state in the first half of 11th century extending from the Syr Darya River to the coasts of Marmara; from the Caucasus to the borders of Egypt and Yemen. This state, ruling during 11th and 12th centuries (1038-1157), was one of the great states established by Turks after their conversion to Islam and had a reputation exceeding beyond the borders of Islamic world. Arslan Bey succeeded the throne from Seljuk Bey, who gave the state its name and was its first founder. But when Mahmud of Ghazna captured and imprisoned Arslan Bey, Tugrul and Cagri Beys, the children of Mikail Bey, who was Seljuk Bey's son, took control of the state. Seljuks, under the governance of these two brothers, came down to Khorasan and began to struggle with Ghaznavis. After seizing Neshapur, Tugrul Bey declared its independence here.

This rise of the Great Seljuk State, which began with Sultan Tugrul Bey (1063-1072) and reached its peak with Sultan Alp Arslan (1063-1072), continued with Sultan Malikshah (1072-1092). The successful vizier Nizam-ul-Mulk's important services certainly contributed to this phase. Seljuk State failed to maintain its stability after the death of Malikshah, and struggles between the members of dynasty over the throne began. Sultan Sanjar, who succeeded to the throne after Barkyaruq and Mohammed Tapar and ruled between 1117 and 1157, became the last great sultan of the Seljuks. After the death of Sultan Sanjar in 1157, who struggled with Qarakhanids, Ghaznavis and Qarakhitays, the Great Seljuk State was completely disintegrated.

The Great Seljuks period is a phase in the history of Turkish architecture in which significant works were produced. It is necessary to draw attention to the position of a state which struggled for existence in difficult conditions and which also riveted achievements in cultural and aesthetic fields already shown in military, political and strategic fields with great efforts. The presence of a very challenging geography and strategic circumstances did not intimidate the Seljuks, on the contrary, it helped to earn the attribute of becoming a truly high level state with successes that it demonstrated. For this reason, it had become one of the unique world states that accomplished quality. The foundations of many cultural assets, historical artifacts and social development, which are still beneficial today, were laid in this period. State governance, court organization, the formation of the social structure, urbanization, the protection of the Caliphate, the services to the Islamic world, the unification of the entire region were largely carried out with the tradition of the Great Seljuk. Even though there has been a good deal of researches conducted and publications made on Seljuk culture and art, many others must be made carefully.

After Qarakhani and Ghaznavid art, which form two significant periods of post-Islamic Asia-Turkish art, the Seljuks developed a strong art environment in Khorasan and put forward some magnificent works of art. The Seljuk art, which came into being with the reflection and embodiment of its cultural values to stone, earth, and place, is one of the sources of pride for Turkish history as well as the history of humanity with its numerous features.

Situated in the middle of scientific and artistic activities of Uighurs on the one hand and Muslims on the other and arriving at the region of today's Iran in the beginning of the 11th century, the Great Seljuks decorated the region with monumental structures. Almost of all

of the architectural works that Iran prides on today were built by the Turks, who dominated the region for a long time.

A spirit of dynamism and majesty, which comes from the distance of a thousand years through the elegant minarets, the magnificent domes, and fascinating arches, was hidden in the artistic words and architecture of the Great Seljuks. Hospices and caravanserais surrounded by monumental walls, madrasas with their glorious portal facades, splendid eywans and elegant craftsmanship; the dazzling Masjid-i Jumahs, shrines and domes that become dominant elements with their jewelry-shaped geometry, coherence, and spirituality are unique cultural heritage of the Great Seljuks.

The Great Seljuks prospered cities that exist on a vast geography extending from the Chinese side borders to the Mediterranean, from the steps of Oghuz to the middle of India and Egypt on one hand, and founded new cities on the other. They built magnificent and new structures consistent with the functions of the new institutions they developed in many parts of the country such as Marv, Ray, Isfahan, Hamadan, Baghdad and Neshapur. The doors, windows, and domes of these works were decorated with beautiful tiles, plaster, stone and wood carvings, engraved scriptures and embroidery. Despite the destructions of Batiniyyas, Mongols and centuries, the remnants were still admirably examined by the experts.

2. Brick adorned decoration plans in Seljuk Architecture

Each region has its own building material. In geographies such as Turkistan, Khorasan and Iran where stone is very difficult to find, the main building material is the baked brick. Being an important building material in the Great Seljuk architecture, brick had become one of the elements used in composing the structures from the foundation to the ceiling, in decors as a plaster- stucco material and in various decorations. It was also used in mosaic-style tiles in interior and exterior decorations from time to time.

Brick construction dominated the Iranian architecture after the Islamic conquest. Brick buildings such as Tak-i Kisra and Qasr-i Shirin were built in the Sassanian era, but most of the construction was from stone.³⁰³

Brick was used as a construction component as well as a decorative element. Stucco (plaster) stepped in the areas where brick discontinued and carried out an action peculiar to itself. This material prepared the ground for geometric and floral decoration in organic lines and forms and allowed the brick-assisted Kufic areas to be seen more successfully.³⁰⁴

Two factors helped the Iranian-Great Seljuk architecture, which is the absolute monumental architecture of the Islamic world, in its first rising period: First, the continuation of West Asia's mighty architecture; second, the use of brick as a construction material. Iranian and Mesopotamian architects had developed the brick technique a lot. Iranian architecture owes a great deal of its development to the excellence of this brick. The monumental effect, which neither wooden material nor very expensive stone buildings could provide, was easily introduced by a perfect-shaped brick through long experiences.³⁰⁵

³⁰³ Ülken, H. Ziya, *Islamic Art*, P. 324.

³⁰⁴ Özkeçeci, İ. "An Overview of Brick Decors in Great Seljuk Art", ICAPA 2011 Fifth International Conference Of The Asian Philosophical Association "Purity And Self-Identity Of The Asian Community In History" December 07-09, Chikushi Jogakuen University & Seinan Gakuin University, Fukuoka, Japan.

³⁰⁵ Ülken, H. Ziya, *Islamic Art*, P. 323.

3. Seljuk Minarets

Minarets are essential architectural elements of mosques and masjids in Islamic art. Finding themselves a place with the purpose of announcing prayer times to the believers most effectively and carrying different technical traits of every region by being evolved gradually in terms of aesthetic and architecture, minarets are basic values of Islamic culture. Stones and bricks were used as materials in minarets.

The bricks, used in architecture for decorative purposes in the surfaces of the structures, are usually produced in square or rectangular plates. Decorative motifs are formed by arranging these side by side showing the narrow surfaces. In addition, circularly-pieced bricks are also used in beams time to time. Iranian buildings owe their simplicity of mass composition to bricks in the same manner. Because brick structure comprises three kinds of lines: vertical lines, horizontal lines and lines of the sharp arch. Drawing these main lines in large buildings ensures integrity and simplicity.³⁰⁶

According to Diez, who stated that even though sandy-lime mortar was used in the foundation and foundation walls of many buildings, they managed to maintain the attribute of being structures made of bricks: the most important point in terms of art is the way these bricks on the external surface in Iran and Iraq were entwined: The different shapes or rather decorations of these bricks comprise the external decorations of the minarets; it has been determined that by entwining them one horizontal and one vertical and arranging them as alternately embossed, a surface was created and specially-prepared inscriptive and decorative lanes made from brick again were fastened over it. These minarets were also decorated with tiles. The balcony basis of the minaret was composed of protruded (muqarnas) shelves or small cells.³⁰⁷

Brick material was also used in architectural places in order to identify Kufic writing. Here, brick pieces cut in various forms were used in order to increase the opportunities for readability.

4. Decorative Plans of Minarets

I would like to give information about the current status of the minarets which are the main subject of our paper. Our first example Dangan-Simnan minaret and the fourth Bistam minaret managed, even if partially, to preserve their wholeness. More than half of our second example Save minaret has been demolished, and it can be mentioned that a large portion of our third example Sebzvar-Husrevgird minaret has been preserved except its top balcony part. Even though the first and fourth minarets in question were not built in the same periods,

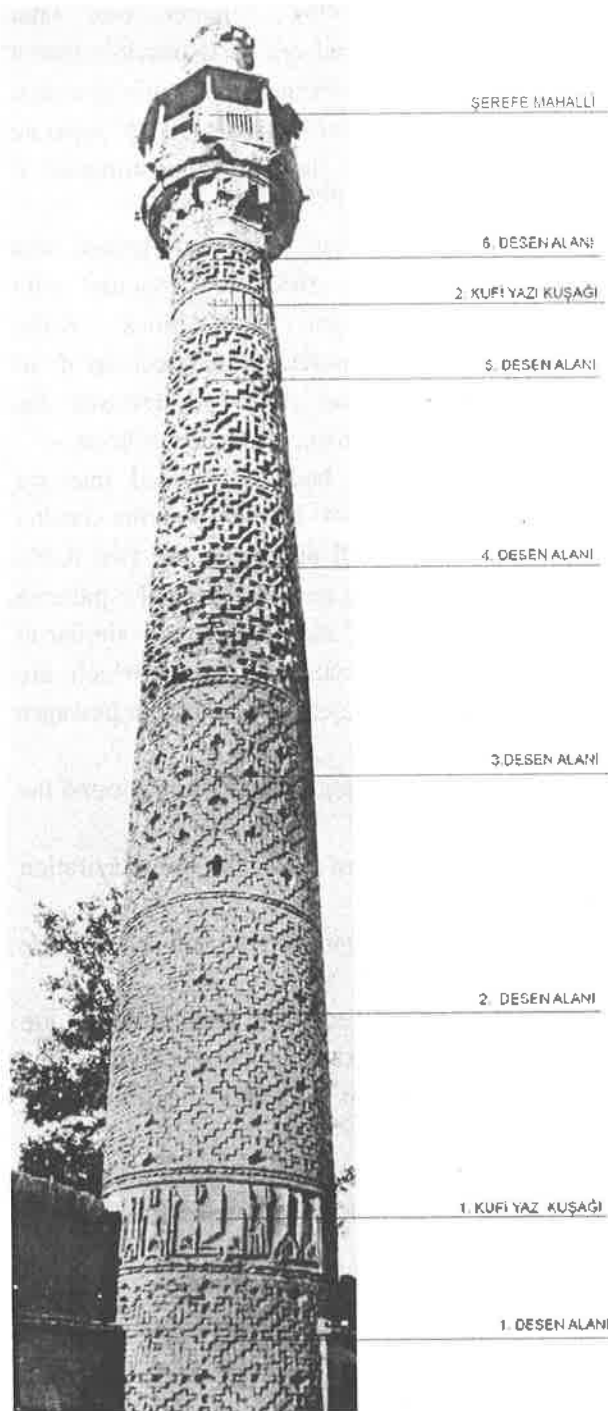
Making of unbaked bricks is basically like today. These were made by the mixture of mud, clay, straw and hay pieces. But their sizes were different than today's. In pre-Islamic periods, they were 30-50 cm in width, their lengths a bit longer and their heights were mostly 9-12 cm. Bricks that were used in Khargird and Khorasan eywans were squares of 22 cm in width and 5 cm in height. Even though Iranian and Mesopotamian bricks has remained in square-shape from 3rd century to until today, their dimensions had become smaller: For example while bricks in Babylonia were squares in shape with 10 cm in height and 40 cm in every edges, bricks used in this region today are squares in shape with 3.5 cm in thickness and 20.5 cm in edges. Ülken, H. Ziya, Islamic Art, P. 324.

³⁰⁶ Ülken, H. Ziya, Islamic Art, P. 323.

³⁰⁷ Diez, E. "Minaret" Entry, Islamic Encyclopedia, C. 8, M.E.B. Publications, Milli Eğitim Printinghouse, Second edition, Istanbul 1971, simplified from page 323.

it can be noticed that they reflect remarkable similar traits. Our second and third examples show no similarity to one another and have different traits.

Minarets slightly slim from the base towards the top by developing in a conical way.



The case, as seen in some examples, is not circular, rather planned as square or polygonal.

If we have to describe Turkistan and Seljuk minarets within the framework of these examples, they can be called as structures built from fully-baked bricks, in shape of cylinder slimming from the base to the top and balconies of some of them are still standing.

Minarets in Syria, Egypt, North Africa, Maghreb and Spain are square-planned, some are built of stone and some are from brick. These minarets, sitting literally on a large pedestal, remind of today's tall buildings. The indigenous balcony and cone sections display a different kind of beauty. Climbing a minaret is either through stairs or slopes. Small rooms exist in the body of the minaret.

The minarets of Asia-Turkistan are more effective and elegant-looking structures. Brick is used within the building as well as in the exterior façade. Here the decorative purpose stands out. Geometric patterns as well as Kufic writing bands are made of this material. Bricks are decorated with mosaic-style tiles as well.

4. I. First construction date of Damgan-Simnan Minaret (1026/417 H.)

Masjid-i Jami of Simnan is one of the oldest mosques built in Iran. Its minaret, one of the oldest sections of the mosque, was built by the Seljuk commander Abu Harb Bakhtiar



(1026/417 H.).³⁰⁸ The mosque had undergone several repairs firstly in Ilkhanate period (1256-1353) and subsequently in Timurids period (1370-1506). Minaret was later restored in Safavid era. It is possible that it has a number of changes due to this historical past. This minaret was also built separate from the mosque just like other minarets of the Seljuk period.³⁰⁹

There is an octagonal-planned and banister balcony. Brick is decorated with geometric designs and thick Kufic inscriptions. Minaret, which consisted of colorful tiles and narrowed towards the muqarnassed cornice, was made of brick.

Minaret's body is divided into six decorative areas of different lengths starting from the pedestal and there are two Kufic inscription bands among them. The patterns of 1st, 2nd, and 3rd sections are very similar to one another. Decorative areas, which are

divided by diamond-shaped sheets, are arranged in a way zigzagged bricks to form passages with each other.

After the first decorative area below, a large Kufic inscription band wraps around the body. The second

inscription band, which is slimmer than this, is placed just under the thin decoration band that lies beneath the balcony muqarnasses.

Picture 1: The general view and pattern areas of Damgan-Simnan minaret (Photo: Byron)³¹⁰

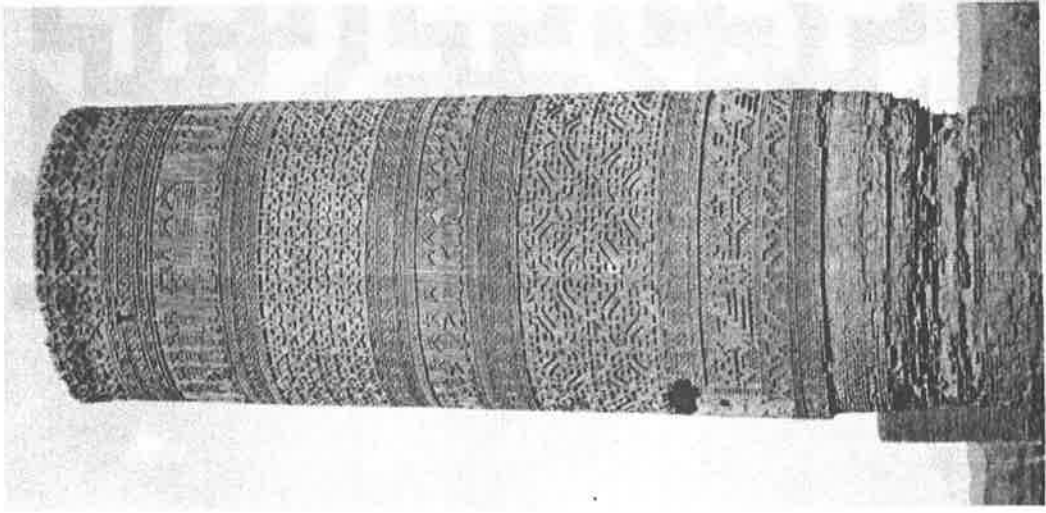
The 4th and 5th decorative areas, which contain various geometric compartments, are located under this inscription band. The 6th decorative area, like mentioned above, is just under the balcony. Thin brick borders can be seen between all these decorative and inscription bands.

Even though the minaret of Masjid-i Jami of Simnan, which has nearly a thousand years of history, had been seen repairs at various times, it still reflects important lines from its main traits.

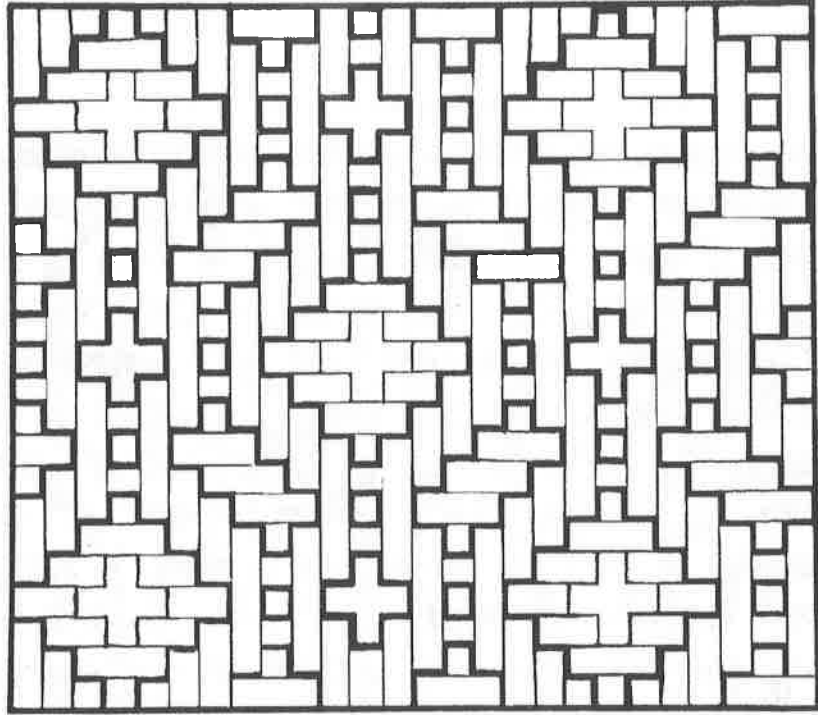
³⁰⁸ There is an inscription about the construction of the minaret (http://archnet.org/library/sites/one-site.jsp?site_id=10329, 08.06.2012).

³⁰⁹ http://archnet.org/library/sites/one-site.jsp?site_id=10329, 08.06.2012.

³¹⁰ A survey of Persian Art, Vol, IV, P. 360.



Picture 2: details of minaret balcony



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Picture 3: The patterns of Damgan-Simnan minaret's 2nd section.

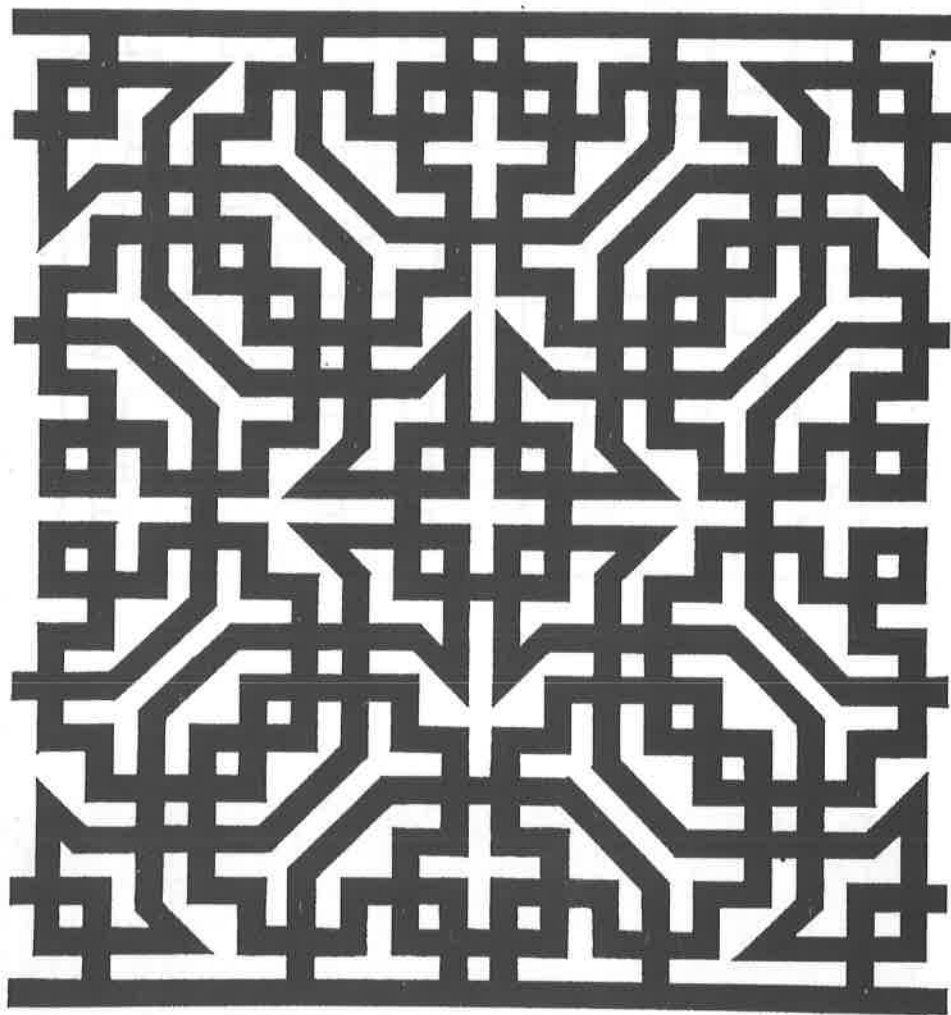
4. II. Save Minaret (1110/504 H.)

Built in the beginning of 12th century, approximately 1/3 portion of Save minaret had survived to the present. There are three Kufic inscription bands along with geometric decoration on the body. The first and lowest of these is a sort of large, checkered-style and was inscribed in a different way, the other two are designed in a similar and most common size and trait.

The first decorative area is a repetition of interlocking squares arranged on the basis of $\frac{1}{4}$ symmetry and composed of parallel diagonal lines. The second area consists of eight-armed intertwining stars. A sum of similar kind of decoration can be noticed on the farthest edge of the minaret.

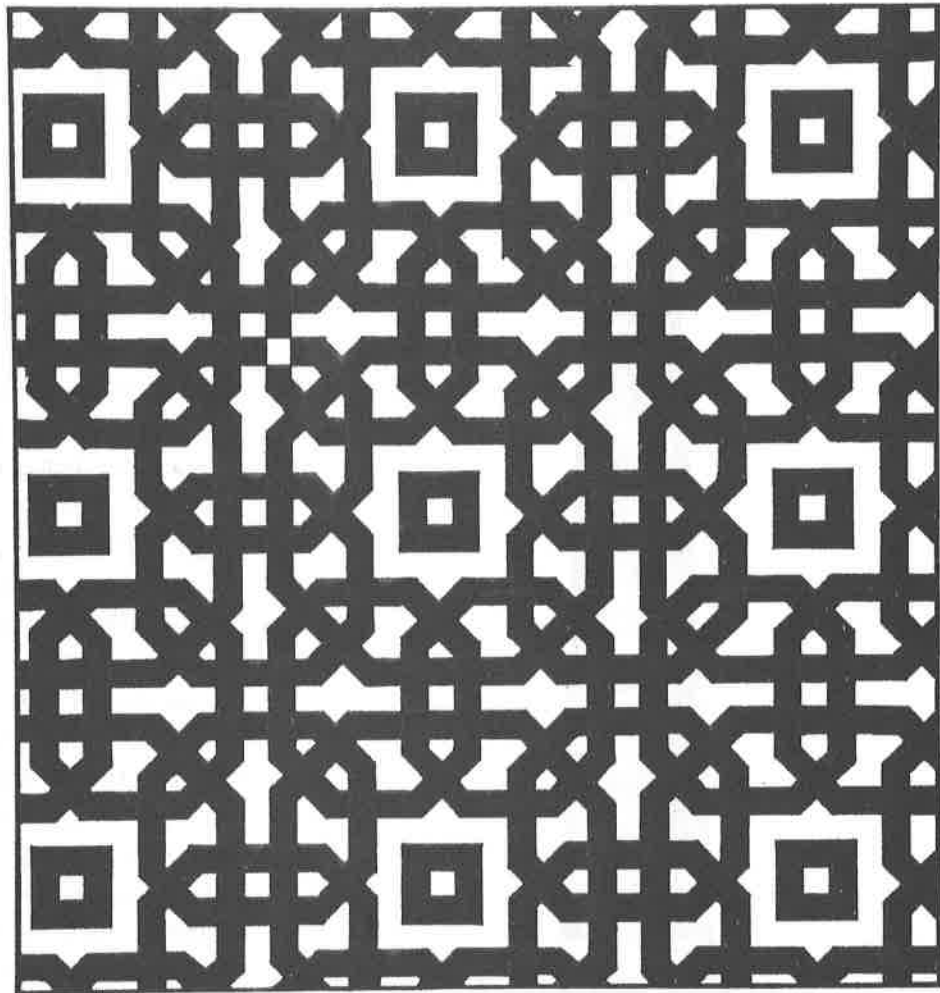
Decorative bands, which encompass the inscriptions, consist of edgings in the style of various beat-chain patterns.

Picture 4: General view of Save minaret



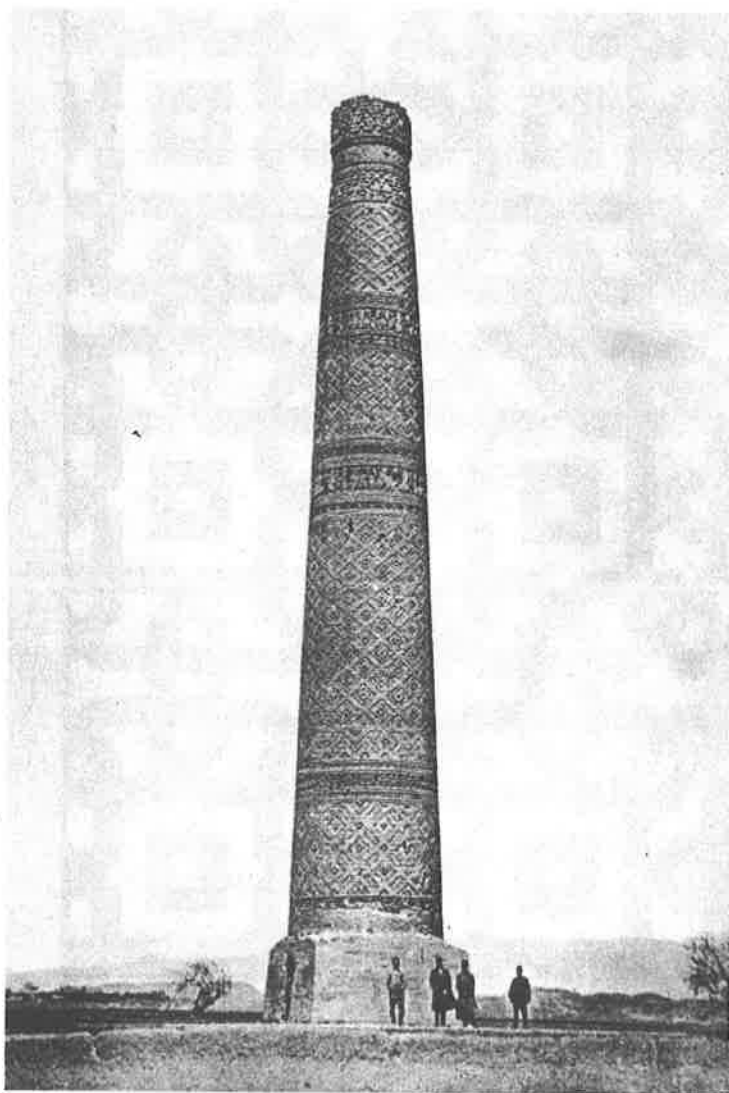
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Picture 5: The first decorative area of Save minaret



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Picture 6: The second decorative area of Save minaret



**4. III. Sebzvar
Husrevgird Minaret
(1111/505 H.)**

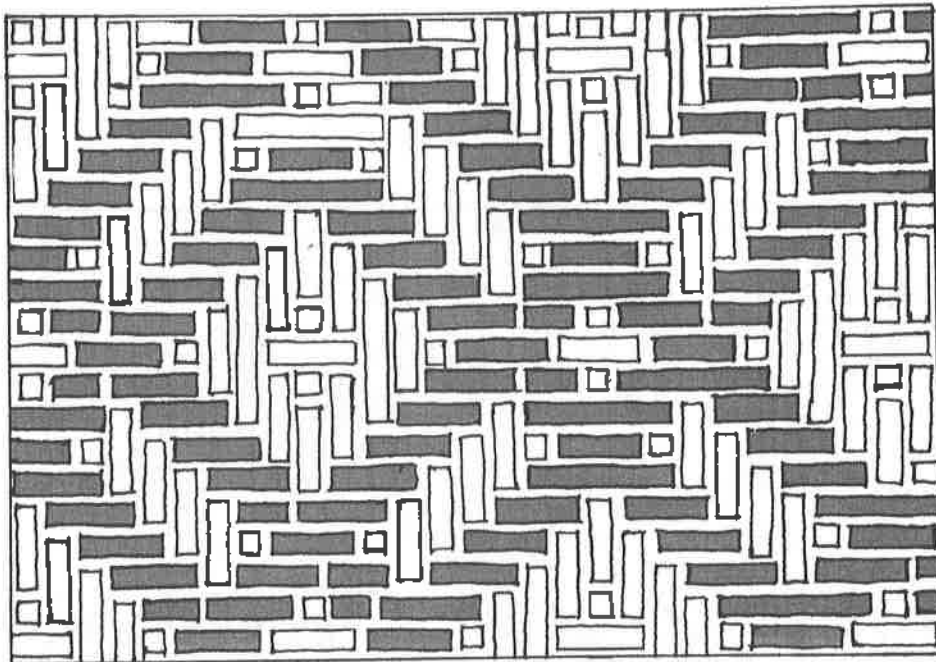
This minaret, which was recorded as 38 m. in height, was constructed on a pedestal made of bricks. Minaret can be climbed through an entrance gate on this pedestal. It does not contain a balcony. It is unknown what its original height is with this state.

Main sections and middle bands play an important role in the decoration of the minaret. Main decoration sections of different sizes, starting from the lower side, consist of two decorative ribbons and two Kufic inscription bands. Probably, there is a narrow decorative band closer to the lower side of the balcony.

Picture 7: General view of Sebzvar Husrevgird minaret . (Photo: Pope)³¹¹

Beginning from pedestal; 1st decorative area consists of double-lined cross-patterned diamond sections. Bricks that make up the main grid are arranged horizontally and the ones that are found inside square compartments are arranged vertically. It is connected to the next decorative line with edging consisting of borders thick in the middle and slim in two edges.

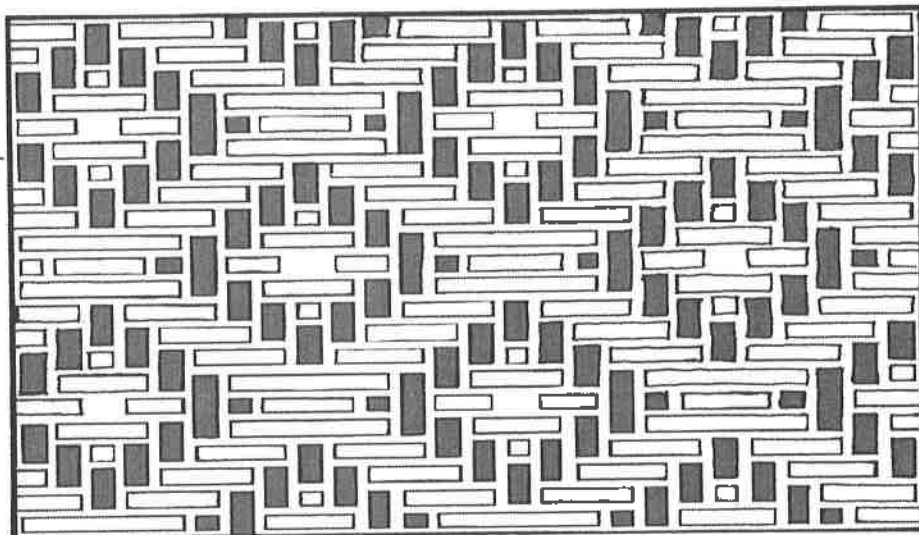
³¹¹ A survey of Persian Art, Vol, IV, P. 358



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Picture 8: 1st decorative area of Sebzar Husrevgird minaret.

The 2nd decorative area is comprised of single-rowed, cross-shaped diamond lines. This decorative grid, which forms a narrow space than the lower one, is decorated again with horizontal bricks. Bricks in the middle square compartments are placed vertically. It decorates the succeeding first Kufic inscription band, from top and bottom, with a few-rowed borders.

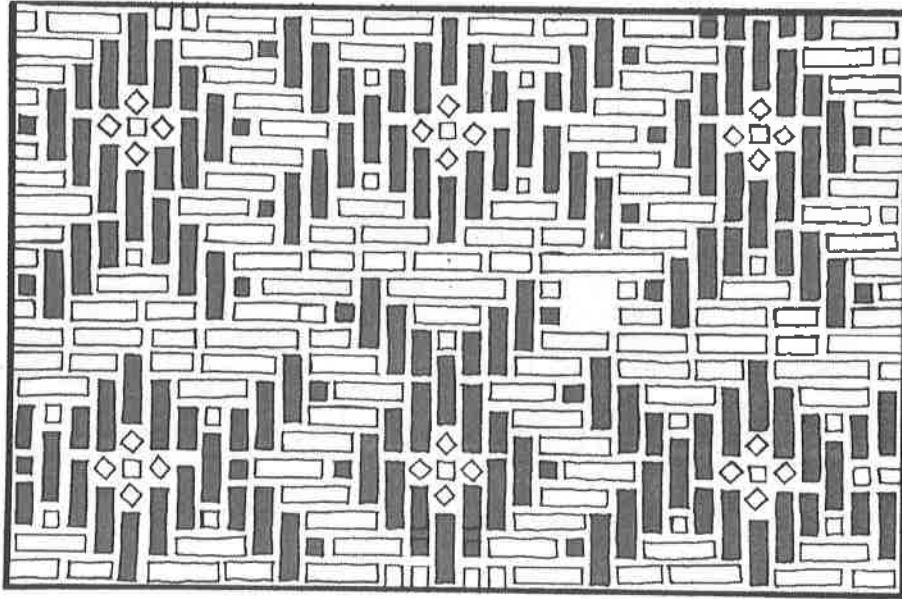


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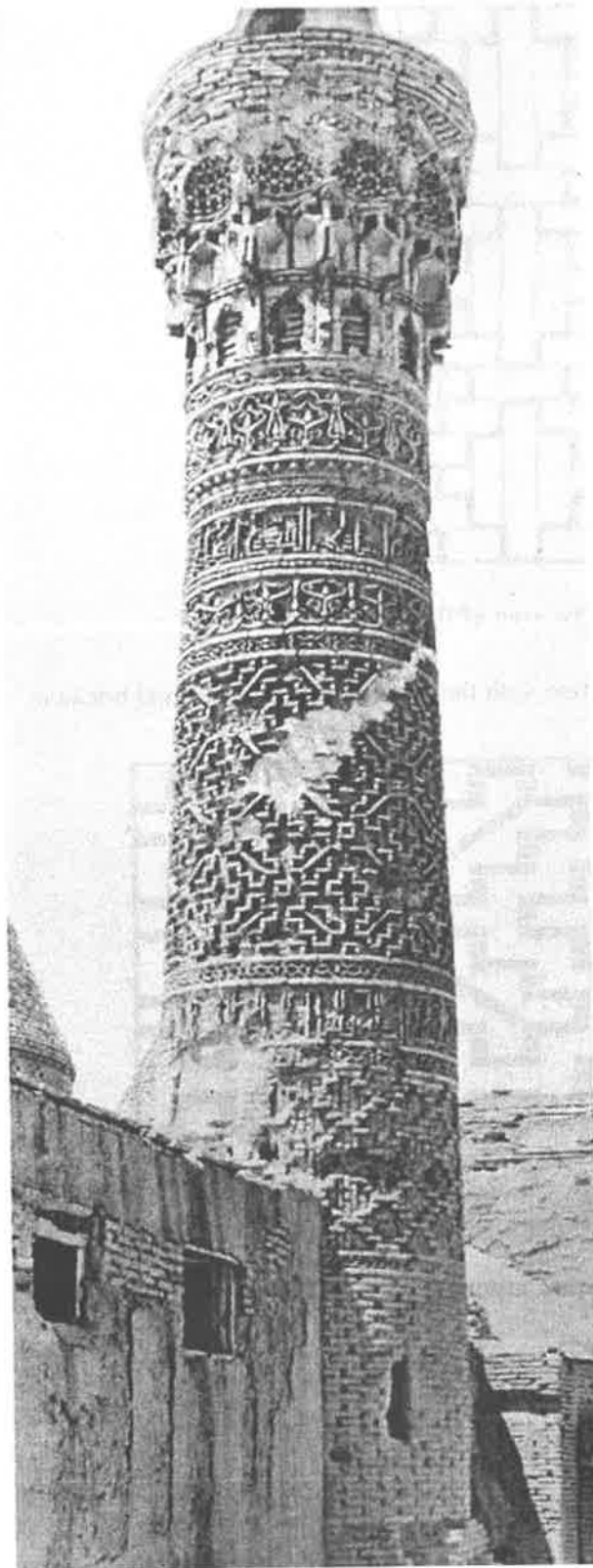
Picture 9: 2nd decorative area of Sebzar Husrevgird minaret.

The 3rd decorative area develops with the repetitions of the swastika connected reverse-planely in the symmetry axis.

Picture 10: 3st decorative area of Sebzvar Husrevgird minaret.



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Picture 11: The view of Bistam minaret (Photo: Pope)

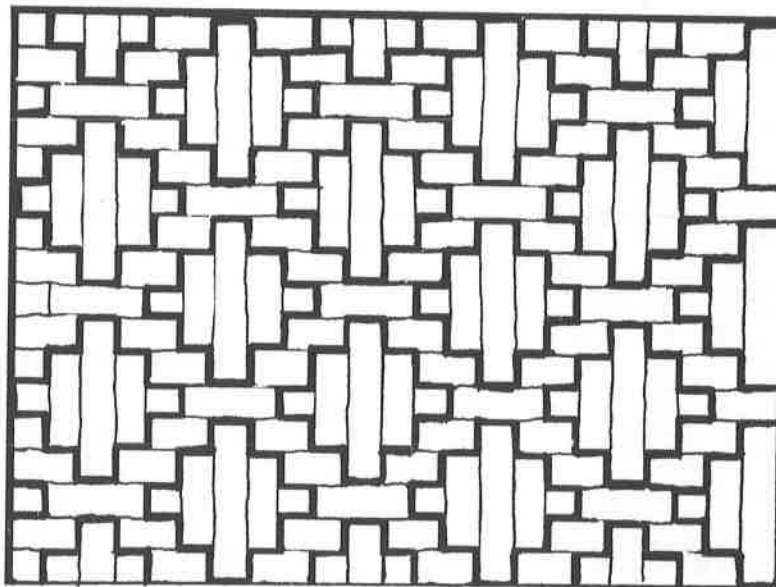
The 4th decorative section is organized in the same manner with the 1st decorative area and consists of cross-rowed double lines of smaller size. Since the 5th decorative area and latter ones were damaged so much, their details cannot exactly be understood.

4. IV. Bistam Minaret (1120-21/514 H.)

The tomb, which belonged to Bayezid el-Bistami (d.874 - 877), was constructed shortly after his death.

The minaret, dated at 1120, is quite smaller than other examples. It is almost like a trinket with its current state. According to this small form; it possesses three main decorative areas from the beginning of the pedestal. There is a Kufic inscription band between 2nd and 3rd section. Minaret has a balcony leaning upon three-rowed muqarnasa. Its spire does not have any features and is in the shape of a simple cone giving the feeling that as if it was placed there randomly.

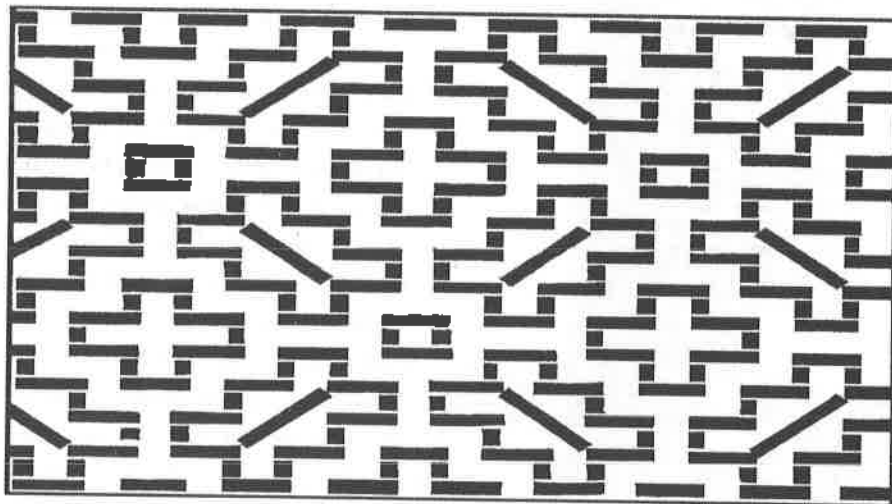
However, one of the features of this minaret which clearly separates it from others; is the border decorations placed at the top and bottom of the Kufic inscription band located above. These decorations consist of rumi motifs with curved lines in a manner rarely seen in brick decorations. Since the brick material comprises of cubical lines, it does not allow smooth movements. On the other hand, architect and decorator have achieved wonderful things by courageously intervening with brick material in Bistam minaret.



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Picture 12: 2nd decorative area of Bistam minaret.

Pattern movements: it develops in the 1st section with the arrangement of horizontal bricks in straight rows.



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Picture 13: 3st decorative area of Bistam minaret.

In the 2nd section, diamond-shaped cross grids were formed from the bricks that were laid horizontally, and square areas that these created were decorated with horizontally-laid bricks. Bricks were used in the shape of relatively excessive protruding embossments from the surface in sections coinciding with middle parts of minaret body. Probably, patterns were enlivened with zigzags and diagonal lines which were formed with the repetitions in the cross-diagonal line movements of this section where bricks were used more subtle.

Patten construction in the 3rd section shows similarities with that of Damgan-Simnan minaret with a slight difference.



Picture 14: The decorations Kufic inscription bands located above of Bistam minaret consist of rumi motifs.

Evaluation

The decorative plans of minarets that we discussed in this paper were organized by dividing them into transversely thick and slim borders on the cylindrical form. Geometric compositions and inscription bands were mainly located in these areas. Thinner borders, which circulate between large decorative and inscription bands, clarify and enhance the division of decorative areas.

Designs, which are made of using brick material, generally consist of the diagonal arrangement of sheets that are divided in the form of a piece of diamond. These were applied in three sections in Simnan, two sections in Husrevgird and one section in Bistam. Even though designed diagonally, the compositions that are formed by intertwined vertical, horizontal and angled lines can be seen in two applications in Simnan and one application in Bistam. Apart from these, a geometric arrangement, which can only be seen in Save minaret and which is different from general applications, was carried out with rich construction. Consisting of straight and diagonal repeated patterns, it literally creates individual centerpieces.

It is clear that brick, which has a simple cubic structure, is used on the cylindrical surfaces of the minarets as well as on the surfaces of the architectural works in a warm and agile manner. As shown in this study that discusses the decorations only on the four minaret form, even though it seems very simple, this decorative style, in fact, also requires significant

mathematical calculations. Although relatively plain and simple constructs were used in the beginning, designs that demand more complex, detailed and a far more advanced mathematical and geometrical knowledge were gradually developed.

If we consider that the theoretical and practical knowledge of geometric shapes had come from Islamic scholars, mathematicians, astronomers, and philosophers,³¹² then, we discover that the design of intricate geometric compositions, which we call multi-armed stars or star systems with their highly advanced forms, are not just limited to the aesthetic dimensions and are developed through the cooperation of different disciplines. Geometric decorations that are designed with geometric calculations and floral decorations and inscriptions that are used in conjunction with them are aesthetical elements, but, no doubt, they are developed by nourishing from a belief system.

Brick minarets of Seljuk, which are produced in Iranian geography today, are masterpieces of this period. They had given not only minarets but also superior monumental works such as mosques, hospices, lodges, and madrasa. In this process in which Islamic community life was organized in details, a different type of structure was emerged in every social institution with these works and aesthetically excellent forms were achieved. Therefore, the Great Seljuk period, which is a very important step in the post-Islamic Turkish architecture and art, is a kind of hidden treasure with its architectural features as well as with its details of decorative embellishments. It is possible to state that the Great Seljuk art is not sufficiently recognized today and does not occupy any place in the agenda. It is also possible to assert that this culture, which was examined in the literature of art history in a period, does not get attention it deserved today. The Seljuk architecture and art in general, what sort of change and transformation technical and aesthetic levels related to the geometric designs underwent, how it was influenced from the environment of the existing pre-Islamic and post-Islamic Turkish states, developing Islamic countries and other civilizations etc. are important subjects that are yet to be investigated.

The recognition and interpretation of the Great Seljuk art, which significantly influenced the art of Anatolian Seljuk, Ottoman, al- Andalus and other Islamic communities that existed after itself, aroused admiration, and provided them directions, will have great contributions to the world of architecture and art today.

³¹² Dizer, M., "El-Biruni", Science and Technology, P. 120 (Kasım), Turkish Institute of Scientific and Technical Research Publication, Ankara 1977, p. 14-16

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RE-LOCATING ASIA IN THE HISTORY OF THE CIVILIZATIONS

Abstract

Until very recently, the history of civilizations has been taught in a Euro-centric manner. Accordingly, the civilization had appeared in the river basins in Mesopotamia and southern Asia. Then, following a linear progressive line the civilization run mainly in the West: namely through Greek-Helen, Roman civilizations, middle ages, Renaissance, Reformation, Enlightenment, twin revolutions of industrial and French revolution and so on. So, in this narrative there is no place for Asia, let alone Africa and other third world countries.

A similar issue is related to the fact that when the history of Asian societies is narrated, the different life styles of nomadic and settled societies are articulated in a dichotomist way. In this regard, the nomadic societies, which, among other groups, included Turkic peoples, have been regarded as "barbarian" societies, while sedentary societies, of which China was the leading example, have been considered as civilized societies.

As opposed to the Euro-centric histories, this paper will underline the historic role of Asia as the homeland for many ancient civilizations. It attempts to re-locate Asia in world history in a proper way. In this context, there will be references to Asia centered and Sino-centric histories. The works of Andre Gunder Frank, Marshall G. S. Hodgson and Clive Ponting will be briefly analyzed. Frank's critique on Euro-centrism and emphasis on Asia, Hodgson's attempt to relocate Islamic societies into the world history in a proper manner and Ponting's Asia and Sino-centric world history provides different approaches to role of Asia in world history. The article will also try to look for ways to interpret nomadism as a life style imposed by the Asian geography, rather as a feature of barbarism.

Until very recently, the history of civilizations has been taught in a Euro-centric manner.³¹³ Accordingly, the civilization had appeared in the river basins in Mesopotamia and southern Asia. Then, following a linear progressive line the civilization run mainly in the West: namely through Greek-Helen, Roman civilizations, middle ages, Renaissance, Reformation, Enlightenment, twin revolutions of industrial and French revolution and so on. This narrative ignored and bypassed histories of many non-western societies. This paper aims first to focus on the criticism of Euro-centric narratives and point out the basic arguments of revisionist historians/social scientists in world historiography. It will trace the imprints of the shift from Euro-centrism to Asia-centered histories. In this regard, with a selective reading from the literature, I will refer mainly to the works of Dipesh Chakrabarty, Andre Gunder Frank, Marshall G. S. Hodgson and Clieve Ponting. Then, the paper will try to relocate Asia in the history of civilizations. Here, the history of the Inner Asia will reconsidered with a new perspective, without falling into the dichotomy of 'barbarian' vs 'civilized' societies.

³¹³ This paper is draft version of an article. Please contact the author before quoting.

Today it is a generally accepted contention that social sciences were historically constructed in nineteenth century Europe and North America and the political conjuncture of the continent, especially the post WWII era, was quite influential in this construction and organizational structure.³¹⁴ Therefore, it would not be wrong to argue that the social sciences were Euro-centric and as a corollary of this, in the words of Immanuel Wallerstein, 'the European world of the time left itself culturally triumphant'³¹⁵. Fernand Braudel also remarked that Europe invented historians and then made good use of them to promote their own interests at home and elsewhere in the world.³¹⁶

This Euro-centric narrative, which imposed a progressive linear history, assumed that the history of the humanity started with the first settlements around the big river basins and then continued mainly in Europe with 'an ascending curve, which runs from ancient Greece, to the Renaissance and in fact to modern times. It claimed continuity between the ancient civilizations of Europe and the Renaissance, Reformation and twin revolutions of Industrial and French revolutions.'³¹⁷ It was in the 19th century that the rise of the West as hegemonic power enabled to consider itself as the "subject" of the history, which made the non-western societies "object" of this history. The signs of ego-centric historiography of the West can be traced in the writings of Hegel.³¹⁸ According to Hegel, history had its infancy in the East, adolescence in the Central Asia, youth in Greece, masculinity in Rome and maturity in the German race. This linear progressive history assumes that the point that western world reached is the optimum point for all humanity.³¹⁹ In this narrative there is no place for Asia, let alone Africa and other third world countries. A history of civilizations, which briefly summarizes the long Chinese history, cannot be expected to mention about inner Asian or African histories.

In the last two decades there appeared many works criticizing the Euro-centric history of civilizations and suggesting a 'de-Eurocentrication of history'. Claiming that Europe was only part of a bigger entity, the mainland Eurasia, Dipesh Chakrabarty entitled his book 'Provincializing Europe', in which he questions the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-

³¹⁴ On the development and construction of social sciences in Europe and N. America see **Gulbenkian Commission, *Open the Social Sciences: Report of the Gulbenkian Commission on the Restructuring of the Social Sciences***, (Stanford: Stanford University Press, 1996).

³¹⁵ *Ibid.*, pp. 49-56.

³¹⁶ Fernand Braudel, *The Perspective of the World*, Vol. 3 of *Civilization and Capitalism, 15th-18th Century*, (Berkeley and Los Angeles: University of California Press, 1992) p. 134.

³¹⁷ Marshall G. S. Hodgson criticised this assumption and argued that the medieval ages were in fact a great break in this linear historiography. He argued that discontinuity, rather than continuity dominated European history and the ascending linear curve is optical illusion. See Marshall G. S. Hodgson, *Rethinking World History: Essays on Europe, Islam and World History* (Studies in Comparative World History) (Cambridge: Cambridge University Press, 1993), p. xviii.

³¹⁸ See G. W. Friedrich Hegel, *The Philosophy of History*, (ed.) Great Books of the Western World, Chicago: Encyclopedia Britannica, 1990, vol. 43, pp. 213-216.

³¹⁹ William McNeil's "The Rise of the West" is one of the well known representatives of this linear progressive history. Although McNeil's book is about world history, its title has been criticized severely for its Euro-centric connotation. McNeil published his book in 1963; however, due to the criticism on Euro-centrism he had to write a prologue in 1991 accepting most of the criticisms raised.

western countries.³²⁰ Like many revisionist historians/social scientists he argues that this imaginary Europe is built in the social sciences.

In the field of International Relations Andre Gunder Frank is one of the leading scholars who questioned the primacy claimed for Europe as the major agent of economic change. In his *The World System: Five Hundred Years or Five Thousand?* Frank reframes the chronology of the "world system" and integrates the areas of Asia and the East which were marginalized by Immanuel Wallerstein into the heart of the debate.³²¹ Pursuing a global perspective, he argues that Asia (not Europe) held center stage for most of early modern history. He considers the European economic system as part of the whole world economic system which is bigger than the former.³²² Criticizing the Euro-centrism of social theorists such as Marx, Weber, Toynbee, Polanyi, Braudel and Wallerstein, Frank tries to turn Euro-centric historiography upside down.

Focusing on early modern economic history, Andre Gunder Frank asks us to *ReOrient* our views away from Euro-centrism -to see the rise of the West as a mere blip in what was, and is again becoming, an Asia-centered world. Analyzing the global economy and its sectoral and regional division of labor and cyclical dynamic from 1400 to 1800, Frank argues that within this global economy Asians and particularly Chinese were preponderant, no more "traditional" than Europeans, and in fact largely far less so. The immense power of the book rests on the ability to provoke and force one to rethink many facets of history that have been taken for granted for a long time. Frank explains the Rise of the West in world economic and demographic terms that relate it in a single historical sweep to the decline of the East around 1800. European states, he says, used the silver extracted from the American colonies to buy entry into an expanding Asian market that already flourished in the global economy. Resorting to import substitution and export promotion in the world market, they became Newly Industrializing Economies and tipped the global economic balance to the West. That is precisely what East Asia is doing today, Frank points out, to recover its traditional dominance. As a result, he argues that the "center" of the world economy is once again moving to the "Middle Kingdom" of China. Anyone interested in Asia, in world systems and world economic and social history, in international relations, and in comparative area studies, will have to take into account Frank's exciting reassessment of our global economic past and future. Frank's impressive and illuminating analysis sets out to challenge the mother of all orthodoxies that Europe discovered capitalism and industrialization. Instead, he underlines the historic role of the Asia and argued that the world market in Asia was much larger, more productive and competitive than that of Europe, continued to expand much faster until 1800, and was able to support a rate of population growth in Asia that was than double that of Europe until 1750. Then, changing world economic/demographic/ecological relations and relative factor prices in the competitive global economy resulted in the temporary 'Decline of the East' and the opportunity also for the temporary 'The Rise of the West'.

³²⁰ Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference*, (Princeton, N.J.: Princeton University Press, 2000).

³²¹ Andre Gunder Frank, *The World System: Five Hundred Years or Five Thousand?*, (London: Routledge, 1996).

³²² Andre Gunder Frank, *ReOrient: Global Economy in the Asian Age*, (California: University of California Press, 1998), p. xv.

Europe took advantage of this world economic opportunity through import substitution, export promotion and technological change to become Newly Industrializing Economies after 1800, as is again happening today in East Asia. Frank claims that the region is now re-gaining its 'traditional' dominance in the global economy, with the Chinese 'Middle Kingdom' again at its 'center.'

A similar work, but this time in the field of history, raised similar challenges for the Euro-centric historiography. Marshall G. S. Hodgson interested not only in re-situating the history of the West in a global context and unhooking it from Eurocentric teleologies, but also in relocating Islamic societies/history in a wider world history.³²³ Hodgson argued that the history of civilizations is necessarily an Asia-centered history.³²⁴ For him, for most of the history, Europe was an insignificant outlier of mainland Asia.³²⁵ He maintained that four of the five major civilizations were Asian and not until around 1500 did Western Europe reach the cultural level of the other major civilizations of Afro-Eurasia.

Hodgson's three-volume *The Venture of Islam* is generally accepted as a masterpiece in Islamic studies.³²⁶ It provides a very thought provoking account of the development of the Islamic world and places Islam squarely within the currents of world history. It would not be wrong to argue that Hodgson's main thrust is to set right the place of Islam--or what he calls the "Islamicate"--in world history. It shows how the major citted civilizations of the world influenced one another. By integrating Islamic history in the broader streams of human civilization with antecedents and inherited legacies rather than the usual misrepresentation of Islamic civilization as sui generis, it overcame many of the faults of Orientalist scholarship. When surveys of Islam are mentioned, Hodgson's three volume work is probably the most formidable work.

On the other hand, Hodgson's *Rethinking World History*, which a posthumous collection of essays, challenges adherents of both Euro-centrism and multiculturalism to rethink the place of Europe in world history. He argues that the line that connects Ancient Greeks to the Renaissance to modern times is an optical illusion, and that a global and Asia-centered history can better locate the European experience in the shared histories of humanity. In this regard, this book is considered to be a necessary correction to William McNeill's *The Rise of the West*.

A final mention should be made about Clive Ponting's *World History: A New Perspective*.³²⁷ As opposed to the conventional accounts of world history which tend to focus on the rise of Western civilization and concentrate on the story of ancient Greece, the Roman Empire and the expansion of Europe, the histories of the great civilizations of China, India and Japan, and therefore the experience of the majority of the world's people, have been relegated to a minor place. Ponting's *World History* adopts a radically different approach, which starts from the assumption that the human story has to be seen in the round, and it examines the evolution of humans, their lives as hunters and gatherers and their eventual adoption of agriculture, before looking at the emergence of civilization across the globe; in

³²³ Hodgson, *Rethinking World History*, p. xiii.

³²⁴ *Ibid.*, pp. 3-28.

³²⁵ *Ibid.*, p. xix.

³²⁶ Marshall G. S. Hodgson, *The Venture of Islam*, 3 volumes (Chicago: University of Chicago Press, 1977).

³²⁷ Clive Ponting, *World History: A New Perspective*, (London: Random House, 2001).

Mesopotamia, Egypt, China, the Indus Valley, Mesoamerica and Peru. It goes on to tell the story of the earliest empires, emphasizing not just their differences but also their similarities. It explains how contacts were established between them and how technologies, ideas and the world's great religions travelled from one to another. Ponting allocates considerable pages for the political entities in Asia, namely the great empires of Islam, of China and of the Mongols. Only towards the end of the story does Europe come slowly to dominate the world, against the background of technical innovations and social and economic change.

Contrary to Hodgson's works, Ponting's book takes a materialistic point of view: the religions (Buddhism, Islam, Christianity, Zoroastrianism, etc.) as such are not sufficiently covered, nor their influence on *weltanschauung*, although their physical diffusion and a barest outline of their factual doctrines are. The main thesis of the author is that for most of recorded history "the East" was vastly superior to "the West" in every material and scientific field. However, in order to prove his arguments, Ponting systematically degraded what is conventionally accepted as the "Western tradition": Sumer-Accad, Egypt, the Levant, Greece, Rome, Christianity, the Renaissance, the great exploration age, and Europe's preeminence since 1500 CE.

Ponting achieves a much less Eurocentric viewpoint than the one we were taught. Like Andre Gunder Frank he concludes with emphasis on the increasing role of Asia in world history: The most significant factor in world history in the last part of the 20th century was the revival of Asia after its temporary eclipse in the two centuries after 1750.³²⁸

Asia and history of civilizations

According to the abovementioned Euro-centric historiography, the inner Asia had been far remote from the centers of civilizations and the life style of people living in central Eurasia were described as "barbarian". The whole literature written by western scholars narrated the history of the Central Asia as interplay between the "Barbarians" and the "Civilized". Here, barbarism refers to nomadic people which, among others, mostly included Turkic-Mongolian peoples, while Civilized refers to sedentary people of which Chinese people were the leading representative. The conflict between the two was endemic and in the words of Denis Sinor ...[T]he gap between the two has proved unbridgeable: 'What peace can there be between hyena and dog? And what peace between rich man and poor?' Inner Asia in the antithesis to "our" civilized world. Its history is that of the Barbarian.³²⁹

The description of the Inner Asia as the homeland of the Barbarian is further exacerbated by the portrayal of well-know Turco-Mongol leaders in the western narratives and histories. The Huns were notorious in this regard. It is almost generally accepted that no people of Inner Asia, not even the Mongols, have acquired in Western historiography a notoriety similar to that of Huns, whose name was used as synonymous for cruel and destructive invaders. Their greatest ruler, Attila, "the scourge of God" has become the legendary embodiment of a cruel, merciless leader of barbarians.³³⁰

³²⁸ *Ibid.*, p. 861.

³²⁹ Denis Sinor, *The Cambridge History of Early Inner Asia*, Cambridge: Cambridge University Press, 1990, p.18.

³³⁰ *Ibid.*, p. 177.

Interestingly, such depictions of Huns and other nomadic barbarians did not remain in the history textbooks, but 20th century politicians also used these terms in a pejorative connotation.

The name Hun has been used consistently as a generic for many barbarian or barbarous people – for example in Byzantine sources in which the Hungarians or Ottomans are often called Huns. The Germans are neither Huns nor Hsiung-nu, though in his correspondence with Franklin D. Roosevelt, Winston Churchill calls them Huns.³³¹

The image of the Mongols was not much different from that of Huns. Like the representation of the Huns, in many cases the Mongols were depicted as half animal and half human beasts: The [Mongol] invaders looked like monkeys, barked like dogs, ate raw flesh, drank their horses' urine, knew no laws and showed no mercy... They are inhuman and beastly, rather monsters than men, thirsting for and drinking blood, tearing and devouring the flesh of dogs and men... And so they come, with swiftness of lightening to the confines of Christendom, ravaging and slaughtering, striking everyone with terror and with incomparable horror.³³² [emphasis added]

Similar representation can be found in Hollywood film sector too.³³³

It is not difficult to anticipate that the representation of nomadic peoples of Inner Asia as antithesis of sedentary and “civilized” people made the history of the region repelling and perplexed. Rather than underlining the complementary character of the nomads and sedentary peoples, the dichotomy of barbarians vs civilized seems to be a continuing problem for the history of the region.

It should be noted that the trend in Central Asia was towards a transition into sedentary way of life. The Turkic peoples, who at the beginning were nomad, began to transform their societies and in time, starting with the Uighurs and followed by other Turco-Muslim states, began to establish sedentary way of life. Therefore, if we are to make a connection between nomadism and barbarism, we should take into account the Turkic efforts for establishing cities and adoption of sedentary way of life.

It is well known that Uighurs established several cities in central Asia.³³⁴ Başbalık-Koçu and Ordubalık (Karabalgasun) were the first ones to name.³³⁵ However, even before the Uighurs, Turks adopted Ötüken region as a political base. It was for this reason that many scholars agreed on the role of Ötüken as the capital city of several Turkic states in the pre-Islamic period. The Orhun region, which included Ötüken, was inhabited and given priority by many Turkic and Mongol states. The Mongol capital Kara Kurum is just 40 km south of Ötüken. That Mongols who used to have dominance in the eastern regions, chose their capital in the Orhun region (which was considerably in their west) shows this relevance.³³⁶

³³¹ *Ibid.*, p. 179.

³³² Felipe Fernandez Armesto, *The World: A History* (New Jersey: Pearson Prentice Hall, 2007), p. 414.

³³³ An example of such depiction of northern barbarians in Hollywood films see “13th Warrior”, directed by John McTiernan in 1999.

³³⁴ It is generally accepted even before the Uighurs, Turks had an inclination for sedentary life. Sources indicate that Turkic rulers (such as Bilge Kaghan) and high ranking bureaucrats had discussed this issue; however, it seems that the advices of Vizier Tonyukuk were influential in retaining the nomadic lifestyle. See Rene Grousset, *Bozkur İmparatorluğu*, (Istanbul: Ötüken Neşriyat, 6th ed., 2010), pp.138-139.

³³⁵ For the Turkish contribution to urbanism in Central Asia, see Faruk Sümer, *Eski Türklerde Şehircilik*, (Ankara: Türk Tarih Kurumu, 2006).

³³⁶ *Ibid.* p. 3 and 30.

Concluding Remarks

In this paper, I have tried, however imperfectly, to re-locate the history of the Asia into the wider world history and history of civilizations. A critique of Euro-centric historiography is quite essential in this task. Therefore, I opted to refer to thought provoking works of scholars from different disciplines: namely Andre Gunder Frank from international relations and international political economy, Marshall G. S. Hodgson from history and Clive Ponting from political history.

This paper started with an attempt to sketch some basic characteristics of Inner Asia peoples, namely Turco-Mongol peoples, in so far as these people affected the region's relationships with the sedentary civilizations. It would be a mistake to imagine that at a remote period of pre-history the forest or steppe zones were somehow "backward" in comparison with the sedentary, peripheral areas. One can almost say that the opposite is true, since sophisticated hunting or stock-breeding demand at least as much ingenuity as primitive farming. Rather than degrading the nomadic way of life of these inner Asian peoples, one should emphasize the complementary role of the nomads with regard to sedentary people.

Despite the backwardness and barbarian character of the Asia, which dominated the literature for decades, the revisionist social scientist have shown that Asia was not only the homeland of most of the major civilizations, but also its position was more advanced until mid 18th century, when compared to Europe and West in general. What is underlined by these scholars is that the advanced position of the West is temporary and Asia has the necessary potential to lead the world again in the near future.

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İSMAİL GASPIRALI, ABDÜRREŞİT İBRAHİM AND MEHMET AKİF ERSOY'S IMPACT AND THOUGHTS ON MODERNIZATION OF ASIA

Abstract

Ismail Gaspirali, Abdürreşit İbrahim, and Mehmet Akif Ersoy are three important artist and intellectuals lived in the second half of 19th century and the first half of 20th century. These intellectuals, grown in different parts of Asia, hardly worked for the modernization of Asia and especially Muslim-Turk territory. Their common characteristic is that they followed the enhancements in the west while committed to the Islamic custom. In other words they managed to combine the modern with the tradition. In this paper with the help of their art works, we will scrutinize their evaluations of the problems of Asia and Anatolia, their solutions to these problems, and how can we benefit from these thoughts in the solution of the today problems of Asian communities.

Key Works: *Mehmet Akif, Abdürreşit İbrahim, Ismail Gaspirali, modernization, tradition*

INTRODUCTION

In this paper we are going to evaluate three intellectual of Turk-Islam world who lived late 19th century. Mehmed Akif, Abdürreşit İbrahim, and Ismail Gaspirali within modernity and tradition context. The reason why we consider these three lettered man in a single work is that they both lived in the same era and also their perspectives of modernism are generally similar. Moreover, living and working in Asia is another point these enlightened minds share.

Before any evaluation, I would like to talk about modernity and tradition concepts. Hilmi Yavuz focuses on tradition and traditional concepts in his work, *Gelenek ve Modernleşme (Tradition and Modernity)*³³⁷ referring to Gerard Delanty's work *Modern and Modernity: Knowledge, Power and Self*. Yavuz defines 'tradition' as 'cultural values from past' and 'traditionalism' as the faith in the thought of 'these values will never change'. In this context, traditionalism and modernity cannot accord with each other. Since, one of the definitions of modernity is interpreting tradition in a transformative way.

There are several definitions about modernity. For instance, classical theorists like Weber, Durkheim, Simmel explained modernity as "a straight evolutionary process from traditional towards modern". This theorem aggrandizes and dignifies western societies and regards bearing resemblance to these societies as a prerequisite of modernity.³³⁸ Another definition of modernity is the alteration process of the non-western societies from traditional to modern society.³³⁹

³³⁷Hilmi Yavuz, "Gelenek ve Modernlik", *Zaman Gazetesi*, 18th July 2006.

³³⁸Pınar Uğur, "Modernleşme ve Arabesk Kültür". *Sosyoloji Notları*, Vol: 7, April 2009, p. 7.

³³⁹Meral Özbeke, *Popüler Kültür ve Orhan Gencebay Arabeski*, İletişim Yay., İstanbul, 1991, p. 34-35 cited in: *ibid.*

From these definitions we can assume that Mehmed Akif, Abdürreşid İbrahim, and İsmail Gaspıralı fedtheir theory from main values of the tradition like religion and nation, and they aimed a partial modernize. From this point of view we neither label these names as traditional nor call them modernist. These intellectuals criticized both the western values of modernism and the traditional values. In other words, Mehmed Akif, Abdürreşid İbrahim, and İsmail Gaspıralı intended a non-western modernism with combining modernism with traditional values. The modernization notion in Mehmed Akif and Abdürreşid İbrahim who are strict Muslims, is a strive to bring the innovativeness in Islam to light. Exemplifying West in science and technology is to serve this purpose.

Mehmed Akif

Memed Akif is a savant and artist who witnessed both the collapse of The Ottoman Empire and the establishment of The Turkish Republic. He used his art as a tool to be of service to the society, because of the hard social conditions he lived in and his characteristic.

In the late Ottoman era, to prevent the empire from a collapse, many ideas are developed like Ottomanism, Islamism, Turkism, and Westernism. Within these ideas Akif was close to Islamism, thus it will be wise to evaluate Akif's position against modernism in this context. Islamism was not raised by Akif in the first place, but it is controversial when and by whom it has suggested as a modern theory. Since, Islam and Islamic desires are very old. Although this makes it hard to determine a starting point in modern times, studies show that it is originated for about 150 years ago.³⁴⁰

This idea, as one can interpret from the name, has Islam in its center. Nevertheless, Islamism has a strong modernist vein either. In fact, from time to time this modernist side becomes so strong that it received harsh criticisms from traditional groups.

"According to Şerif Mardin, Afgani (one of the founders of Islamism) came to Istanbul in 1896 and gave a speech in the opening ceremony of Darülfünun³⁴¹ in 1870. However he made the universities closed because he valued since above religion."³⁴²

Akif was criticized as over-valuing the West even though he did not stand up for this kind of Westernization. Moreover, he is accused of having a *positivist* mind.³⁴³ I want to imply that I do not share this opinion, but have to say that Akif had a strong modernist side.

Akif suggested benefiting from some of the features of the West and the tradition in order to sweep away some negative features in the society like laziness, hopelessness, fanaticism, and lack of method. Akif's thoughts on tradition and West are generally similar with Islamist intellectuals.

Akif, unlike his contemporaries, did not deny tradition thoroughly. As it is considered that the main concepts of tradition, religion and nation, are the concepts that Akif used most, we cannot actually expect Akif to deny tradition. However, tradition sometimes produces negative values like superstitions, illogical beliefs, etc. either. So, he does not admit all

³⁴⁰Kenan Çağan, *Batılılaşma, İslamcılık ve Mehmed Âkif,Hece(Mehmet Âkif Özel Sayısı)*, Vol: 133, January 2008, p. 81.

³⁴¹Today's İstanbul University

³⁴²*ibid*, p.93

³⁴³Rasim Özdenören, "Müslüman Bir Düşünür Olarak Mehmet Âkif'in Çelişkileri", *Hece(Mehmet Âkif Özel Sayısı)*, Vol: 133, January 2008.

features of tradition. In his perception tradition is not one whole but is a structure which has some negative and positive sides and he do not hesitate to criticize it when needed.

*"Beşikte her birimiz bir teranedir işitir,
Ki bestekârı tabiat değil de an'anedir,
Evet, bu an'anenin tellerinde ma'zimiz
Terennüm etse o parlak sesiyle râziyiz
Fakat büsbütün sağır olmuş, ya paslanmış."*³⁴⁴

Receiving tradition with a judgmental view and as a diverse constitution, Akif also takes West as an assorted entity. Akif intends to form his West perception while criticizing the West perception of Ottoman and eastern scholars'.³⁴⁵

He did not attribute externalizing meanings to Eastern and Western civilizations. East and West do not have to close their gates to each other even though they are standing in different civilization geographies. Western civilization could tutor eastern ones in "knowledge" (*marifet*) since they are in advance of it according to Akif; however in moral and ethical fields eastern civilizations are preserving their superiority among West. West has some beneficial values to import, nevertheless there are some features that will not be advantageous for the society. For this reason, eastern societies must be picky in their relations with West.³⁴⁶

Knowing both Easter-Islamic civilization and the West closely, Akif avoids to make certain statements in East-West issue. According to him West exceeds east for some reasons. Since, art, and technique are some of the leading areas in this context. Due to this fact modernization should be filtrated with a cultural view and only the beneficial components should be taken.³⁴⁷ These considerations of Akif, represented in his verses:

*"Alınız ilmini Garb'ın, alınız san'atini;
Veriniz hem de mesainize son sür'atini"
"Bakarak hangi zeminde yürümüş Avrupalı,
Aynı izden sağa yahut sola hiç sapmamalı."*³⁴⁸

The following lines represent Akif's negative thoughts about West:

*"Ne hayâsızca tahaşşüt ki ufuklar kapalı
Nerede gösterdiği vahşetle bu bir Avrupalı!"
"Maske yırtılmasa hâlâ bize afetti o yüz
Medeniyet denilen kahbe hakikat yüzüz..."*³⁴⁹

³⁴⁴ Akif wants to tell us in these lines that he is not against tradition, but tradition must represent the past in a good way. He criticizes tradition as it is disfunctional.

³⁴⁵ Kadir Canatan, "Mehmet Âkif'in 'Şark' ve 'Garp' İmgesi", *Hece (Mehmet Âkif Özel Sayısı)*, Vol: 133, January 2008, p. 105.

³⁴⁶ *Ibid.* p. 105. and Cevat Özyurt, "Mehmet Âkif'in Şiirlerinde Doğu-Batı, Gelenek ve Modernlik", *Uluslararası Mehmet Akif Ersoy Sempozyum Kitabı*, Balıkesir 2011, p. 265-266.

³⁴⁷ Alim Gür, "Doğu ve Batı Dünyası Karşısında Mehmet Âkif", *Türkiyat Araştırmaları Dergisi*, Vol: 4, Konya 1997, p. 46.

³⁴⁸ In these lines, Akif suggests to take science, technology, and art of the West.

³⁴⁹ In these lines, Akif stresses the dark and imperial side of the West.

Abdürreşid İbrahim

A traveller, educationist, preacher, imam, journalist, editor, and writer; Abdürreşid İbrahim had combined many attributes himself and travelled in Turkestan, Siberia, Mongolia, China, Manchuria, Japan, Korea, Singapore, Indonesia, Indian Islands, and the Hejaz. He wrote his impressions from these places in his book *Âlem-i İslâm*³⁵⁰. It is possible to say many of the things we said about Akif for Abdürreşid İbrahim. Their origin of Islamism thought is the main similarity among these two minds.

Abdürreşid İbrahim had travelled almost all countries of Turk-Islam geography. Unfortunately, the picture he witnessed did not satisfied him. Since the Islamic world was miserable in those years. He displayed the misery and enslavement in the Islamic world in his book *Âlem-i İslâm* and discusses its reasons. There are two reasons for this situation, first, some Muslims that have unfavorable properties, and secondly, the Europe and Russia with their oppressive and colonial characteristics.

In this page we will discuss the negative characteristics that are possessed by many Muslims in that era but actually contradict with Islamic doctrine. These are the features that Akif stated and tried to fix. The 'Fergana Vilayeti' part of the *Âlem-i İslâm* is a perfect example of this situation:

"In Hokant there are many eximious savants; literateurs; poets; but there is no zeal, no vigor, no benovelence and help, no sense of nation (kavmiyet), no nationalism. For this reason imperial paláce of the Islam ruler has become a casern to Russian soldiers. Mergilan, Nemenkan, Oş [Os], Ços etc., all of the people living around Fergana is Uzbeks; even though they are a very simple and talented nation, they are in servitude due to their ignorance."³⁵¹

Abdürreşid İbrahim sees ignorance as the main reason why the Muslim societies are outdated and enslaved. Like many Islamist philosophers he thinks that East is the fountain of enlightenment and West gained its leading position thanks to feeding from this source. However, Muslims of the era could not use this power of themselves right so that they became outdated and surpassed by West. His writings about an observatory in Russia-Irkutsky support our theory:

"In Irkutsky observatory there was nothing to mention about, although it is important that this observatory is in Irkutsky. Especially for us, the Muslims, isn't it painful that even though noble science (fenn-i celil) was one of our value, it is now present in Irkutsky but not in Palestine?! When we saw noble sciences like this one, we have nothing but to cry out like an orphaned child who lost his legacy."³⁵²

He tells that in his visit to Siberia, he visited Petropavolsky and there were six Muslim neighborhoods in which there were six masjids and six madrasahs; he tells how the local folks supported the construction of these madrasahs and continues:

"They built huge buildings for madrasahs, charitable institutions are not scarce; however they could not manage to straighten out teaching method enough. Benefactors can

³⁵⁰Original citations from this book translated to English by the writer and italicized.

³⁵¹Abdürreşid İbrahim, *Âlem-i İslâm ve Japonya'da İslâmiyet'in Yayılması*, İşaret Yayınları, İstanbul 2003, p. 61

³⁵²*ibid.*, p. 166.

think of spending their money but captured and limited by wrong ideas of ignorant mullahs."³⁵³

There are many examples of ignorance in his book. In Abdürreşid's thoughts the other two negative properties in Islamic societies are laziness and not knowing technique.

*"In Bukhara it is common to build madrasah among local folk. Even though this idea is alive among people of Bukhara, scholars (ulema) are completely different, teaching method is awful, they teach preface of a book in five years, they sit in madrasah windows twenty-thirty years, and they study language; and after their education they lack the skill to speak a little Arabic, nor can they write any Arabic. Teaching method is miserable. All madrasahs, all Bukhara people are like crying out in this desperate situation as 'You are sitting in our cell and spending lives carelessly; how can you answer God in front of the benefactors in the judgment day?'"*³⁵⁴

Abdürreşid tells us that the population of Simi Polat, a place he describes in the *Türkistan* part from *Âlem-i İslâm*, converted to Islam 40-50 years ago and they mostly consist of Nogays from Kazan and inner Russia and a neighborhood of people from Bukhara. He wrote that in time Russians become oppressive and continues his words with Muslims' laziness and unconsciousness:

*"Although there are some capital owners and rich people among Muslims, even they own gold mines; most of useful men are among Christians. Muslims, some with Sufism and some with drunkenness, miss the wealth and all wealth changing hand to foreigners."*³⁵⁵

Many of the Muslim societies made a negative impression on the writer. Besides finding mistakes in Muslims, he actually accuses the dominant Russians and the Europeans who have no intention but to exploit the places they set foot, for this situation

In the 'Semerkand' part of the *Âlem-i İslâm*, he states that Samarqand, which was once the culture and enlightenment center in middle Asia, has become a wreckage of Islamic achievements. Abdürreşid İbrahim blames Europeans from the ruins of this civilization center:

*"Thanks to the civilization of the twentieth century, very unfortunately these specimens completely demolished the old works and these masterpieces priggled one by one by the Europe ans whocometo visit the stones step by step. One stunningly noteworthy thing is that the Wild Muslims built these stones but civilized Europeans demolished them. They did not showed respect so far, and still not showing any care."*³⁵⁶

This quotation shows close similarity with Akif's perception of the black side of the European civilization. From both thinkers' perspective European civilization has two faces, one of which is a leading civilization in science, technology, and economy and is a good model for Islamic world, however the other is a wild one that shows no respect for other cultures to live.

Another point that Abdürreşid stresses is that Muslims are intentionally outdated and did not given enough voice in the places of Russian governance. Tashkent was a good example of the situation; Abdürreşid writes that the city was divided into two districts as

³⁵³ *ibid.*, p. 106.

³⁵⁴ *ibid.*, p. 52.

³⁵⁵ *ibid.*, p. 71.

³⁵⁶ *ibid.*, p. 57.

Russian Tashkent and Muslim Tashkent and there is a clear discrimination among two districts:

*"In Russian Tashkent they built very neat buildings and shops, excellent streets, sidewalks. They have Europe-pattern electric lights and so forth... But it is completely different in Muslim Tashkent. It has no changes since five hundred years: In spring and autumn it is impossible to walk from one house to another in the city, you cannot imagine the mud in the streets; even some animals cannot be seen on the streets. Whereas it is the same city, Tashkent. It has one administration, one income, and most of the local folk are Muslim. Incomes and taxes are coming from Muslim families but they are spent on Christian streets."*³⁵⁷

From this information it is understood that Russians are governing in an unfair and biased manner and they sequester cultural and historic heritage in these places.

*"For now, there is nothing worthy except the old buildings. All of the monuments were taken to Petersburg after the Russian invasion."*³⁵⁸

Japan

From Abdürreşid İbrahim's notes we understand that eastern societies are in great misery. Nonetheless, Japan, one eastern state, impressed Abdürreşid very much. His infatuation with Japanese starts with observing people reading while their way to Japan in the ferry. When disembarked the humane attitude he encountered was also very effective.

After witnessing Japanese culture, the writer started to compare Japan and Europe in many ways and Japan was always prevailed. During his Japan years the writer strived to spread the word of Islam, because he adored Japanese and wants to introduce Islam. Abdürreşid thinks that the characteristics like honesty, sedulity, and constancy are very close to the Islamic creed and praises Japanese much:

*"I never stopped during my trip to Japan: I watched out moral values of the Japanese always. Japanese have so high morality and decency that Muslims deserve that kind of characteristics."*³⁵⁹

*"If you go no matter which side of the city, you can see that Japanese are an active and talented nation. You will encounter men who flock every corner. In all streets, shops, stores, art centers, factories.., you will not come across with a man who is sitting aimlessly"*³⁶⁰

These are some of the positive impression of Japanese on Abdürreşid İbrahim. While he was trying to spread the Islamic doctrine among Japanese, he also held up Japanese as an example to the Muslim societies.

Abdürreşid İbrahim's Effect on the Modernization of Asia

Abdürreşid İbrahim's major contribution to the modernization of Asia is that he travelled most of Asia and gathered the pictures he saw in his book *Aliem-i İslam*. This was a trustable

³⁵⁷ *ibid.*, p. 42.

³⁵⁸ *ibid.*, p. 59.

³⁵⁹ *ibid.*, p. 331

³⁶⁰ *ibid.*, p. 285

source for the people of east who used to get this kind of information from western travellers' books.

As it is stated above Abdürreşid İbrahim's aim was not separation of modernization. His conclusions as a writer who knows both east and West made modernization inevitable in some cases. Like Mehmed Akif and other Islamist writers, Abdürreşid's perception of modernization consists of two Wests; since and technology side should be acquired, but West's moral and humane side is very weak and miserable. He fought with the mistakes of Muslims that are not in Islamic doctrine, criticized those kind of false behavior that gained place within tradition, and strived to spread the word of Islam. Another fruitful thing he did was pointing out the Japan example. He argues that Japan is a better example for modernization than the West. From his point of view Japanese managed to preserve their cultural values while advancing in technology. For this reason he harshly criticizes Turk and Muslim intellectuals who think West as the only source of modernization and he holds Japan as an example to all of Eastern societies.

İsmail Gaspralı

Likewise the other two names, İsmail Gaspralı is an intellectual of late 19th and early 20th centuries. It can be said that he was one of the biggest thinkers of his time. He was a Tatar from Crimea and spent his life with many useful works that will affect the future of Crimea Tatars' and Muslim-Turk societies'. Even though his philosopher side is well known, he worked as a publisher, journalist, novelist etc.

İsmail Gaspralı is also a defender of modernization even harder than Akif and Abdürreşid, and takes West in a positive and negative separation as well. However, he shows a different attitude from other writers in his perspective of Russia. Due to the fact that the panslavist and imperial policy of Russian czars and long wars between Ottoman and Russia, Akif has a negative attitude towards Russians.³⁶¹ Likewise, Abdürreşid İbrahim has a negative position among Russia. He, of course, had to have good relationships with Russians in that politic atmosphere. Actually he was even trying to pursue a careful policy and planning to take advantage of Russia's power.

For this reason Gaspralı suggested Muslims to learn Russian like their mother tongue even they are preachers, send their children to state schools, and make them study since in other western languages. While these requests were arousing Muslim reaction toward him, his indoctrination to Tatars to protect their culture while modernization draw Russian reaction.³⁶²

According to Brian G. Williams, Gaspralı was aware of the fact that all of the Muslim-Turks within Russian Empire borders were die-hards and were under pressure of conservative Islam in cultural terms. He made a comparison between the advance in western Christian communities and underdeveloped Muslim society in Russia and concluded that it is a requisite to adopt some of the western philosophy and adapt some other in order to have a

³⁶¹Selahattin Çitçi, "Mehmet Akif'in Eserlerinde Rusya ve Ruslar", *Turkish Studies*, Volume 5/3 Summer 2010, p. 941.

³⁶²Edward James Lazzerini, İsmail Bey Gaspıralı (Gaspralı): Modernizm Söylemi ve Ruslar, *İsmail Gaspralı İçin*, Editor: Hakan Kırımlı, Kırım Türkleri Kültür ve Yardımlaşma Derneği Genel Merkezi Yayınları, Ankara 2004, p. 101-102.

bright future. As a result he started with changing the introvert traditional education system of Muslims.³⁶³

I think generally like Williams in this context; however I want to state that it should be considered in a two tailed Europe with positive and negative sides. Since Gaspıralı's thoughts about West are both positive, as Williams stated, and negative, as he wrote in his article *Avrupa Medeniyetine Bir Nazar-ı Muvazene*³⁶⁴. In that article he stated that European civilization is spreading all over the world and perceived as a tool for advancement. After that he indicated that and started to criticize European civilization, especially in social matters.

All in all, we can say that İsmail Gaspıralı is a thinker who supported modernization but refused to be amused with West and implied that West has some features that can be criticized.

Gaspıralı seemed close to Russia politically, but he stated that modernization is a process of becoming a nation. Gaspıralı, after observing Europe and Russia, concluded that Turkish nation should develop a modern national identity in order to prevail. These statements of Yavuz Akpınar, a writer with many valuable Gaspıralı studies, can summarize this:

*"I think Mirza Fethali Ahunzade and H. M. Zerdabi as the leaders of reform movement of Muslims in Russia and the first representatives of European mentality. I also accept İsmail Gaspıralı as the one who turned this 'reform' movement in since, art, and literature into a national movement that can be defined as a transformation of all Turkish clans and nations. Gaspıralı believed that in order to prevail we have to scope European science and technology and take the things we miss for Turk-Islam societies. At the same time he noticed the notion of 'nationalism' which gave life to European tribes. At those times western nationalism and science can only put together Turk-Islam world which was miserable in the hands of imperialism and ignorance, and unite them under a culture."*³⁶⁵

Final Word

Mehmed Akif, Abdürreşid İbrahim, and İsmail Gaspıralı had many contributions in Asia with combining Islamism and Turkism with modernism during late 19th and early 20th centuries. The theoretic part of this contribution consists of determining, criticizing, and generating a solution to problematic areas of Turk-Islam societies. Most common problems of that day can be listed as laziness, hopelessness, being non-methodological, interpreting Islam falsely, and not having a modern national awareness. The solutions of these writers are like men is to take advantage of science, art, and technology of the West, but in moral context, to rejuvenate the high values of East and Islam to build a modern national awareness.

Besides their philosophy, these three intellectuals also made contributions in practical area. Mehmed Akif arranged some conferences to raise awareness among people, Abdürreşid İbrahim travelled many countries and had educational activities and published many writings.

³⁶³ Brian G. Williams, "İsmail Gaspıralı'nın Mirasını Yeniden Yorumlamak: Kırım'ın Atatürk'ü mü, Rus İşbirlikçisi mi, Yoksa Rusya İmparatorluğu'nda Pan-Türkçü Bir Tehdit mi?" *İsmail Gaspıralı İçin*, Editor: Hakan Kırımlı, Kırım Türkleri Kültür ve Yardımlaşma Derneği Genel Merkezi Yayınları, Ankara 2004, p.72.

³⁶⁴ İsmail Gaspıralı, *Seçilmiş Eserleri: 2 Fikri Eserleri*, Neşre Hazırlayan: Yavuz Akpınar, Ötügen Neşriyat, İstanbul 2005, s. 158-185

³⁶⁵ Yavuz Akpınar, "Rusya Türklerinin Ortak Edebiyatından Söz Edilebilir mi?", *Yeni Türk Edebiyatı*, S.1, March 2010, p. 22.

Nevertheless, among these three names, Gaspıralı İsmail is the most effective one in practice. Besides his journalist, publisher, and traveller side, his biggest contribution to Asia's modernization was through education. In the first place he pioneered to renovate local schools as Usul-i Cedid schools, and then he wrote course books for these schools and supported them in education techniques. These schools hit 5000 when it came to 1914 when Gaspıralı died. These schools undertake a great role in construction of the consciousness of being a modern society among Turks. Besides that these schools became the foundation of modern schools among Asian Turks.

These three thinkers' common ideas of alliance, critical perspective in the interpretation of traditional and new, and drawing advantage from Eastern values in modernization etc. still addresses to Asian societies today.

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**DIALOGUE BETWEEN TRADITION AND MODERNITY IN
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Abstract

Studying the spirit of the ages, philosophy should be able to give a historical overview of the evolution of civilizations. In this philosophical bird's-eye view, tradition and modernity can hold a dialogue to find a direction of social development.

In the history of philosophy, we can clearly see that a new dimension of world civilization has begun with the fundamental transformation of Western metaphysics under the influence of the spiritual awakenings of the old Asian Buddhism and Taoism.

This fact signifies the fusion of Eastern and Western civilizations and the birth of a new world civilization. The possibility of overcoming the danger of the "Illusions" and "Seinsvergessenheit" menacing the techno-scientific civilization is now open to us.

As the basis of social development, the future education should make this possibility translated into reality and lead us to a new dimension of existence. Through the more enhanced education, we will be led into the dimension of the true Being where the verity, beauty, and divinity are unified in one. Here we will find freedom and love as the essence of life.

Keywords: *transformation of metaphysics, Being, positivism, science and religion, awakening, mysticism, Buddhism, unity of verity, beauty, and divinity*

1. Birth of a New Civilization

We can read a new direction of the future world in the contemporary metaphysics. In this consciousness of the Being, each civilization can reflect on its past and advance toward a harmonious way of life. It is here that the two major elements in the evolution of civilizations, tradition and modernity, ceasing the conflict, will begin to encourage each other. A new paradigm means a new system of relations.

The serious problems menacing the future of mankind result not from the lack of technology, but from that of mind. The solutions are just beside us, and surely in us, but our mental eyes do not see them. The various civilizations have accumulated knowledge and wisdom able to cure misery and unhappiness. But we do not share them together to save and encourage each other. One of the main reasons why we wander in this customary superficial state is that we are alienated from the true Being and Life by the artificial illusions blocking the way to the Awakening. That is why the transformation of philosophy and new education is needed. If the future education is so successful as to make people fully sympathize with the Awakening and teaching of the great Masters, a new and higher dimension of existence will be realized.

Today, the word "Global Village" is frequently used, reflecting the fact that the numerous civilizations, religions, and cultures are interacting closely to weave a more and more intimate relationship. In such a situation, philosophy should be able to give an answer to the question about how to encounter a more and more complicated world.

We can live neither in the present nor in the future by depending on the closed thoughts of the age of isolation. It was natural for men of an age of isolation to regard as "normal" only their own culture and religion, despising the others as "barbaric" or "savage". We should no longer take such a closed attitude, living in an age of open society. Our future demands that we should comprehend other cultures and religions, and harmonize with them.

It means that we should overcome the superficial and unilateral Globalism prevailing today in order to advance into a higher dimension of multilateral Glocalism³⁶⁶ where the characteristics and merits of each civilization can be exchanged and respected. Today's philosophy should be able to show that the essential spirit of each civilization coincides in the dimension of the true Being, and that their differences mean the richness of experiences and wisdom to be shared together. This is the very reason why we think that the Western rationalism which has been developed under the strong influence of Identity Philosophy cannot lead this new age of Glocalism.

Man's living attitude and behavior toward the world have been formed differently according to the various educational systems of civilizations and ages. When we study the dominant philosophical theories of those civilizations or ages, we can know what kinds of ideas have led those educational systems, what types of men have been formed, and to what directions those societies have been driven. Philosophy is the code of civilizations and historical ages.

In this context, the fundamental transformation of Western metaphysics in H. Bergson is very significant. He rightly pointed out the fact that the history of Western philosophy, from its origin, was dominated by the hidden illusions concerning the Being. This fundamental problem has made the history of Western philosophy a series of endless debates and refutations rotating in a confined circle of hidden faults. The obstinate thick wall of confusions separating the Western philosophy from the true Being broke down by the metaphysics of *durée pure*. H. Bergson indicated that the reality of the Being should be deciphered not in space, but in time.³⁶⁷ We should grasp the reality as the process, mobility itself, and the process is to be perceived in its active interpenetration of the past and the present. This philosophy of Being advances to coincide with the essence of life. Bergson prescribes to the Western philosophy to return to the origin of misconceptions and faults in the ancient Greek age of 2600 years ago, especially to the school of Elea, and to recommence after correcting them.³⁶⁸ In the philosophy of M. Heidegger deeply influenced by Bergson, the same ideas are expressed in different vocabularies like *Sein und Zeit*, *Holzwege*, *Seinsvergessenheit*, *Heimatlosigkeit*, *Fundamental Ontologie*, etc.

³⁶⁶ Glocalism is a word meaning the combination of Globalism and Localism.

³⁶⁷ H. Bergson, *Matière et Mémoire*, p.248.

³⁶⁸ H. Bergson, *L'évolution créatrice*, chapitre □.

The fact that we can see the deep influence of Buddhism on this metaphysical transformation of H. Bergson has many important implications for this paper.³⁶⁹ This transformation means the birth of a new civilization by the fusion of Eastern and Western civilizations. It is possible to save the stray techno-scientific civilization menaced by inhumanity and total collapse. In the globalization age, each civilization will contribute to the humanity with its own merits developed during long history. The Western civilization has brightened the world with science and democracy, and the great Awakening of the Being which has permeated in Asian cultures from ancient times will open a road to the true World Community. The light emanating from the high dimension of the Being will illuminate our problematic field of knowledge and education.

2. Overcoming the Philosophical Illusions

Considering this transformation of philosophy makes us notice that the education has been deformed by the influence of the hidden illusions. We should be able to see the misconceptions and false directions guiding the deformed education. In the present techno-scientific society, the most widely spread paradigm of conceptions dominating the ordinary way of thinking is to be summed up as positivism. It is natural that the ordinary education is under the influence of this positivism. The crucial problem is that, as the final product of *raison moderne*, positivism inherits its very superficiality and uniformity that are blocking the way to the Being. In this unhappy one-dimensional state of mind, the original unity of verity, beauty, and divinity is broken, and they will be represented in mutual isolation. Just as science and religion confront each other, art and religion have lost their same original ground. In modern times, with the division of art and religion, the essential unity of beauty and divinity has been forgotten, and we worry that, even if art is becoming more and more refined in its techniques, its spiritual origin is eliminated from us almost completely. We do not know the true messages that art is delivering to us. We have lost sight of the fact that the ultimate meaning of beauty is divinity.

Under the influence of this false philosophy, education is to be misled and reproduce the false relations and false attitudes in life. Forgetting their original interconnections, philosophy, art, and religion are deformed as we see today.

If there are hidden illusions in the basis of the metaphysics of the Being, naturally, through wrong education, they will cause the oblivion of the true reality, or the inversion of value, which will finally deform and oppress life. In the history of the world, we can find many such cases where the hidden unconscious illusions and dogmas have dominated the world in the name of religion or rationality. In effect, a well organized interest group which could legislate the dogmas has dominated and controlled the society by its uniform principles, sacrificing the majority of the people.

At this point, we cannot help raising questions about the fundamental character of the Western civilization and its historical development. Seen from the aspect of the metaphysics and the ontology, it has repeated the history of illusions, oblivions, and inversions, in spite of

³⁶⁹ About this influence of Buddhism on H. Bergson, see my paper "Epistemology for a Harmonized World Order", *Ideals of the Asian Community: Aspirations for a Harmonized World Order: Proceedings of the 3rd International Conference of the Asian Philosophical Association* (Istanbul: Fatih University Press, 2008), pp. 7-13.

the bright success in techno-scientific field. The ironical crisis of today's techno-scientific civilization in which even the survival of mankind is menaced by its own scientific achievements is caused by this dual aspect of the Western civilization. At first sight, this phenomenon may seem self-contradictory. But this self-contradiction is only apparent. We should be able to see how the scientific civilization is estranged from the realization of the true Being through the philosophical misunderstandings derived from those illusions. The rationalism, the intellectualism, and the logos-centrism, misled by those illusions, could not escape from the closed circuit of uniformity and superficiality, incapable of penetrating into the essence of the Being. Those forms of the Philosophy of Identity, captured by its strong tendency of absolute deduction or unlimited reduction, could not accept the heterogeneous othernesses of the world. Their metaphysical fault made it impossible for them to enter into the true meaning of life, at the same time closing the way to the community of mankind. In this respect, the western rationalism was transformed surreptitiously into an instrument of exclusion and domination of the otherness. The so called Western modern reason declared itself as the ideal model of the evolution of all civilizations, underestimating other civilizations as the savage, barbarous, or undeveloped. Such an error of extremely linear interpretation of history was a natural result of the superficial *raison moderne*.

The unconscious tendency of the absolute deduction, the monistic reduction, or the uniform totalization makes the Philosophy of Identity fall into the dichotomical way of thinking. The world affairs are divided by two sides, one within the boundary of the definition, and the other outside the boundary of the definition. According to the Identity Principle, the latter should be excluded, expelled, dominated, or annihilated as heretics, or irrationals. The principle, or the ideology of the Western medieval society is a good example of the mistake of the Philosophy of Identity. Its ideal was to integrate religion, politics, law, economy, arts, culture, and morality into one closed coherent circuit, while excommunicating and extinguishing the others which exist outside that circuit as heretics. The medieval society was a perfect model of a totalitarian society. Such a historical fault did not stop with the end of the medieval age. In modern philosophy, the totalization of knowledge reappeared in the form of Cartesian rationalism, mechanism, dialectical materialism, communism, positivism, etc. And our contemporary techno-scientific society is seriously exposed to the danger of one-dimensional uniformity. Describing history as a battle between totalitarianism and liberal democracy, Karl Popper indicated that identity philosophy encourages a totalitarian mode of thought³⁷⁰. And Jean-François Lyotard called the danger of totalization as "terror against life"³⁷¹. Fundamentally, it is the false conception of the Being hidden in the root of the Philosophy of Identity that deforms life in the world in various ways.

The history of philosophy shows that the Western traditional rationalism did not recognize the reality of the world. Today, we see that the philosophies which were severely criticized as irrational until the beginning of 20th century give us a deeper understanding of the world. As Bergson rightly indicated, the paradigm of the rationalism, being molded on the inert matter, cannot be the guiding concept in our study of the Being and Life. The sympathy,

³⁷⁰ Karl Raimund Popper, *The Open Society and Its Enemies*, Vol. I: *Hegel and Marx*(1945), London, Routledge & Kegan Paul, 1973, p.395.

³⁷¹ Jean-François Lyotard, *La condition postmoderne*, Les Edition de Minuit, 1979, p.8.

co-existence, and harmony with the other civilizations and religions, in short, with the otherness, are possible when we open our eyes into the true meaning of the Being and Life. But the traditional Western philosophy, lacking in the vision of the essence and wholeness of the real world, has been confined to the obstinate habit of uniform thinking, which made it closed in the established superficial preconceptions.

Today, positivism, most influential in ordinary life among the various forms of modern philosophies, regards the type of scientific knowledge as the ideal model of knowledge. It is not difficult to see that positivism is the inert prolongation of the modern reason. Such a uniform thinking, best shown in the Logical Positivism of Vienna Circle, is a case of the happy illusion and self-oblivion, which menace the techno-scientific civilization. The superficiality of positivism makes people blind to the inner reality of the world. It is the vulnerable soil on which the various dangers, psychological, social, or political, can grow.

Generally, deceived by the concept of pure objectivity, the modern reason insisted on the dichotomy of intellect and emotion, objectivity and subjectivity, concept and intuition, giving the full value of reality only to the former and at the same time underestimating and neglecting the latter. Intellect, objectivity, and concept thus defined could not approach the reality of the Being, nor could be conscious of their own origination from the activity of the life. This means that modern reason can not read at all the processes of experience. The discussion of modern philosophy on experience could not arrive even at the elementary explanation of the representation and perception. The rationalism, empiricism, Kantian constructionism, dialectic, positivism, etc., could not escape from this fault. In these philosophies, the basic concepts like the Being, meaning, experience, knowledge, science, etc., are misunderstood. We cannot help but being astonished to see that such false conceptions and paradigms have led education as the basis of knowledge. It is natural that such conceptions have reproduced false attitudes and deformed relations in social life.

3. Mystical Experience and the Asian Notion of Religion

The future education should recommence with the new philosophy of the Being. We should completely read again the contents and meaning of experience as the origin of science and religion. On this point, Bergson wrote :

Yet we may admit that mystical experience, left to itself, cannot provide the philosopher with complete certainty. It could be absolutely convincing only if he had come by another way, such as a sensuous experience coupled with rational inference, to the conclusion of the probable existence of a privileged experience through which man could get into touch with a transcendent principle. The occurrence in mystics of just such an experience would then make it possible to add something to the results already established, whilst these established results would reflect back on to the mystical experience something of their own objectivity. Experience is the only source of knowledge.³⁷²

One of the most important missions of contemporary metaphysics is to decipher the contents and meaning of this privileged experience. Even if it is a very rare special experience, attained through a long and hard spiritual mortification, nobody can deny that it is

³⁷² H. Bergson, *The Two Sources of Morality and Religion* (trans. by Audra and Breerton), Doubleday Anchor Books, 1954, pp. 247-248.

a given fact. It is the experience of the highest dimension of the Being. The word 宗教 which means religion in Korea, Japan, and China has this implication. Translating the Sanskrit word *Siddhanta*, 宗(*summit*) means the highest dimension of verity³⁷³. And 教 means teaching in human language. The etymology of the word 宗教 shows that, in Asian tradition, there is no confrontation between philosophy and religion, no conflict between science and religion. Starting from different places, they advance towards the same summit like in mountain climbing.

Though its essential state is attained only by the religious masters, we cannot say that ordinary man is completely cut off from it. Moved deeply by the works of music, literature, or art delivering the messages of the great souls, anyone can have an experience of meeting an infinite divine world. Is this experience different fundamentally from that of mysticism? Never different, because these experiences are the lights emitted from the same deepest world of our Being, teaching us together by strong emotion about what we are, what the meaning of life is, and what to do. Do these experiences tell us the existence of the transcendental God of Trinity? Or rather do they not tell us that the essence of life we feel in our deepest self is the *elan d'amour*³⁷⁴ itself, and that the profundity of the Being, ordinarily concealed by the manifold thick strata of interests and desires, sends us the flashing light of verity through a crack made for a few seconds by the great spiritual vibration?

The original spirit of open religion is closely related to these experiences. Here, what is the most important is the vivid religious experience and inspiration. The absolute systematization of theology has nothing to do with this original spirit of religion, as it supports the political powers which exclude others for their own interests.

Experience is an indivisible and integrated field of interaction between the subject and the object. In this indivisible whole field, the subject and the object interpenetrate. Preoccupied with the superficial dualism of objectivity and subjectivity, the immature *raison moderne* has led to confrontation and conflict between science and religion. At this level of mind, science is not a true science, religion not a true religion. Here, the old Asian cultural tradition that gives warning to the technique used solely for technique should be reevaluated. In this respect, the Islam tradition in which there is no trouble between science and religion is a good example of the great spirit of integration into the whole.

This spirit of integration coming from the great awakenings of Buddhism, Taoism, Hinduism, Christianity, and Islam will be the new philosophical basis of the future education. Inheriting this great open mind, the future generations will be able to share together all the merits developed in the different civilizations, encouraging each other. This education will open a road to the true world community. The world will advance toward a new ideal of the unity of philosophy, art, and religion. We call it new only in the sense that we find our original self after a long history of oblivion and wandering.

³⁷³Interpreting the *saddharma-pundarikā-sūtra* (法華經), the Chinese Buddhist monk 天台智顓 of the early 7th century used this word 宗教 in his book 法華玄義. Concluding that the *saddharma-pundarikā-sūtra* (法華經) is the ultimate teaching of Buddha, he called it 宗教.

³⁷⁴Henri Bergson, *Les deux sources de la morale et de la religion*, p. 98. For more detailed discussion, see chap. 4, "La religion dynamique".

4. Unity of the Verity, Beauty, and Divinity

Jorge Luis Borges, Sarvepalli Radhakrishnan, Ken Wilber, Aldous Huxley, Huston Smith, Thomas Merton etc., affirm that in spite of outer differences of surface religions there is an astonishing sameness in the mystical experiences of in-depth religions. In this ultimate dimension of Being, the verity, beauty, and divinity coincide. The awakening of verity will come with great emotion from the deepest part of our self. This emotion of highest beauty and divinity will reveal us that the essence, meaning, and purpose of life are love.³⁷⁵ The true Being underlying all our concepts and values is love itself.

It has been noted by great religious teachers that the experiences and awakenings which have generated the open religions are same. In the state of ecstasy or enstasis³⁷⁶, there emerged the following awakenings that between the universe and me there is an inseparable connection, that my existence is possible only with the participation of the universe, that all things of the universe interpenetrate each other, that all living beings, in spite of their different forms, have the same value, and finally that the ultimate nature of the Being and Life is charity and love. If it is true that all things arise by universal interaction, the essence of our life is derived from that of the universe, and the religious ecstasy or enstasis will mean the ultimate dimension of the becoming oneness with the universe. The phrases like the union of Heaven, Earth, and Man, union of Atman and Brahman, or the union with God have been used to express this dimension.

The way of seeking after the verity of Being begins by concentrating on ourselves to descend gradually into the profundity of unconsciousness. Through a long and hard effort, passing one by one the gates of the unconscious world, our consciousness approaches our true self.

All our past, instead of disappearing to nothingness, is preserved in our unconsciousness. Among the past memories, only those small parts that are related to the present situation float to the conscious level. The other greater parts remain submerged in unconsciousness.

According to Buddhism, our happiness or unhappiness is due, not only to our own actions after birth, but to our own past doings traced back to a recent or remote past births. Buddhism calls these actions and doings "Karma". Under our consciousness, there is a storehouse of unconsciousness named "Alaya Consciousness" where all Karma is accumulated. The Alaya Consciousness preserves all past memories, desires, psychic impetus, and vital energy, melted and spread in our body.³⁷⁷

We are apt to think that this Alaya Consciousness which is bound to our finite body is our true self. Buddhism teaches us to free ourselves from this illusion. It asks us to go much further, crossing the thick strata of Alaya Consciousness, to attain the ultimate verity of our true self, '真如佛性' (*the verity is the same with the Buddha's nature*).

³⁷⁵ H. Bergson wrote: "Une émotion de ce genre ressemble sans doute, quoique de très loin, au sublime amour qui est pour le mystique l'essence même de Dieu."

Les deux sources de la morale et de la religion, p.268.

³⁷⁶ Ecstasy and enstasis are the two different interpretations of the same reality *Samadhi* (三昧).

³⁷⁷ Except the doctrine of samsara, the Buddhist theory of Alaya Consciousness is so similar to Bergson's theory of memory that we can see how deeply Bergson was influenced by Buddhism. Based on this theory of memory, Bergson developed his philosophy of evolution creatively.

Our ordinary intellectual activities relying on the routine conceptions and languages cannot make us transcend the Alaya Consciousness latent in our subconsciousness from time immemorial. As long as we wander in the confusion and illusion of the Alaya Consciousness, we will remain harassed by anguish and anxiety resulting from our vain desires.

Buddhism encourages us to overcome ourselves. The verity of Being, though neither visible nor audible because of the many folded thick strata of confusions and desires, can be felt anyway, even if faintly, in our heart, through its vibration from the deepest part of our self. Even in our ordinary life, there are some special occasions to contact directly the world of Being. When we are deeply moved by human relations, music, literature, arts, or religion, we are actually at the entrance of the world of Being. Though we do not know the fact, we are, for a short period, in a state of Buddhahood. Such occasions can be the starting point of our seeking after truth.

Here, we should be awakened to the true meaning of love. When we love someone truly, love reaches the entire world, embracing all that exist in the universe. Through the intermediary of a particular love, we are led into the universal love. At the beginning, our love may be attracted by the beauty and charm of a particular individual. But, if it becomes deep and true, this love will not make us remain in the particular dimension.³⁷⁸ It will open for us the gate of the universal love which has been ready to receive us from the beginning. No matter what it may be called, the transcendental God, or inner Awakening, this universal love is the essence, meaning, and purpose of the Being and Life.

Buddhism tells us that, when we attain the ultimate awakening, our true self and the universe will be unified as one verity. The ordinary conceptual thinking which opposes me against others, subject against object will be replaced by the direct intuition of oneness of the universe. The nature of the universe being that of my mind, all of the universe will be unified in the ultimate verity of '眞如佛性' (*the verity is the same with Buddha's nature*). This awakening naturally makes us go forward to practice the universal love. The awakening itself implies the practice of love.

If we love someone truly, we do not hesitate to give her or him anything we have, even if it demands our sacrifice. We can understand why the Saints of Divine Love have gone the way of maximum self-sacrifice, mortification. To embrace all existences, to save them, the Saints decided to give all things they have, even their lives. Naturally, that way meant the death of ego, desertion of all desires. Their souls wore the minimum cloth of matter for their existence on earth. Like the candle which illuminates the world by burning its own body, they practiced the Divine Love.

After a long period of mortification, when the Great Awakening came to them with religious ecstasy, they found themselves in the inexplicable ultimate dimension of divinity. It is the highest dimension of beauty and divinity, kept in the heart of our soul as the essence of our existence. As the origin of all values, it tells us what the true meaning of beauty is.³⁷⁹ In

³⁷⁸ Mawlânâ Rûmî wrote: "The lover of the whole are not those who love the part: he that longed for the part failed to attain unto the whole."

Mathnawî, 1/2903.

³⁷⁹ On the original unity of beauty and divinity, Jacques Maritain wrote: "From this transcendental nature of beauty the ancients concluded that the attribute of beauty can and must belong to the Prime Cause, the Pure Act who is the supreme analogate of all transcendental perfections; and that beauty is one of the Divine Names."

this mystic dimension of infinity, they found themselves to be one with the Being. The expressions like the union of Heaven, Earth, and Man, union of Atman and Brahman, and union with God refer to this same ultimate dimension. It teaches us the way of universal love, i.e. Divine Love.

Religion, art, and philosophy coincide in the ultimate dimension of the Being. Their aim and duty is to share the light and voice of this dimension with the people. They have the mission to lead the people to the Elysium of World Community. We know that the Asian cultures have grown on the basis of this spirituality. Our Asian Community has the mission for the World Community.

Surrounded by the customary paradigm of superficial modern reason, we are apt to discard such an important tradition like old clothes. This unwise social phenomenon is brought about by the education modeled on the blind positivism. With contemporary metaphysics, our mental eyes should penetrate deep under the fossilized surface of the tradition, and find the essentials of the Being and Life in the bottom. This awakening will make us free from the modern confusion of the essence and instrument, and harmonize the tradition with modernity.

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NEW PARADIGMS OF SOCIAL DEVELOPMENT: A CASE OF INDIA

Social Development is a multi-disciplinary and cross-sectoral field of practice that seeks to improve the social and material well being of people everywhere (Estes 1993, Jones & Pandey 1981, Lowe 1995, Meinert & Kohn 1987, Midgley 1995). It is attempted across all geo-political borders and at all levels of social, political and economic organizations (Estes 1990, Medgley 1997, Honkestad, Midgley 1997). It encompasses, among others, community welfare and development.

The concept of social development gained prominence in recent times in all the countries irrespective of the existing political and economic system because of the changing views on the concept of development. Development is no longer implies only economic development in terms of increased gross domestic product. But it includes improvements in material welfare especially for persons with the lowest incomes, the eradication of mass poverty with its co-relates of illiteracy, infant mortality, malnutrition and finally alleviation of unemployment and income inequality. Thus development includes economic and social development. The following have been putforth as goals of development by various development specialists.

1. The realization of balanced approaches to social and economic development (Billups 1990, Estes 1993b, 1995; UN 1992)
2. The assignment of the highest priority to the fullest possible human development (UNDP 1997).
3. The fullest possible participation of people everywhere in determining both the means and outcomes of development (Mondros & Wilson 1994, Simon 1994)
4. The elimination of absolute poverty everywhere in the world (World Bank 1990, 1997, UNDP 1997)
5. The elimination of barriers to development which in every society, have been used to oppress historically disadvantaged population groups but especially women, the aged, the poor, children and youth, disabled persons as well as persons who have been disadvantaged on the basis of race religion, ethnicity, social class, caste and sexual orientation (Camfens 1990, Keough 1997, Estes 1997)
6. The realization of new social arrangements that accelerate the pace of development and assure the satisfaction of basic needs of people everywhere (Benjamin & Freedman 1989, Brandt Commission 1980, UN 1990)
7. The transformation of societies toward more humanistic values based on social justice, the promotion of peace and the attainment of the fullest possible human development (Khinduka 1987, Falk 1992, Van Soest 1992).

Keeping these goals in backdrop, many countries in the world have been implementing specific strategies for attaining a balanced social and economic development. For example South Korea a poor country in 1946, massively invested in education during the 50s and 60s and as a result literacy grew at the rate of 87 percent by 1970. This phenomenal rise in human capital coincided with the onset of economic boom pioneered by Gen Park Chung-hee in early 1960s. As a result Korea achieved a dramatic reduction in poverty by the late 1980s and stood as an advance nation in the world. Similarly China was very poor during the 1950s but during the Moa regime, it has witnessed a significant improvement in health, literacy rates and a reduction in poverty. His one child policy helped in reducing the fertility rate. In the late 1970s when Dengxio Puig opened up markets, China was very advanced in its social indicators. Manufacturing led growth generated enormous wealth and employment. People from all sections of society could reap the benefits of the opening of the economy indicating the fact that Chinese growth can be attributed to the presence of good social infrastructure and human capital before the opening of markets (Shivakumar Jolad 2010).

The Indian Scenario:

In line with many Asian Countries, India also has been working for achieving higher rate of development through a balanced approach to social and economic development.

It may be noted that India was very backward in terms of various social indicators such as poverty, unemployment, literacy income inequalities etc. before its independence. When India got its Independence in 1947, it started implementing the Five Year Plans with a major focus on growth objective supplemented by the objectives of alleviation of poverty and unemployment and reduction in regional disparities. India has been very successful in relating its basic objective of growth where GDP has grown at an impressive rate over a period.

However, inspite of implementation of various poverty alleviation programmes, poverty level did not show a decline during the period 1950, to 1970s and about 50 percent of population was poor during this period. While during the period 1980s it declined at the rate of 13 percent due to good performance of agricultural sector. Since the reforms in 1991 particularly after 1998 there was a sign of declining poverty in the country. As per the 61st Round of NSSO Survey 2005, 27 percent of population lives below poverty line in the country and they are to be productively employed. But the growth of employment has declined inspite of the accelerated economic growth in the recent period. It is to be noted that overall employment elasticity has declined from 0.68 in 1983-1988 to 0.16 in 1993-2000. The 61st Round NSS Survey 2005 shows that workforce increased to nearly 457 million with a substantial unemployed population of 11 million indicating the extent of unemployment.

Thus, the ongoing economic reforms did not reduce the level of unemployment. Infact unemployment sharply increased during the reforms era because the jobs created have been mainly in the service sector, giving little scope for the millions of illiterate / semiliterate people to reap the benefits of the liberalization.

It is believed that education help in improving the human resources in general on the one hand and on the other, enable the less privileged and poor classes of people to improve their economic lot.

India's performance in education has not been impressive compared to many countries of the world. The percentage of literacy in India has increased from 18% in 1981 to 66% in 2001 whereas world's literacy averaged to 80% in 2001. However, Kerala a Southern State of India has achieved 90 percent of literacy due to mass campaigns by the State Government. The Government of India have launched Sarva Shiksha Abhyan in 2000 and Midday Meal Scheme in 2010 for more enrollment of students in primary schools. As per the ASER Survey 2005, student enrollment ratio has gone up to 94 percent in primary schools. However, the same survey also showed that the learning level of children is dismally poor in many states.

Similarly, regional disparities among states have widened over a period. As a cumulative effect of all these, India has an average of HDI of 0.63 (medium) and ranks 127 in the World (UNDP 2005).

Conclusion:

Although India achieved an impressive growth of GDP, it could not achieve the higher value of HDI because of poor human development in the country. For attaining higher level of human development, people must be included in the growth process and all the benefits of growth must be distributed equally among the different sections of the society. Having realized this, Government have evolved an inclusive growth strategy in its 11th Five Year Plan in 2008. The basic objective of this strategy is to eliminate poverty, unemployment and income inequalities by making growth more inclusive through massive investments in human capital and creating opportunities to tap the human resources there in. If India implements such long term policies on social development with good governance, it will become one of the advanced nations in the world by realizing its vision 2020.

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LIFESTYLE AND KOREAN POLITICS:

1. Two Viewpoints on the Conservative nature of Korean politics

There is a critical view among Korean scholars that Korean politics became conservative after democracy was achieved in 1987. That is, voting in a presidential election became a 'one man- one vote' process. The election process of the local Korean government by the people has been statutory, and appointing party leaders and high-ranking government officials has become a reality through the democratic process. We can say that Korean politics has improved if we compare our current political situation with Korean politics before 1987. Nevertheless, the National Assembly is not functioning properly and the people's participation in politics is dropping. Although the problems of Korean society are gradually diversifying and becoming increasingly serious, Korean politics appears now to be lethargic with delays in solving social problems. Thus, the people's distrust of politics has become extreme. This assessment is not limited to conservative parties, which have much vested interest. People's support for the progressive parties (Democratic Labor Party, New Progressive Party) has also dropped. The rate at which those in the lower classes, such as laborers or farmers, vote for progressive parties has also been decreasing gradually. Although the legal proceedings for democracy have definitely been improved compared to the past, ironically, democracy seems to be rather regressing than moving forward. Why has this happened? Why has politics become conservative despite the fact that Korea has a formal democracy? Explaining these problems is crucial for understanding the characteristics of Korean politics. Furthermore, such an understanding offers the opportunity to reflect on the political vision of Korean society.

There are two ways to explain why Korean politics has become conservative. One is an institutional approach and the other is a psychological approach. An advocate of the institutional approach is Professor Jang Jip Choi. Prof. Choi (2005, 2006, 2010) defined Korean democracy as being conservative for the following reasons: first, the most distinguished characteristic of Korean politics after the establishment of democracy was the growing rôle of the media. However, the problem is that the Korean media markets are monopolized by a few newspapers and owned by large enterprises which have mostly the same ideology. Second, political parties in Korea cannot overcome the oligarchy of the elite without public support. In other words, politics does not reliably reflect peoples' opinions. Third, non-governmental organizations and activist groups in universities have become so conservative that they do not properly exert their influence as resistant groups (Choi, 2005)

Choi analyzes peoples' voting behavior through the example of the presidential elections in 2008, which were won by Lee Myung-bak, the candidate of the Grand National Party. First, Choi explains why people voted for candidate Lee, who represented the conservative force, instead of voting for the democratic-reformist force with the term, "retrospective voting" (Choi, 2010). In, retrospective voting, he explains that people evaluate the pros and cons of the former government according to economic outcomes and vote according to this evaluation. Retrospective voting has two different characteristics: compensatory and punitive. The former means that the voters vote for the present government

again because it did well in its term. The latter means that the voters want to see the opposing party elected, calling the present government to account for its mistake.³⁸⁰ In this context, Prof. Choi attributes the low rate of people's participation in the elections to the structural problems of the Korean political parties. No matter how reasonable the voters are, they are growing indifferent to voting because there is no satisfactory alternative to the voters' preference, namely the structure of political parties has not changed. According to Choi, the reason for the Korean politics' conservatism originates from the insufficiency of party politics.

Meanwhile, there is an attempt to explain the current political situation in Korea through the psychological structure of people. Kim (2010) analyzes the conservatism of Korean politics through the concept of people 'imitating others.' First, according to him, the culture of commodification became dominant in Korea after the financial crisis in 1998. This means that the culture evaluates people by their economic value. This eventually created a sense of competition amongst people. It is possible to call this a "neo-liberalistic culture." In this circumstance, however, the public misunderstands that their social status has increased when they meet economic standards. As a result, people constantly compare themselves with others and they are anxious about losing their identity. Individuals try to accommodate themselves to the economic class they would rather be in than to the class to which they belong. The middle class in Korea is a typical example. Although Korea is now becoming a society of 80 to 20 economically, the middle class rarely thinks of themselves as being part of the lower class. If we try to analyze the psychology of the middle class, it is not difficult to understand their behavior. If they consider themselves as the lower class, they would have to admit that they are "losers" in society, which means they would never receive acknowledgment for their social status. Therefore, even those who are lower class believe themselves to be middle class. In other words, the majority of people in Korea misrecognize themselves to be in the middle class at heart, if not in body.

Meanwhile, according to Kim, Korean people traditionally have such a strong group consciousness that they would feel unsafe unless they belong to a group. When the realities of their life do not seem to fit in the middle class picture, they begin feeling anxious and their illusions of belonging to the middle class may be shattered. Through this instance, we understand why the working classes do not vote for progressive parties, which would be 'class betrayal voting.' One of the dominant characteristics of Koreans' psychology is self-hatred. To understand this, think of a person who dislikes his own 'blackness' so much that he tries to socialize with whites rather than blacks. The lower classes (laborers) hate their class identity so much that they try to refer to themselves as the middle class. That is to say, the Korean lower classes feel self-hatred. Therefore, this psychology affects voting behavior such that they ironically vote for the conservative party. Consequently, we can say that conservatism in

³⁸⁰This concept appeared in the 1984 American presidential election, and it is widely used to explain the election. Choi thinks that the complete defeat of the ruling party in the 2008 presidential elections was due to punitive voting. In this case, however, there is one aspect that is different from that of the United States. In the case of Korea, political failure rather than economic outcomes was the main cause of peoples' punitive voting towards the former administration of Roh Moo-hyun. Choi emphasizes that the people's evaluation of the government's economic achievement cannot affect voting because the voters are able to praise the efforts of the present government subjectively when their values and visions coincide with those of the government. Choi adopts Adam Przeworski's concept of 'ideological commitment' to explain this phenomenon of Korean politics. The administration of Kim Dae-jung and Roh Moo-hyun could not win an ideological commitment from the voters although they regarded themselves as reformists. In other words, both governments had been pursuing the policy as opportunists instead of meeting voters' expectations. This eventually disappointed the voters.

Korean politics cannot be changed even when the reformist forces or the progressive party democratize the structure of parties, establish good policies, properly communicate with people and open their eyes to class consciousness. This view is distinctly contrary to that of Choi:

2. Lifestyle: Tastes and Verbalization

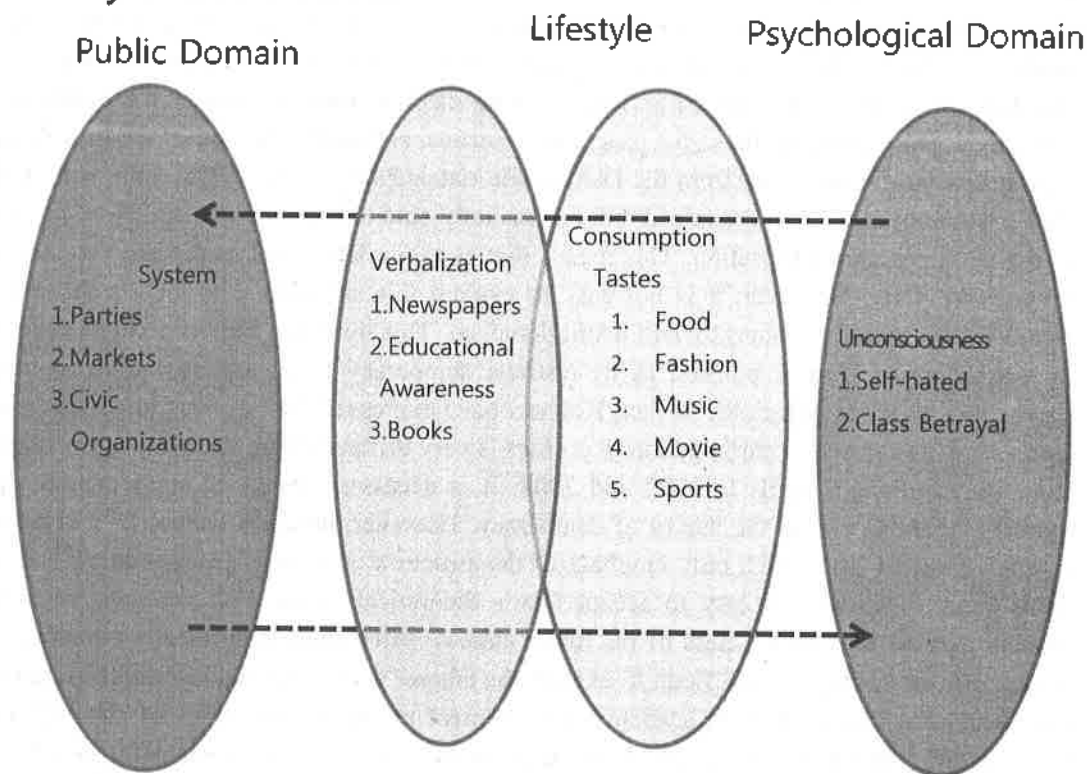
I believe that these two different theoretical views are required to explain Korean society. Nevertheless, I would like to point out that both views are limited because both of them explain only one aspect. For instance, suppose people's preferences are not reflected in politics so that people cannot find politicians, policies and parties which represent their opinions because the structure of Korean parties is not yet perfect and has not freed itself from an authoritative attitude, as Choi analyzed. The critical point is that Choi does not consider whether individuals' preferences are rational and reasonable. If an individual's political attitudes were reasonable, we would expect that at least half of the lower class would have voted for the progressive parties in the 2008 presidential election, but in actuality the progressive parties could not even win one-third of the vote. In fact, there are also minor (radical) parties in Korea, besides the Grand National Party and Democratic Party. They develop new policies and appeal to voters during election time. However, the numbers of votes they gain, including those for progressive parties, are small. Of course, the presidential candidate Kwon Young-ghil from the Democratic Labor Party received 7% of the vote in the 1990s when the party was organized, but he was only able to obtain less than 3% of the vote in the 2008 presidential election. This means that even the labor classes did not vote for the progressive party. However, it is not easy to explain this situation with Choi's theoretical frame. Choi excessively leans toward institutionalism. This may be a hindrance to an accurate understanding of Korean politics, as he restricts democracy to an administration, political parties and civic organizations. In fact, Koreans have expressed their desires in various ways since 2000, and people's participation in politics is very different from the past, as we can tell from the candlelight vigils in 2002 and 2008. It is necessary for us to include these new attitudes of the public in the theory of democracy. However, this task cannot be carried out through Choi's view, which only emphasizes the structural reform of party politics.¹⁾ On the other hand, it is also not easy to accept Kim's theoretical views. For example, when we assume that the unconsciousness of the lower classes' self-hatred is politically expressed as 'class betrayal voting,' it is difficult to explain the laborer's struggles against the conservative government. Although it is an academic achievement to explain the crisis of class identity through the concept of self-hatred, Kim needs to be more specific about why people are pushed to feel this 'self-hatred.' Moreover, the psychological view can be used in Social Science only on the assumption that it is related to the social structure. In this case, the psychological view may also achieve recognition in the field of social science when there is a process to explain the link between the socio-economic structure and an individual's identity. However, Kim's theory lacks such a view of social science.

¹⁾ A candlelight vigil was held in 2002 after an incident in which two girls Hyosun and Misun were killed after being hit by a United States Forces Korea armored vehicle. The 2008 candlelight vigil was the beginning of the protest against the import of United States beef during the early days of Lee's government. Korean progressive scholars positively rated these candlelight vigils and described these as grassroots events of democracy. On the other hand, being against such a trend, professor Choi determined that the candlelight vigils, which went beyond the structure of party politics, were very dangerous and undermined the principles of democracy.

To overcome the academic shortcomings from the two different theoretical views mentioned above,²⁾ I suggest the concept of *lifestyle*. Choi's theory is buried under public domains (the macro system) and Kim's theory is limited to psychological domains (a microscopic individual). Therefore, to overcome these weaknesses, I believe that a new domain to connect the system and the individual should be presented. I would like to call this domain, 'lifestyle'. The following is a diagram which expresses this concept.

The definition of *lifestyle* originating from Max Weber's Sociology of Religion is very complicated and diverse (Kim 2008). Nevertheless, I define this as an intermediate domain connecting the social structure with an individual's psychological state. This spatial metaphor will help explicate how people in Korean society are aware of politics and express their values about politics. The concept of lifestyle has been used especially in the Sociology of

Lifestyle and Politics



Consumption; its foremost scholars are Thorstein Veblen (1934) and Pierre Bourdieu (1979). Recently, a significant achievement was made with the idea of the Sociology of Consumption (Edwards 2000, Martin 2003, Postrel 2003), which deals especially with the relationship

²⁾ Prof. Choi is influenced by Adam Przeworski. The author considers his stand as a type of Sociology of civil society. For example, Przeworski (1997, 1999) discusses problems between nation and market as well as between nation and economy, very similar to the subject of the Sociology of civil society popular in the 1990s. Meanwhile, Kim's stand is an individualistic approach because it tries to explain social phenomena via an individual's microscopic characteristics. Typical examples for the Sociology of civil society are Keane (1998) and Cohen and Arato (1992). A publication about the peculiarity of civil society in Korea is Armstrong (2002). The typical example for individualism is Bellah (1996), while Song Ho-Keun studied the individualistic perspective in Korea (2006).

between political values and an individual's identity (Trend 2001, Westen 2007, Canclini 2001). Such an accomplishment has made it possible to point out the inconsistencies of a strict dichotomy between the public domain and private domain. Moreover, it explains how the entertainment and culture of Western society dominates third-world countries. Of course, this also helps us to understand the political situation in Korea. However, this line of research has only touched upon the social harm inflicted by the corporate giants which dominate such a culture's industry (Shiller 1989, Vogel 2001, Hyun-sook Kim 2004). The proponents of such a view criticize that the media (broadcasting and internet) or the visual industry distorts an individual's identity (Tomlinson 1991, 1999). In other words, their approach to culture is still at the system level. For example, according to Canclini's analysis (2001), American capital flowed into third-world nations such as Mexico or Brazil and controlled the multimedia game market. However, this explanation of American globalization, that is, that "Americanization" was imposed on the third-world nations, is mistaken. An individual's psychological state cannot be put into a mold.

In other words, the limitation of the Sociology of consumption or cultural studies is that it assumes that consumption tastes have a direct effect on an individual's political consciousness. People are, of course, influenced by commodification in their activities of consumption and leisure. However, such consumption and leisure activities are the main grounds on which they are identified as capitalists. There is no explanation of the variables that intervene in the process of identity formation. For instance, if it is possible to acknowledge that masses of people are influenced by the structure of capitalism according to traditional Marxism, we have to observe how ideology works as an intervening variable between identity and economic structure. If ideology does not work, people can immediately recognize that they are dominated and controlled by capital, after which a culture of resistance will instantly appear. The domination of capital begins with a material foundation, but at the level of controlling individuals' consciousness, the cultural process of ideology intervenes.

To the author, the terms "capital (power)" and "(domination of) individual" used in cultural theory are parallel to "system (power)" and "(psychology of) individual" used to explain the characteristics of Korean politics. In other words, the opposing concept of system/psychology that political scientists use to explain the characteristics of Korean politics has a structure similar to that of the opposing concept of capital/individual that cultural sociologists use to analyze cultural dominations in western society. In order to overcome such binomial opposition, we have to recognize that a new domain intermediates between these factors and analyze it accordingly. That is, theorists who study the Sociology of Consumption usually insist that cultural industries distort individuals' identities in the current capitalist society (Steinert, 2003). For such an argument to be relevant, it must explain the process through which cultural industries have an effect on individuals and the way they internalize it. The basic idea of Cultural Industry Studies is its emphasis on the social conditions of culture. We must research the process of identification, namely the interiorization of an external factor, in order to verify the cultural industry's domination of the individuals' psychology,

In this context, the author insists that the concept of *lifestyle* needs to be subdivided and analyzed into two domains. The first domain is consumption tastes and the second domain is verbalization. Verbalization is when cultural domination enters an individual's psychological state. As this was not fully dealt with in previous studies of the Cultural Theory or the sociology of consumption, it is a new theoretical approach presented by the current writer. The reason why cultural domination cannot be separated from verbalization is because

social relations can be analyzed from the point of view of symbolic interaction and, at this point, the smallest unit of symbolism is language. Moreover, people's first contact with politics in today's society is also through language. In other words, the author believes that both their identity and the formation (expression) of political values can be explained by observing the flow of language from everyday life in the public domain. Then, through the medium called lifestyle, the interrelationship between the psychological state and the public domain can be revealed in more detail.

The major theorist who established a link between the process of verbalization³⁾ and the pattern of identification was Ricoeur (1969, 1976, 1986, 1990). According to him, an individual's identity is mainly formed by symbols or verbal narratives. Therefore, by examining the structure of symbols or narratives mobilized by the cultural industry, the process of identification can be explained. That is, the subject is formed inside the narratives. He holds that this is not simple verbal copying but creative imitation by referring to Aristotle's theory of Mimesis, defining the object of imitation as *Muthos* (an arrangement of facts, *agencement des faits*). Furthermore, Ricoeur delineates creative imitation into three steps. The first step is a prior understanding of a verbal action. The social context and time to understand a given text work significantly at this stage. The second step is to compose the text of a narrative. Thus, the plot is made at this step. The final step is to restructure the action, and this is related to social practices. The action of the text has different meanings. What Ricoeur emphasizes regarding these three steps of Mimesis is that it is possible to compose, understand, and practice the text in the social reference (*référence*) and that this is the basic premise of communication. Ricoeur's view of the Philosophy of Language suggests that we understand the world through situational language, by living in this world, communicating with others and building our identity on those relations. This is the main point of narrative identity (See Ricoeur 1990, *Sixième Etude*).

It is possible to adapt the Ricoeurian view of language to the explanation of Korean people's identification. It is assumed that the prior understanding of the social text as it exists in Korean society is the first step. At the second step, people analyze and understand various political events according to their cultural tradition. Understanding a political event involves the same process as reading and understanding a text. At the third step, people put social action into practice based on their understanding of the political event the same way people express their own aesthetic values based on an understanding of a text. A specific example is voting. At this point, relations with others have a great effect on the subject's actions and a certain symbolic power is developed. This is an example of applying Ricoeur's narrative identity (*identité narrative*) to the political context in Korea. When the correlation between the

³⁾ The concept of the process of verbalization is devised by the author based on the "incitement of discourse (*incitation aux discours*)" from Foucault's *History of Sexuality* (volume 1, chapter 2: paragraph 1). Foucault states that the process of discourse (*mise en discours*) about sexuality is an innovative social device to make the 18th century distinct from the 17th century. In other words, before the 18th century, the process of discourse about sexuality was mainly described by Christian texts or confessions while a new definition and explanation about sexuality began when it started appearing in various fields of study (Health Sciences, Public Health, Obstetrics and Gynecology, and Child Psychology) in the 18th century. In this view, the incitement of discourse that Foucault emphasizes is a search for the change in the social conditions which define sexuality. Thus, the incitement of the discourse refers to the discursive factor of exteriority or the social base of discourse. Meanwhile, the concept of 'frame' as suggested by Lakoff focuses on how the social impact of language is located within individuals (Lakoff 2004, Lakoff and Rockridge Institute 2007). Thus, he emphasizes the discursive factor of interiorization. However, the concept of "the process of verbalization," which the author creates and suggests, focuses on how language intervenes in the process of an individual's identification between the social base of discourse (exteriority) and the psychological effect of discourse (interiority).

narrative and the subject is expanded to the political domain, the party's policies and columns of the media rather than systematized law can be understood as being the structure of the discourse (narrative). In other words, individuals are required to recognize politics at the verbal level (narrative). We can eventually find a relationship between an individual's psychological state and the public domain if we understand what characteristics there are in Korean society.

Both symbolic levels and systematic levels struggle for ideology. Psychological self-hatred or official conflicts of party's policies are typical examples of ideological struggles. Furthermore, these struggles are expressed as conservatism/progressivism at the level of ideology or neo-liberalism/welfare-state at the level of policy. In short, I would like to emphasize that the relationship between the psychological struggle and the systematic struggle is always interrupted by the symbolic struggle of lifestyle. The psychological level always interiorizes the results from the systematic struggle, and this systematic struggle is always formed by the results of the psychological struggle. There is a border between psychology and system which makes individuals come into contact with both domains at the same time. With this medium, the psychological level can eventually be expanded to the systematic level. This is the domain of lifestyle. Moreover, individuals have different types of lifestyles according to their sex, age, or occupation; this is one's personal taste (*Habitus*). Because the domain of lifestyle is always variable, the tastes of a person differ in how he/she connects with the systematic domain according to distribution of power or changes in their economic ability. Moreover, the way to express a person's psychological state to the public domain differs depending on the differences. Therefore, the domains of tastes and verbalization lead to the expression of political consciousness.⁴⁾ In this context, Choi and Kim insist that each domain can be connected through the expression of system/tastes and verbalization/political consciousness, as shown below.

⁴⁾ Bourdieu seemed to deal with tastes (1979) and language (1982) as separate domains. He identified an individual's *Habitus* with tastes and concern about its social impact. That is, he analyzed the relationship of "Tastes = *Habitus* → Classical Distinction." Otherwise, he understood the role of language as a type of fetishism and analyzed language and politics through a direct correlation, such as "Language = Fetishism → Crisis of Democracy" (2005). However, from the author's point of view, tastes, language and politics each have their intrinsic characteristics, which are inseparable. Thus, when the link among them is clearly revealed, the human type of Capitalism (Capitalist *Habitus*) is also revealed. In other words, *Habitus* has the dual system of "Tastes + Verbalization," and this structure is related to both classes and politics. Thus, there is the relationship of "Tastes + Language → Class/Politics."

System (Political Parties) – Tastes and Verbalization – Expression of Political Consciousness (Class Betrayal Voting)

3. Summary and Conclusion

Looking at history, we can say that Korean politics has experienced two great ruptures in contemporary history. The first was in 1987 and the second was in 2002. Before 1987, Korean politics had certain procedural problems and the legal basis of the government power was always an issue. Therefore, political research was usually focused on the concept of the State. Then, after 1987, as the legitimacy of government power was somewhat established (an accomplishment of formal democracy), various needs of the civil society increased. For about 20 years from the 1990s to the 2000s, a 'period of civic movements' ensued. Various subjects (such as women, the environment or the culture) were included in the political domain at this time. However, the situation surprisingly changed again in 2002, when the so-called 'period of candlelight politics' began. The manner of social movements gradually changed. Moreover, the way individuals stated their views about political issues was greatly transformed, and this began a period of 'individualism'. The main characteristic in individualism is that each individual's identity cannot be explained by a fixed categorization such as a citizen (the conservatives) or class (the progressives). Meanwhile, there was also a great change in Korean economy. By the 1990s, the economic system was changed from Fordism to Post-Fordism. That is, the economic structure changed to diversified small-quantity production, and financial capitalism could not be avoided due to the economic pressure that followed globalization. According to this change, the governance changed from authoritarianism to market orientation.

I believe that the fundamental cause of class betrayal voting from an individual's psychological point of view is closely related to political and economic change. Therefore, theories which only explain an individual's psychology without considering changes in the social structure have severe limitations. Politically, both the period of democracy after 1987 and the political changes in 2002 must be taken into consideration. Economically, the change in the economic system and the nation's policy around 1987 must also be considered. This is a theoretical limitation Kim as well.

Meanwhile, political theory with its concern about institutions, while disregarding the psychological changes of individuals, is also limited, in two ways. First, it ignores the fact that the social and economic factors which make individuals subordinate to power may change through history and in reality. Second, it does not explain how macro dominant power is used to derive legitimate belief and recognition from each individual. The fundamental reason for not overcoming these faults is that it defines politics as a public domain and excludes objects in the private domain. Also, by assuming that individuals are reasonable, the effect of power which people experience in their daily lives cannot be explained. This is a typical limitation of Choi. The political theories in Korea have only considered a desirable political system without caring about the individuals' socialization processes (the author would like to call this the 'politicalization process of the mind.'). Thus, it is necessary for a sense of balance to consider these two levels at the same time.⁷⁾

⁷⁾ This has been the main process of creating a neo-liberalistic human after the 2000s. Moreover, changes in capital accumulation, the domination of political authority and the identities of individuals can be studied in terms of their periodic characteristics. This is how Foucault analyzed Western Europe, through the concept of *Gouvernementalité*. According to him, the power of the nation is not the system but is the sum total of the

The political and economic change which Korean society has experienced in the last twenty years has given the society a polarized economy of 80 to 20. Thus, most people currently lead anxious lives either on account of their temporary positions, low income, or unemployment. However, the government ascribes such polarization to incompetent individuals and protects the exploitation of capital through public ideology. The people's economic deprivation is now expressed as political resistance by cultural domination. This is the start of politics. We cannot say that a change of the consumption expenditure pattern simply leads to economic inequities (Wook, 1994). The important thing to study about today's changes in consumption patterns is not the amount of spending but the content of the spending because the consumers are drawn to the neo-liberalistic market through the products they buy. The western popular consumer society began in the 1960s while that of Korea began in the 1990s. The main characteristic of the popular consumer society is that capital dominates people's unconsciousness by commodification. In other words, in Korean society, people do not even recognize if they are being controlled. A typical example is the domination by an individual's tastes and knowledge of life. The Korean academic world has discussed consumption tastes before, but this article focused on the issue of verbalization.⁸⁾

To achieve this purpose, this article tried to divide an individual's social space into the three domains of leisure, verbalization and politics and then analyzed the correlations among these three domains through empirical statistics. Distinguishing leisure from verbalization is a new approach beyond the existing empirical survey method from the Sociology of Consumption. These two domains were divided because the author believes that the two domains are too different in terms of their roles and content. As shown from the survey of Busan residents, the correlations between consumption tastes and verbalization were different for each age group. There was also a difference in the mediated effect to build political consciousness from the factor of verbalization for each generation. These differences have shown that the way individuals are dominated by capital, such as products or leisure, is utterly fragmented. This also implies that a new reform movement may achieve substantial results when a new cultural movement in accord with each domain, i.e., consumption, leisure or verbalization, is developed beyond a consumer protection movement, as individuals identify themselves through their tastes and through their verbalization process achieved by various activities in their private domain. Scholars cannot discern the substance until it is expressed as an individual's political value. In conclusion, the politicalization process in the private domain is one of the most important tasks of Korean politics, and this includes systematic power and an individual's psychological state.

strategies to manage the market and individuals effectively. These strategies change with the times. Refer to Miller and Rose (2008), Dean (1999, 2007), Dean and Hindess (1998), and Elden (2007). Joung (2009) analyzed the transition of the formation on the subject according to changes in governmentality. However, studies which analyze national strategies using the concept of Foucault's governmentality do not seem to pass over the structural approach because they focus on the relationships between government power and civil society. Thus, Joung's study focuses on the way individuals should be studied.

⁸⁾ The language of the products in the field of marketing plays an important role here. "The house you live in tells people about your class." "Women should marry well." As we can see in such examples, the languages of product advertising such as apartments, cars and cosmetics which we often come into contact with in our daily lives, arouse a desire in the public, which brings the public over to capitalist markets.

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APPENDIX

Questionnaire

<Food>

1. How much do you consider calories when you eat food?

- ① Never consider ② Rarely consider ③ Slightly consider ④ Exceedingly consider

<Fashion>

2. What is your favorite style of clothes from the followings?

- ① Classic and luxurious clothes
② Clothes not being behind in trend and expressing wearer's personality
③ Simple and neat clothes
④ Comfortable clothes ⑤ Other ()

<Sports>

3. Which sports do you usually prefer to do at first hand? Choose three sports in order of precedence.

(First: , Second: , Third:)

- | | | |
|--------------------------------------|--------------------------|--------------------|
| (1) Soccer | (2) Basketball | (3) Baseball |
| (4) Billiards | (5) Table Tennis | (6) Tennis |
| (7) Swimming | (8) Aerobics | (9) Jogging |
| (10) Fitness | (11) Martial Arts (Yoga) | (12) Golf |
| (13) Inline Skating or Skateboarding | | (14) Fishing |
| (15) Mountain Climbing | | (16) Traveling |
| (17) Paragliding | (18) Scuba Diving | (19) Rock Climbing |
| (20) Skiing | (21) Bowling | (22) Other () |
| (23) Do not exercise | | |

<Book>

4. What types of books have you usually read over the years? Choose three types of books in order of precedence.

(First: , Second: , Third:)

- | | |
|----------------------------------|----------------------------|
| ① Detective or Adventure Novels | ② Romance Novels |
| ③ Contemporary Writer's Books | ④ Classics |
| ⑤ Traveling or Exploring Stories | ⑥ Historical Books |
| ⑦ Scientific Books | ⑧ Books of Poetry |
| ⑨ Political Books | ⑩ Philosophical Books |
| ⑪ Comic Books or Magazines | ⑫ Books on Hobby or Travel |
| ⑬ Books on Health Care | ⑭ Social Science Books |
| ⑮ Self-help Books | ⑯ Other () |

<Music>

5. Choose and state the number of musicians (singers or composers) from the <Examples> if you know the singer (or composer) of each of the following pieces.

	Music	Singer or Composer
1)	Ra-gu-yo	
2)	Return to Busan Port	
3)	If I am	
4)	Give me some water	
5)	Hayeoga	
6)	Girls' Generation	
7)	Yesterday	
8)	Smells like teen spirit	
9)	Like a rolling stones	
10)	Symphony of a Thousand	
11)	Rhapsody in Blue	
12)	The four seasons	

<Examples>		
① Do not know	② Kim Min-ki	③ Wonder Girls
④ Bach	⑤ The Beatles	⑥ Kang San Ae
⑦ Seo Taiji and Boys	⑧ Nirvana	⑨ Vivaldi
⑩ Girls' Generation	⑪ An Chi Hwan	⑫ The Bee Gees
⑬ Yun Dohyun	⑭ George Gershwin	⑮ Bob Dylan
⑯ Cho Yong-pil	⑰ Mahler	⑱ Hahn Dae-soo

<Movie>

6. Choose and state the number of directors from the <Examples> if you know the director of each following movie.

	Movie	Director
1)	Oldboy	
2)	Breathless	
3)	Nostalgia	
4)	In the Mood for Love	
5)	Fear Eats the Soul	
6)	The Fifth Element	
7)	Like You Know It All	
8)	Time	
9)	American Beauty	
10)	Fahrenheit 9/11	
11)	Titanic	
12)	Take the Money and Run	

<Examples>

① Do not know	② Hong Sang-soo	③ James Cameron
④ Park Chan-wook	⑤ Yang Ik-june	⑥ Bong Joon-ho
⑦ Luc Besson	⑧ Lim Soon-rye	⑨ Federico Fellini
⑩ Kim Ki-duk	⑪ George Lucas	⑫ Woody Allen
⑬ Wong Kar-Wai	⑭ Michael Moore	□ Andrei Tarkovsky
□ Sam Mendes	□ Rainer Werner Fassbinder	□ Zhang Yimou

<Newspaper>

7. Which newspapers do you usually subscribe to? Choose two newspapers in order of precedence.

(First: _____, Second: _____)

- The Chosun Ilbo
- The JoongAng Ilbo
- The Dong-A Ilbo
- The Hankyoreh
- The Kyunghyang Shinmun
- The Busan Ilbo or The Kookje Daily News
- Ohmynews
- Pressian
- Free daily newspaper (The Metro, The Daily Focus, etc.)
- Other (_____)

<Political and Educational Consciousness>

8. How much do you agree on each sentence? Check "V" in applicable section for each sentence according to your usual opinion.

	Sentence	Never Agree	Rarely Agree	Slightly Agree	Very Agree
1)	Regardless of a social system, as much aid as possible should be given to North Korea.	1	2	3	4
2)	The most important duty of the Korean government is to achieve economic growth in the present economic situation.	1	2	3	4
3)	Parents and students should be free to choose the school they will be attended.	1	2	3	4
4)	Even when it has a right purpose, a demonstration should be regulated if it harms social norms.	1	2	3	4
5)	Labor union's enterprises activities should be ensured.	1	2	3	4
6)	It is very important to maintain friendly relations with USA regarding security issues on the Korean Peninsula.	1	2	3	4
7)	The Korean government should raise taxes further and increase aid to the poor.	1	2	3	4
8)	The unification of North and South Korea is important on the aspect of ethnicity.	1	2	3	4

9)	Self-improvement (or specification) is important to enhance competitiveness.	1	2	3	4
10)	The compulsory education should be expanded.	1	2	3	4
11)	Alternative service should be implemented to protect the freedom of individual conscience.	1	2	3	4
12)	Freedom of speech should be guaranteed.	1	2	3	4
13)	Corporate restructuring is necessary to improve national competitiveness	1	2	3	4

Educational Awareness: 3, 9, 10

Political Consciousness: 1, 2, 4, 5, 6, 7, 8, 11, 12, 13

9. What is your sex? Male Female

10. What is your age? _____ years old

11. What is your current marital status?

Unmarried Married Widowed

Separated Divorced Other ()

12. What is (or was) occupation of you and your parents? Answer by referring to <Examples> below.

You: () Your Father: () Your Mother: ()

13. What is the average monthly income (including wage, benefit, dividend, interest, etc.) of your family? State approximately.

Less than 1,000,000 won 1,000,000~1,990,000 won

2,000,000~2,990,000 won 3,000,000~3,990,000 won

4,000,000~4,990,000 won 5,000,000~5,990,000 won

More than 6,000,000 won

Dae-Shik Lee
Busan National University, Korea

CHINA-KOREA ECONOMIC COOPERATION THROUGH FTA-CORPORATION'S PERSPECTIVE

Abstract

China's FDI is predicted to continuously grow. In 2010, China's FDI (excluding financial investment) was 59 Billion USD, which is a 36% increase compared to the year before. (25.3 Billion USD, 40.3% were M&A investments)

The main purpose of China's foreign investments is mostly to secure technical skills and brands, overseas markets, and resource development.

We analyze the characteristics and patterns of China's investment in Korea: the current status of policy, size, industry type, target area, and target countries for Chinese overseas investment and particularly in Korea. Particularly, we focus investment motive, investment pattern, main issues and difficulties by selecting 15 representative Chinese companies investing in Korea.

Finally, we propose measures of increasing Chinese corporations' investment in Korea, analyzing impact factors influencing China's investment in Korea. Also, we propose of methods for attracting investments through analyzing difficulties and main issues of Chinese corporations investing in Korea.

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MODERN APPROACHES TO THE TRADITIONAL ISLAMIC MEDICINE

Modern medicine has been identified with the West and recognized by the circles as such. No one can underestimate its contributions to the science of medicine; thus it is a binding duty to pay respect to Islamic medicine that has a great deal of significance among the others.

Islamic Medicine and its Origins

Islamic Medicine and its sub branches are sui generis without a shadow of a doubt. But one can also trace the steps of Gregorian/Alexandrian, Indo-Persian heritage in Islamic medicine practices. It could also be called cross-fertilization because of the fact that Islamic medicine, with its 15 centuries long history has spread its roots throughout a large geography.³⁸¹

Having benefited from the ancient traditions, Islamic medicine has not let it go at that, but evolved to state where different disciplines such as metaphysics and cosmology meet.

Quran and Hadith have been the primary source for the representatives of Islamic medicine considering the fact that body as the temple of the soul, spirit as the essence of the existence and their interaction are the objects of religion and medicine as well as all esoteric doctrines.³⁸²

Prophetic Medicine

The journey of Islamic medicine begins with the advices of Prophet Muhammad given to the patients during his lifetime. The tradition of the Prophet have put together under the title of *Tibb al-Nabawi* and took its share as a sub category in the *hadith* literature.

In spite of the inclusion of practices belonging to Galen Medicine, Islamic medicine kept its canonical character. Word has it that first one of the large corpus produced in the field is composed by eight imam of shia, Imam Ali Riza during the reign Caliph Al-Ma'mun. It became a genre eventually and came under separate headings as in KatipChalabi's *Kashf al-Zunun* (Dispelling Suspicions).³⁸³

The most prominent examples of the genre are prepared by EbûNu'aym al-Esfehâni, Ibn al-Cevzi, Zehebî, Suyutî, Mahmud ibn Omar Shagmîni and so forth. It should be noted that there is a growing interest in the field as the tradition continues.

Besides them, Shiite world has witnessed various similar works titled *tibb al-amima* (the medicine of imams). They were basically the collection of the first, sixth and eighth imams and point to the continuation of the tradition as they are still of popular interest. Both *Sunni* and *Shiite* literature in the field should be taken into account as the Islamic formulations of the ancient traditional practices. In other words, Islamic medicine is the marriage of revealed 'form' and the 'essence' inherited from ancient times.³⁸⁴

³⁸¹ Seyyid Hüseyin Nasr, *İslâm ve İlim*, çev: İlhan Kutluer, İstanbul 1989, 153.

³⁸² Nasr, *İslâm ve İlim*, 154.

³⁸³ Nasr, *İslâm ve İlim*, 174.

³⁸⁴ Nasr, *İslâm ve İlim*, 174.

Human body, its capabilities, functions and health have been a source of interest and admiration all along and subject to various Quranic verses (e.g. 23:14). Those canonic references have prompted Muslim peoples to study the subject in a more scientific manner as they prevented Muslims from pre-Islamic practices like magic and so forth. The firm belief in the existence of remedy for every single disease is the primary motivation for scientific research and paved the way for the science of pharmaceuticals.³⁸⁵

First Muslim Physicians

The history of medicine is as long as the history of man. Nevermore because of the narrow circumstances of the time, muslims mostly depended on non-muslim physicians and they did not make any noteworthy progress in the field.³⁸⁶ (Haris bin Kalada is known to be the first medical doctor of Islam in the history.) The well-known doctors of Islamic lands were Christian, Jewish or Persian by the same token. It is only by the time Arabic became the language of science, medicine as a science spread among the muslims. Later on Jundishapur and Alexandria were the Islamic centers for intensive and extensive studies on medicine.

The foremost success of Islamic medicine is piecing Ancient Greek, Indo-Persian heritages together and re-formulating those practices under the light of the last revelation. Pioneer names of that task were Abdallah ibn Sahl Rabbanal-Tabari (d. 855) and Ya'qub al-Kindi (d. 873.) By the very fact that religion and nature are the different manifestations of the same Truth, the articles on Islamic medicine were mostly compiled under 'tawhid' (unity) title. Medicine is known to be mother of relevant sciences such as botanic, chemistry and psychology.³⁸⁷

Baghdad has played host to various schools of medicine and to the first hospital that the history knows. It was sponsored by Umayyad caliph Valid bin Abd-al Malik and was built in 706. The tradition to treat mental or infectious diseases in separate clinics is emerged in that phase.

The hospitals were funded either by the government of the time or individuals. The service was always free of charge and the physicians were regarded as the servants of God by the society.³⁸⁸ All the hospitals had their own library, kitchen, tailor's shop and pharmacy. Mobile hospitals that serve the poor were meeting the health needs of the cities that lacked proper health care centers. The one that Ahmad ibn Tulun built in Cairo in 872 manifested great activity up until the invasion of Napoleon in 1798.³⁸⁹

The Concepts of Physician, Doctor of Medicine and Philosopher

The Islamic civilization has introduced new ethics and methodology to the field of medicine and sophisticated what is present in that sense. The existing physician model, which was ipso facto of non-Islamic origin, was evolved to an Islamic model in time. This person whom we can call 'sapien' was at the intersection of medicine and philosophy. For this very reason, a considerable number of Islamic philosophers were also qualified physicians. (e.g. Avicenna, al-Kindi, Averroes, Zakariya al-Razi)³⁹⁰

³⁸⁵ Fârûkî-Fârûkî, *İslâm Kültür Atlası*, 354-355.

³⁸⁶ Mehmet Bayrakdar, *İslâm Felsefesini Giriş*, Ankara 1988, 32.

³⁸⁷ Fârûkî-Fârûkî, *İslâm Kültür Atlası*, 355.

³⁸⁸ Fârûkî-Fârûkî, *İslâm Kültür Atlası*, 356.

³⁸⁹ Fârûkî-Fârûkî, *İslâm Kültür Atlası*, 356.

³⁹⁰ Bayrakdar, *İslâm Felsefesini Giriş*, 32.

The Theory of Islamic Medicine

Islamic doctrine of medicine was and still should be evaluated in the light of metaphysics, cosmology and philosophy which all are, in fact, intertwined. If the object of medicine is microcosm, cosmology deals with macrocosm whereas metaphysics is interested in metacosm. If former ones are the manifestation of the later, any attempt to treat medicine as a separate discipline is to cut off it from the context. In a phrase, muslim doctors had proficiency in science of body 'physiology', science of psyche 'psychology' and the science of spirit 'pneumatology'.

Those men of wisdom was aware of, furthermore was a medium between the stations of wisdom. That is to say, the founding principles of Islamic medicine were rooted in the very essence of Existence.³⁹¹

Islamic medicine has been in close contact with Greek Medicine on account of their common grounds especially in the theory level. The quest of sacred in the cosmos, which reminds of the idea of 'harmony' of Galen-Hippocratic Medicine, is another factor that lays the groundwork for an interaction between two disciplines. For this very reason, muslims have embraced Plato or Aristo while othering Epicurean or Sophist philosophies.

The two fundamental principles of Islamic medicine are as such: the hierarchy between the states of being and the reciprocity between microcosm and macrocosm. These principles manifest themselves in four realms. Four is an all-inclusive symbol, which cannot be reduced simply to four elements (Fire, water, earth, air) or four properties (hot, cold, dry, wet.)³⁹²

The 'four humors' that are indicative of human life are *Dum* (blood), *bulghum* (phlegm), *sufra* (yellow bile) and *sauda* (black bile). Each one of them is interrelated with two other humors while separating itself from the fourth one. They exist in the body with varying proportions. Those proportions determine the personality. But neither those four humors, nor their proportions are the source of life but only manifestation of it. Trilogy of psyche, body and the spirit between those two is the backbone of Islamic cosmology. Both in Arabic and Latin *rouh* (spirit) has a secondary meaning: wind or breath. It indicates the cosmological principle that at the same time forms the basis of *dhikr* (repetition of the names of God) used by various sufi orders for spiritual progress.

Humoral psychology offers that human soul has a threefold nature or three sets of faculties. These hierarchical categories are natural, vital and animal corresponding to soul-vegetal, soul-sensible and soul-reasonal respectively. Soul-vegetal maintains nutritive, reproductive and self-moving functions, the soul-sensible controls perception, movement and memory, soul-reasonal exercises will and reason.

The balance between four humors is prerequisite of health as the recuperation of the health is possible with rejoining the balance in question. Besides these internal factors, there are external factors that affect health: Climate, diet, life style, patterns of sleep, psychological well-being and sex life. The physician was taking both internal and external factors as well as their interaction into consideration before diagnosis or prescription.

The methods widely used by the doctors of Islamic medicine were surgery, drug therapy, emetics, customized diets, wet cupping, message, exercise programs and laxatives. The next century of Islamic medicine witnessed emergence of new disciplines; dentistry,

³⁹¹Nasr, *Islâm ve İlim*, 158.

³⁹²Nasr, *Islâm ve İlim*, 159-160.

gynecology, ophthalmology, pediatrics and psychiatry. Maintaining a balance between six dichotomies of excretion and retention, noesis and mental idleness, physical energy and indolence, repose and vigilance, over eating and spare diet, excessive and scarce oxygen are believed to guard against diseases.

Contrary to popular belief, schools of Islamic medicine made use of cadavers, as it is evident in the works of Abd al-Latif al-Baghdadi and Khalef Abu'IKassem al-Zahravi.³⁹³ Later on cadaver anatomy was strongly discouraged, even prohibited for religious reasons.

Anatomy and Physiology

Those two disciplines are part and parcel of Islamic Medicine. Fully conscious of the principles of theophany, and in accordance with the Christian creed 'voxpopuli, voxdei', Muslim scientists regarded universal man, *par excellence* as the quintessence of all creation as well as the Divine theophany. Thence, Muslim physicians treated human body as the reflection of the physical realm of the macrocosm. In this respect, not only *Ikhwan al-Safa* (Brethren of Purity) but also prominent metaphysicians such as Ghazali, IbnArabi, Farabi and MullaSadrafocused their studies on the reciprocity between the symbolic numbers regarding human body and the universe.

There was a lot of controversy about using the cadaver, which was once the carrier of the Divine Breath, but the judgement of *fuqahawas* cut and dried. It was strictly prohibited and not practiced consequently. They ratherrest their knowledge on the grounds provided by Galen Medicine until Ibn al-Nafis' discovery of pulmonary circulation.³⁹⁴

Preventive Medicine

Preventive medicine is prioritized over curative medicine in the Islamic civilization. It is hard to overestimate the importance of personal hygiene in this sense. This emphasis is, as a matter of fact, a direct outcome and even trademark of Islamic credo. Treatment by diet, 'food cure' in colloquial language, is another method available to preventive medicine and was more priority over drug therapy. 12. Century Andalucian doctor, Abu Marwan ibnZuhrhas written extensively on the subject.³⁹⁵

Turkish hamams were also a prevalent method of this type of medicine. Far from being a simple shower, those public bathrooms were centers of massage and peeling.

Hospital, Infirmary, Bimarestan, Malastan, The Adobe of Remedy

Muslims have inherited the tradition of hospital as a center for healing from Persia and Byzantium. Jundishapur was serving both as a hospital and school of medicine during Pre-Islamic period in Ahvaz.³⁹⁶ The first hospital was built and funded by Harun al-Rashid in the 7th century and run by Christian physican Gabriel ibnBakhtishu. This institution was a role model for subsequent hospitals in Tunisia, Algeria and Andulicia.³⁹⁷ It is for this fact that a Spanish word *malastanis* derived from a Persian word *istan*.³⁹⁸

³⁹³Fârûkî-Fârûkî, *Islâm Kültür Atlası*, 357.

³⁹⁴Nasr, *Islâm ve İlim*, 163-167.

³⁹⁵Nasr, *Islâm ve İlim*, 166,

³⁹⁶Nasr, *a.g.e.*, 154-155.

³⁹⁷Nasr, *a.g.e.*, 155.

³⁹⁸Nasr, *a.g.e.*, 155.

Corpus on Medicine

The overwhelming majority of the medical literature consists of the drawings on bones, nerves and muscles. The interplay between organs of human body was meant a great deal for muslim doctors.³⁹⁹ But they preferred to describe this interaction with a unique language including terms such as 'master-servant' or 'receiver-transmitter'.

This science was strongly encouraged by prophet Muhammad. For this very fact, in an age when lepers and lunatics were abandoned to their fate, in Islamic societies they were cured and re-integrated.

Methodology and Major Contributions

Pulse, skin color, shape of nails, and the color of tongue were most cited criteria in that period. While red fever and scarlet fever were Islamic contributions to the literature Avicenna's *Al-Qanunfi'l-Tibb*, an immense encyclopedia of medicine remained supreme up until 18th century.⁴⁰⁰ His *magnum opus* introduced the contagious nature of phthisis and tuberculosis; the role of water and soil in epidemics, and interplay between psychology and health. Having offered fresh pharmacological methods, the book became the most genuine *materia medica* of the era. Akshamsaddin, spiritual master of Fatih Sultan Mehmet had surveys on germs⁴⁰¹; Jarrahi al-Murqid developed anesthetic methods; Averroes discovered the role of physical exercise in the maintenance of health; Zahravi had extensive researches on surgery and surgical instruments⁴⁰²; the doctor of Jordanian origin, Al-Quf is the first to recognize capillaries. Musical therapy⁴⁰³ is also invented under the roof of Islamic civilization.⁴⁰⁴

Conclusion

The primary sources of Islamic medicine are prophetic tradition and scripture of Islam. The prophet of Islam has advised the study of medicine per se. Given the fact that body and soul were the component parts of human, the health of body is on a par with the health of soul. Concurrently with the cruel treatments of the leper and lunatic in the Middle Age Europe; the sick was receiving the most tender care of Muslim physicians and being treated by newly invented methods.

Islamic medicine had and made use of all the equipment, qualification and religious grounds to heal the sick without taking nationality, race, gender or ethnicity. Never the less, it never condescended to any non-ethical or non-humane method for the sake of science as some of the representatives of modern medicine have practiced from time to time.

³⁹⁹Nasr, *a.g.e.*, 164.

⁴⁰⁰Colin A. Ronan *Bilim Tarihi-Dünya Kültürlerinde Bilimin Tarihi ve Gelişmesi*, çev: Ekmeleddin İhsanoğlu, Feza Günergün, II. Baskı, Ankara 2003, 263; Adnan Adıvar, *Tarih Boyunca İlim ve Din (Bilim ve Din)*, V. baskı, İstanbul 1994, 82; İsmail Yakıt-Nejdet Durak, *İslâm'da Bilim Tarihi*, Isparta 2002, 90.

⁴⁰¹Yakıt-Durak, *İslâm'da Bilim Tarihi*, 88.

⁴⁰²Ronan *Bilim Tarihi-Dünya Kültürlerinde Bilimin Tarihi ve Gelişmesi*, 263.

⁴⁰³Mehmet Bayrakdar, *İslâm'da Bilim ve Teknoloji Tarihi*, II. baskı, Ankara 1992, 220.

⁴⁰⁴Bayram Ali Çetinkaya, *İslâm Tıp Felsefesi/Teorisi -Doğu'nun Özgün Sanatı İslâm Tıbbı-*, *Doğu Batı*, sayı: 60, Şubat-Mart-Nisan 2012, 227-230.

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Paradigm shifts in social sciences of Mongolia

Abstract

In beginning of the presentation the author examines basic theoretical foundations of T.S. Kuhn paradigm's concept and its application to social sciences in general and to sociology in particular. Considering a paradigm as set of values, methodologies and technologies accepted by common scientific community that can be used as solution to concrete social issue, the author analyses paradigm shift in social sciences in modern Mongolian society. In parallel with this, specific factors of paradigm shift process that occurred during 20th century in Mongolia were compared and analyzed. The author classifies Democratic revolution of 1990 as paradigm's shift in societal system level of Mongolia. According to author, it was not just political-economical shift but affected whole system of value of Mongolians and their mentality. At the end, the author emphasis that through paradigm shift in human understanding social development conceptual approaches are transferring from simple economic growth focus to human development-environmental focused concept.

Mr. President and distinguished scholars;

Thank you and welcome to the International conference of Asian Philosophical association 2012 in UB, Mongolia. I want to thank my working group staff members for their leadership here in implementing the agenda that we briefly described, and for their work pulling the conference together, and to all of our friends and colleagues from not only the NUM but all friends, colleagues who is participating in the conference, coming together on behalf of our common objective.

I am particularly pleased that this luncheon is being held in the Dugui Zaal because this modest auditorium most honorable place for Mongolian all academic generations during last 70 years. I feel spirit of academic freedom, academic discovery, every time when I enter to this auditorium. And it is in that spirit that we gather today to discuss how Asian academic community can champion and develop different paradigms on social development in social sciences academic space.

The goal of the conference is to give an assessment of social **development concepts in Asia**, an analysis of current situations and problems concerning co existence of tradition and modernity in development concepts of Asian societies and an evaluation of the future trends and opportunities for their harmony and development within a broader Asian and global context. In coming two days, we are going to hear more than 70 presenters from 44 Asian universities and institutions in 20 parallel sessions.

I deeply believe that our conference will be help to provide a strong foundation and effective academic tools that can strengthen and sustain Asian academic and cultural leadership:

Introducing Mongolia:

Country profile:

So let me introduce my country as host of the ICAPA 2012. Mongolia is a vast land-locked country with the lowest population density in the world. Located between Russia and China on the eastern part of the Eurasian continental plate, Mongolia's territory measures nearly 1.6 million km², which corresponds to the combined territory of Belgium, France, Germany, Netherlands, Spain and Portugal. With only 2.8 million inhabitants, Mongolia's population density averages 1.7 inhabitants per km⁴⁰⁵. However, the majority of the population lives in urban areas, and the capital city Ulaanbaatar and its periphery are estimated to host close to half of the country's population.

Figure 1: Map of Mongolia and its Neighbors⁴⁰⁶



⁴⁰⁵ National Statistical Office (2012) Statistical data. <http://www.nso.mn> Retrieved 9 Jul, 2012

⁴⁰⁶ United Nations. *Map of Mongolia*. www.un.org/Depts/da/ds/asia/mn/mn.pdf. Retrieved 7 Jul,

Paradigm shift process in Mongolian social sciences

20th century was very challenging, in same time, an interesting time for Mongolia and its people's fate. In the beginning of century, Mongolia re-obtained independency from Manchuria and during 1920s the country had chosen socialist way of development. In 1990, Mongolia had peaceful revolution that allowed transfer from centralized, socialist system to market, democratic one.

Let me consider this event more concretely.

Democratic revolution of 1990 was system transition in societal system level of Mongolia. It was not just political-economical shift but the shift that affected whole system of value of Mongolians and their mentality.

First of all, Social sciences based on Marxist-Leninist concept were affected very seriously. After 1990, within few months, the humanitarian high educational system has been collapsed. Most humanitarian programs were shutdown and most faculty members forced to leave or re-training procedure. Almost all social and humanitarian literature has been discharged because of their orthodox communist contents. In parallel with this, new for Mongolia social sciences like sociology, political science emerged and theoretical pluralism is began to establish.

Formulation of new paradigms in Mongolian social sciences was more likely import - based and western- oriented rather self, internal based process.

Table 1: Classification of social thinking development types of Mongolians

	Types of thinking	Main ideas, concepts, theories	Provider or channels
A	POLI-TEOLOGICAL 1. Shamanism 2. Buddhism 3. People's everyday life's philosophy	-Forever blue sky, -Spirit of ancestors "Great Khaan" - Nature as mother of life "Hangai Delkhii"	-Shaman - Lama - Nomads
B	MONO-IDEOLOGICAL 1. Orthodox Marxism-Leninism	-Scientific Communism -Historical and dialectical materialism -Communist Ideology	- Lecturers of Marxist Leninist Philosophy -Communist party \Mongolian People's Revolutionary Party
C	PLURALIST SCIENTIFIC 1. Critical thinking 2. Rationalism 3. Multiple approaches to "Truth"	-Theoretical pluralism; -Multi paradigms; -Social theories and concepts;	-University Departments of social, humanitarian sciences, disciplines; -Research centers, academic communities

With development of market economy, process of emergence of private universities and colleges increased rapidly. According to Ministry of Education of Mongolia, in 2005,

there were around 190 universities, institutions with different ownership. More than 90 percent of those universities and colleges were social, humanitarian profile.⁴⁰⁷

The universities and colleges practiced multiple curricula policy that pushed pluralistic theoretical development ahead. To consider paradigm formulation process in Mongolia, let's back to Dr Kuhn paradigm concept.⁴⁰⁸ Tomas Kuhn's paradigm mostly related to description natural sciences development, however, it can be applied to social sciences.

Kuhn's paradigm's approach

A mature science, according to Kuhn⁴⁰⁹, experiences alternating phases of normal science and revolutions. In normal science the key theories, instruments, values and metaphysical assumptions that comprise the disciplinary matrix are kept fixed, permitting the cumulative generation of puzzle-solutions, whereas in a scientific revolution the disciplinary matrix undergoes revision, in order to permit the solution of the more serious anomalous puzzles that disturbed the preceding period of normal science.

A particularly important part of Kuhn's thesis in *The Structure of Scientific Revolutions* focuses upon one specific component of the disciplinary matrix. This is the consensus on exemplary instances of scientific research. These exemplars of good science are what Kuhn refers to when he uses the term 'paradigm' in a narrower sense. He cites Aristotle's analysis of motion, Ptolemy's computations of planetary positions, Lavoisier's application of the balance, and Maxwell's mathematization of the electromagnetic field as paradigms. Exemplary instances of science are typically to be found in books and papers, and so Kuhn often also describes great texts as paradigms—Ptolemy's *Almagest*, Lavoisier's *Traité élémentaire de chimie*, and Newton's *Principia Mathematica* and *Opticks*. Such texts contain not only the key theories and laws, but also—and this is what makes them paradigms—the applications of those theories in the solution of important problems, along with the new experimental or mathematical techniques (such as the chemical balance in *Traité élémentaire de chimie* and the calculus in *Principia Mathematica*) employed in those applications.

In the postscript to the second edition of *The Structure of Scientific Revolutions* Kuhn says of paradigms in this sense that they are “the most novel and least understood aspect of this book”⁴¹⁰. The claim that the consensus of a disciplinary matrix is primarily agreement on paradigms-as-exemplars is intended to explain the nature of normal science and the process of crisis, revolution, and renewal of normal science. It also explains the birth of a mature science. Kuhn describes an immature science, in what he sometimes calls its 'pre-paradigm' period, as lacking consensus. Competing schools of thought possess differing procedures, theories, even metaphysical presuppositions. Consequently there is little opportunity for collective progress. Even localized progress by a particular school is made difficult, since much intellectual energy is put into arguing over the fundamentals with other schools instead

⁴⁰⁷ Ministry of Education, Culture and Science of Mongolia. *High educational institutions*. www.mecs.mn

⁴⁰⁸ Kuhn, T.S (1962) *The Structure of scientific revolutions*. Chicago: University of Chicago

⁴⁰⁹ Munkhbat, O (2010) *Sociological theory*. Ulaanbaatar: UB printing

⁴¹⁰ Kuhn, T.S (1970) *The Structure of scientific revolutions*. 2nd ed. Chicago: University of Chicago

of developing a research tradition. However, progress is not impossible, and one school may make a breakthrough whereby the shared problems of the competing schools are solved in a particularly impressive fashion. This success draws away adherents from the other schools, and a widespread consensus is formed around the new puzzle-solutions.

This widespread consensus now permits agreement on fundamentals. For a problem-solution will embody particular theories, procedures and instrumentation, scientific language, metaphysics, and so forth. Consensus on the puzzle-solution will thus bring consensus on these other aspects of a disciplinary matrix also. The successful puzzle-solution, now a paradigm puzzle-solution, will not solve all problems. Indeed, it will probably raise new puzzles. For example, the theories it employs may involve a constant whose value is not known with precision; the paradigm puzzle-solution may employ approximations that could be improved; it may suggest other puzzles of the same kind; it may suggest new areas for investigation. Generating new puzzles is one thing that the paradigm puzzle-solution does; helping solve them is another. In the most favorable scenario, the new puzzles raised by the paradigm puzzle-solution can be addressed and answered using precisely the techniques that the paradigm puzzle-solution employs. And since the paradigm puzzle-solution is accepted as a great achievement, these very similar puzzle-solutions will be accepted as successful solutions also. This is why Kuhn uses the terms 'exemplar' and 'paradigm'. For the novel puzzle-solution which crystallizes consensus is regarded and used as a model of exemplary science. In the research tradition it inaugurates, a paradigm-as-exemplar fulfils three functions: (i) it suggests new puzzles; (ii) it suggests approaches to solving those puzzles; (iii) it is the standard by which the quality of a proposed puzzle-solution can be measured⁴¹¹. In each case it is similarity to the exemplar that is the scientists' guide.

That normal science proceeds on the basis of perceived similarity to exemplars is an important and distinctive feature of Kuhn's new picture of scientific development. The standard view explained the cumulative addition of new knowledge in terms of the application of the scientific method. Allegedly, the scientific method encapsulates the rules of scientific rationality. It may be that those rules could not account for the creative side of science—the generation of new hypotheses. The latter was thus designated 'the context of discovery', leaving the rules of rationality to decide in the 'context of justification' whether a new hypothesis should, in the light of the evidence, be added to the stock of accepted theories.

More important for Kuhn was the way his account of the context of justification diverged from the standard picture. The functioning of exemplars is intended explicitly to contrast with the operation of rules. The key determinant in the acceptability of a proposed puzzle-solution is its similarity to the paradigmatic puzzle-solutions. Perception of similarity cannot be reduced to rules, and a fortiori cannot be reduced to rules of rationality. This rejection of rules of rationality was one of the factors that led Kuhn's critics to accuse him of irrationalism—regarding science as irrational. In this respect at least the accusation is wide of the mark. For to deny that some cognitive process is the outcome of applying rules of rationality is not to imply that it is an irrational process: the perception of similarity in appearance between two members of the same family also cannot be reduced to the

⁴¹¹ Kuhn, T.S. (1970) *The Structure of scientific revolutions*, 2nd ed. Chicago: University of Chicago

application of rules of rationality. Kuhn's innovation in *The Structure of Scientific Revolutions* was to suggest that a key element in cognition in science operates in the same fashion.

Basing on Kuhn's definition, American scholar G. Ritzer defines the paradigm relatively close to social sciences that more true to sense of Kuhn's original work:

A paradigm is a fundamental image of the subject matter within a science. It serves to define what should, what questions should be asked, how they should be asked, and what rules should be followed in interpreting the answers obtained. The paradigm is the broadest unit of consensus within a science and serves to differentiate one scientific community from another. It subsumes, defines, and interrelates the exemplars, theories, and methods and instruments that exist within it.⁴¹²

According to him, a science at any given time dominated by a specific paradigm. Normal science is a period of accumulation of knowledge in which scientist work to expand the reigning paradigm. Such scientific work inevitably spawns anomalies, or cannot be explained by the reigning paradigm; a crisis stage occurs if these anomalies mount, and this crisis may ultimately end in a scientific revolution. The reigning paradigm is overthrown as a new one takes its place at the center of the science.

It can be described this scheme in following way. There are:

Paradigm I → Normal science → Anomalies → Crisis → Revolution → Paradigm II

Paradigm shift process in Mongolia has been occurred mostly in common way described by T.Kuhn. Marxist-Leninist orthodox paradigm could not explain all processes that happened in 1990 in Mongolian society. Such economical-political processes like market economy, political pluralism and democratic governance could not explained within orthodox paradigm which persuaded planned economy dominated by state property, hegemony of proletariat and its communist ideology. Also, such social problems as unemployment, poverty and migration were out of interpretation of orthodox paradigm characterized by non-conflict, mono structured "ideal" social system.

It is necessary to highlight important differences of paradigm shift process in Mongolia from classical Kuhn scheme. There are:

First, necessities of paradigm shift were not dictated by cognitive, scientific requirement. It was initiated and motivated by political change;

Second, process of crisis occurred not in single science as explains T.Kuhn but it affected all social, humanitarian sciences in same time;

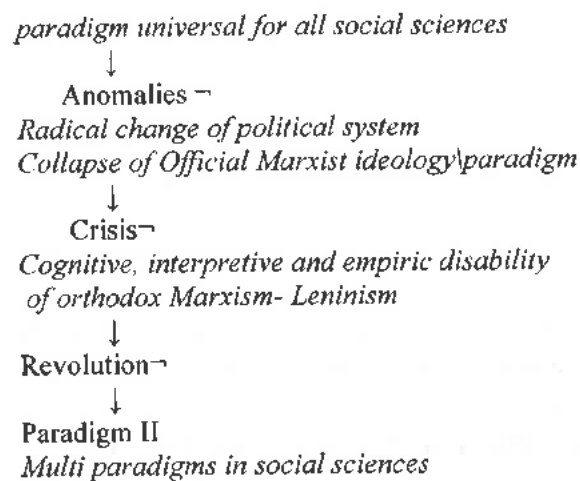
Third, after revolution, not single paradigm but several paradigms took place within one science;

Scheme 1.

Paradigm I → Normal science →
Orthodox Marxist-Leninist

↓

⁴¹² Ritzer, G (1996) *Sociological theory*. 4th edition. The McGRAW-HILL COMPANIES, INC pp637



Current circumstance of paradigmatic status of Mongolian social sciences is characterized by following factors. There are:

- Multiple- paradigms within one science;
- Marxism has still strong influence in all social sciences;
- Integration of paradigms is weak;
- Empiric approach and theoretical neglect are increasing;

Brief conclusion

- Paradigm as set of values, methodologies and technologies accepted by common scientific community that can be used as solution to concrete social issue and interrelates the exemplars, theories, and methods and instruments that exist within it;
- Collapse of communism and its ideology motivated paradigm shift process in social sciences of Mongolia;
- Crash of communist system in Mongolia affected deeply social sciences, based on Marxist-Leninist concept. After 1990, the humanitarian high educational system has been collapsed. Most humanitarian programs were shutdown and most faculty members forced to leave or re-training procedure;
- After the collapse of the system, almost all social and humanitarian literature has been discharged because of their orthodox communist contents. In parallel with this, new for Mongolia social sciences like sociology, political science emerged and theoretical pluralism is began to establish;
- Formulation of new paradigms in Mongolian social sciences was more likely import - based and western- oriented rather self, internal based process;
- In result of paradigm shift process, social sciences became multiple paradigmatic;

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SOME PHILOSOPHICAL REFLECTION RELATED TO EPISTEMOLOGICAL ISSUE

Abstract

This article has two parts. The first part forms my choice in relation to the multiple meanings of the term "epistemology". The aim of the second part is to answer for what the essential components of knowledge are. In this article it is recounted how the contents of these parts complete and consist with each other.

In beginning of the article, I list the different meanings of term "epistemology", and then express my own choice. I use the term "epistemology" in broader meaning as "the study of knowledge". Subsequently, I explain that there are three principal components in knowledge and they have their own efficiencies in relation to mankind's relevant practical situation.

Key words: *Multiple meanings of the term "epistemology". Logical property of the use of the term "epistemology" in classical philosophy. Logical property of the use of the term "epistemology" in non-classical philosophy. Components of epistemology. Various understanding about knowledge.*

1.

Let me mention some historical facts in order to enter comparative elements in this article.

Root of the word "epistemology" is from ancient Greek "*epistasthia*" or Latin word "*episteme*". Aristotle generally used the term in regard to scientific knowledge.

The person first used the term in modern philosophy was the Scottish philosopher James F. Ferrier (1808-64). He explained in his book, *Institutes of Metaphysics* published in 1854, that philosophy has two main parts namely ontology and epistemology.

Since twentieth century, the term "epistemology" has been employed with quite different meanings. One of the most prevailing is "theory of knowing". Particularly, "theory of knowing" course in philosophy branch at the National University of Mongolia is named by "epistemology" at present. I do not intend to make known historical ground to prefer the word "epistemology" to the word "gnoseology" rooted from Greek tradition. But I would like to describe the logical reason of this in my own. Those philosophies that have been naming their theory of knowing as "gnoseology" have attributes such as "worldview", "traditional" and "classical". Any of them has been considering themselves as science, which is distinctive from any disciplines by its universal importance.

Those philosophies that have been naming their theory of knowing as "epistemology" does not include the issue of worldview into their subjects, so, not assume themselves as science by the meaning spoken in classical philosophy. Main representatives of those are various traditions of analytic philosophy.

It is just to think that the possibility to use efficiently the term “epistemology” is not property for only one philosophy, but also for other various philosophies. This has being justified by linguistic philosophy in terms of methodology. Austrian philosopher Ludwig Wittgenstein, a founder and main representative of linguistic philosophy, proposed a conception that meaning of word becomes respective case of its significance, in other words, becomes a way of usage of that word. It is able to have methodological importance for above-mentioned justification. As methodology, this conception makes me tolerant of that philosophers use two terms “episteme” and “epistemology” in very different meanings.

In this article I use the term “epistemology” as “the study of knowledge”.

II.

It is required to classify elements of knowledge because it has compound structure. That is reason why there are concepts such as “types of knowledge”, “levels of knowledge”, and “forms of knowledge” in philosophical literatures (Всемирная энциклопедия, 2001)⁴¹³.

One key notion indicating the structural property of knowledge is a category “components of knowledge”. It is the category I cannot give proper logical description to the content of it as an author of this article. Because in case of describing not only components of knowledge, but also its types, levels, and forms etc., there would be a ground to utilize some terms such as “piece”, “element”, and “part”. But, it limits the possibility to give specific appropriate definition for these different aspects of knowledge structure. Taking this situation into account, I express the content of what the components of knowledge are by citing its logical examples (to mention one instance of such logical method’s usage in history of philosophy is that Immanuel Kant made some distinction between knowledge, one is a posteriori and a priori distinction).

One. If one names gnoseology as “epistemology”, it forces to explain that epistemology has to have a component (namely, theory of knowledge). However it is prevail at present to understand that epistemology has many components. Obviously, it depends heavily upon that various philosophical schools explain what knowledge is according to their own subjects. There exists epistemological approach, which includes all of those different explanations or some of them. Especially, following philosophical explanations constitute contemporary main epistemological tendencies:

- From point of behaviorist view, knowledge is not reflection formed within human brain or its characteristic as promoting by classical materialism; but it is a number of instinctive productions. That is why behaviorism asserts strongly that both human senses and thinking are outcomes of objective motion of associated muscles (Skinner, 1959) (Уотсон, 1927).
- From linguistic philosophy, knowledge is the result of how man uses accordingly words in his definite actions (Витгенштейн, Логико-философский трактат, 1958) (Витгенштейн, Философские работы, 1994).

⁴¹³ On this matter, see the relevant article at the related section

- Above two views could be valid both in ordinary and theoretical level of knowledge. Apart from these, there are various explanations addressed to theoretical knowledge, especially, scientific knowledge. For instance:
 - As French philosopher and founder of positivism Auguste Comte wrote, science is a system of knowledge that arranges event sequences and similarities(Конг, 1971).
 - According to explanation of Marxist-Leninist philosophy, science is system of knowledge that explores essence and inner cause of events(Философийн толь, 1990)
 - In accordance with view of many profound representatives of analytic philosophy, knowledge is inarguable individual linguistic statements that report certain experimental data(Аналитическая философия, 1993).
 - When early Wittgenstein pictured, from point of analytic philosophy and solipsist view, how the world of scientific knowledge is created, he wrote that the world is my world: this is manifest in the fact that the limits of my language (of that language which alone I understand) mean the limits of my world(Витгенштейн, Логико-философский трактат, 1958, p. 81).
 - For a founder of critical rationalism and main representative of it, Austrian philosopher Carl Popper, there is a world 3 except from the worlds of physical objects and mental objects. World 3 is the sum total of objective thought contents, first of all, of scientific theories, poetic thought, and works of art. This is a part of human activities as well as autonomous. Popper thinks that objective knowledge expands during the interaction between actually the world and us(Popper, 1972).
 - To conclude from above, objective knowledge is not only thought results, but also contains inside irrational elements.
 - French philosopher Michel Foucault formulated a notion “episteme” when he held structuralism(Фуко, Слова и вещи. Археология гуманитарных наук, 1994). For him, “episteme” is a certain set of knowledge in which discourse from different sciences has been unified within particular epoch, thus embodied in its speech-act. However, it is obvious that “speech act” is not only related to knowing, but also various feeling, belief, valuation, emotion etc. To mention here, Foucault noticed that episteme is a complex of prescriptions, comments, and restrictions etc(Фуко, Археология знания, 1996).

Researchers have found many inaccuracies in his conception of “episteme”, so he eventually no longer uses it. But one important idea linked with my article is, as for him, that episteme is not only product of knowing, but also outcome of many factors such as human activities, speech, and ethical values.

Foucault used a notion “power” instead of “episteme” when he shifted from structuralism to post-structuralism. Thus he promoted that main dependent and primary engine of knowledge is power. It means that scientific knowledge is given as unquestionable authority in mind and forces to get itself as a set of various available notions and knowledge. Then he said, “Knowledge is stupidity”. It includes the meaning that knowledge is not strict truth.

- An outstanding representative of postmodernism and French philosopher Jean Francois Lyotard used the term “legitimation” in different sense from legal theory and practice in the field of science. Thus he wrote that status of scientific knowledge in other sort of knowledge is modest and to legitimate knowledge as scientific is fulfilling a given set of condition in order to be accepted as scientific(Lyotard, 1984).
- I have a supposition that Gilles Deleuze and Felix Gauntari’s view on how scientific knowledge is created is same to that of Lyotard in regard to methodology. The reason why I have such supposition is that there is any description about science within their works I read. However, rationalism from some philosophers such as Aristotle and Hegel was not handed down their interpretation of a concept that is crucial element in science. They described philosophy is an art of forming, inventing or fabricating of various concepts in their joint work “What is Philosophy?”(Жиль Делёз, Феликс Гваттари 1998.) This formulation has two important irrational ideas. First, as they interpreted, concept is not only product of thought, especially, of scientific thinking, but also of psychic phenomenon such as perception, emotion, custom, and anxiety. Thus concept is product of value that includes objective as well subjective elements in it. Therefore, science is not separate from irrational elements. Second, representatives of classical philosophy emphasize that philosophy is science whereas Deleuze and Gauntari said that philosophy is art. In such case science must be a kind of art as it is a theoretical system that includes concepts.
- A French philosopher Jean Baudrillard’s postmodernist conception states clearly the position denying rational theory on science. According to his interpretation, world consists of simulacra. That is, simulacra are symbols without referent and they are self-referent. Thus world is virtual world in which does not have any possibility to indicate referent and link between “signifier” and “signified”.

If one takes such view as his methodology, scientific knowledge does not represent objective world, but virtual world which never has originality or never known.

Two. Classic philosophical conceptions hold that knowledge is result of knowing whereas non-classical or post-non-classic philosophical schools evaluate that such view is defective.

Here I focus on some interpretation as main examples from various interpretations on science based on the extent I study(Ц.Гомбосүрэн, Шинжлэх ухааны философийн позитивист ба постпозитивист чиглэлүүд, 2004)(Ц.Гомбосүрэн, Структурализм ба эдүгээ үеийн түрүү философидолт, 2006)(Ц.Гомбосүрэн, Хэлний философи ба хэл шинжлэлийн философи, 2010). This emphasis serves as one important logical argument to make my own conclusion regarding which components of knowledge have been appearing not only at present, but also for all the time of civilized society and history. Followings are my judgments.

A. Knowing is one crucial way to create knowledge. Thus an important component of knowledge is outcomes of knowing as thought activity, which aims to discover truth and

achieves the aim somehow. Rationalism is philosophical tradition derived from overvaluing such component of knowledge, underestimating or denying other components of knowledge.

Various tradition of non-classical philosophy has been interpreting the nature of science and its social role in different sense from rationalist philosophy. It intensifies the view that there are other components in knowledge except from outcome of knowing, especially, scientific speculation. At present, those views which say content of knowledge is not objective, but depends upon one or some factors such as psychic feeling, ordinary or formal language are called as "value theory" as a whole.

B. Value theory is a developed philosophical theory that becomes a permanent subject of study and a main topic of philosophical textbooks. Value is another way of creating knowledge. Here I would like to notice following things with methodological importance. First, there are many descriptions about what value is from objective or subjective positions in contemporary philosophy. To mention an integral description emphasizing one essential common sense in them, value is to give a definite meaning from particular subject to certain objects of nature or social, furthermore, of this or other worlds. Thus knowledge of given meaning is called in value theory as "valuation". That valuation could have varying types from worldview, aesthetic, ethical, and practical efficiency. Second, one important question related to relationship between result of knowing and valuing is about whether philosophical category "truth" enter into value theory. Let me express my opinion on it.

Some representatives of value theory suppose that truth is one sort of value. But some say truth is definitely not value. In fact, they express their theoretical explanation without contradiction by giving different sense in the term "truth". It means that if the term "truth" indicates whether particular subject relates particular thing from positive or negative points, it could be category of value. For example, in case of proper subject such as prayer, children, citizen, and pupil elevate certain authority such as of God, parents, ruler, and tutor and accept their action, word, order, command, and theory etc., as unshakeable truth, the notion "truth" indicates meaning of value.

But from the point of view of rational philosophy of modern era, the term "truth" has always gnoseological meaning. For instance, the expression " $5+5=10$ " is gnoseological truth and such apriori true knowledge doesn't require any value.

However, emergence of non-classical philosophy creates a methodological base to make a conclusion that truth contains not only the result of knowing, but also value. Different streams of this philosophy say subject has significant performance in knowledge. For instance, if one drop liquid and one drop liquid equals, in gnoseological meaning, the sum of these two drops weight (or volume) meanwhile, in value meaning, it would be said that the sum of these drops makes one drop. Moreover, post-non-classic philosophy (namely, postmodernism) evaluates science as knowledge of value, as above-mentioned.

Property of value in science is common for mankind regardless ethico-political-national status of the knowing subject. In virtue of this, it is differed from subjective values in humanities.

There is another important reason to be formed value orientation in science. That rational mind takes social consequences of scientific discovery and success into account determines the reason.

On the other hand, value is always based on result of knowing: that result in turn receives positive or negative any meaning from the subject.

C. A special component knowledge is esotericism and occultism (see (Блаватская, 2004)(Монголын Библийн Орчуулгын Холбоо, 2000)(Зонхова, 2002)(Н.Ковалева)(Галаарид, 2005))

Some authors use the terms occultism (comes from the Latin word "hidden", "secret") and esotericism (drives from the Greek word "underneath", "inward") in same meaning, others uses them with different meaning. Here is one of the latter. According to this explanation, occultism seems to be tales, myths, and fables for ordinary man in some instance, but able to make feeling that it is knowledge for history of development of science, furthermore, some of them are such knowledge about hidden and secret things, which have been proved as truth. For instance, occult characteristics occur strongly in knowledge about origin of entire universe, the earth or man, and about soul, before or after life. Esotericism is knowledge from special revelation (that is, transcendentals) about that there are non-physical various worlds which not only coexist independently with our (physical) world, but also determines eventually the lives in our world, furthermore, about situations that influence individual men, communities, even mankind. This revelation is given to the saints who is deeply learned, to the naturally gifted such as people with extra senses or shamans, and to the people who can do special meditation, and is spread to mankind through above mentioned people. For esoteric knowledge, the most available forms to mankind are religion and shaman practice. But it does not mean to deny other forms of esoteric and occult knowledge.

Many people have been agreeing with saints and genius's judgment that mankind make irrecoverable loss or irreplaceable damage to themselves due to no use esoteric knowledge in their any activities such as environmental protection, behavior adjustment, political decision making and implementing.

Even at present Mongolia there are some people who neglect esoteric knowledge, particularly, religious and shaman ritual's knowledge because those countries in which communist regime was dominated esoteric and occult knowledge was evaluated as illusion and brutal from point of their official ideology.

* * *

The questions what is knowledge? and what are its components? have not only theoretical, but also practical importance. Some philosophers and sociologists describe contemporary society as "knowledge society". The importance of such formulation should not be neglected. It is suitable to consider that science, value theory's branches, and esoteric knowledge demonstrate their advantages in relevant particular situations of human activities, so their existence is no more—and no less—necessary than other's.

Summary

Evaluating historical and contemporary meaning of the term “epistemology” from point of analytical philosophies, particularly, linguistic philosophy, I use the term in meaning as “the study of knowledge”. I hold a position that view of classical philosophy, which has been promoting that knowledge is formed as result of knowing or science is inadequate. Thus I explain there are three crucial forms of knowledge; namely, knowledge of “knowing or science”, “value”, and “esoteric”, furthermore I name these as “components of knowledge”. I consider that any of them is not over than others; they demonstrate their own advantages in relevant particular situations of human practice.

I hold a methodology that knowledge as result of knowing and value are not separate from each other, they interrelate and complete each other. To say from esoteric knowledge, the hidden world is transcendentals given and spread through revelation to saints, clergies, shamans, and the other genius gifted. In this article it is mentioned that many people have been agreeing with saints and genius judgment that mankind make irrecoverable loss or irreplaceable damage to themselves due to no use esoteric knowledge in their any activities such as environmental protection, behavior adjustment, political decision making and implementing.

In brief, I take such view that not overvaluing any of components of knowledge, but using accordingly them in the practice is the most necessary guarantee for self-repairing and perfecting of mankind.

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ECONOMIC CONTRIBUTION OF THE TOURISM SECTOR TO MONGOLIA: PREDICTION USING ARTIFICIAL NEURAL NETWORKS

Abstract

Landlocked country Mongolia with its untouched nature is in East and Middle Asia. Traditional nomad way of life is preferred by tourists. Also the country offers ideal conditions for alternative tourism (eco tourism, mountain tourism, hunting tourism etc.). Mongolia which has own spesific culture of life is a mosaic that has the human and nature relationship almost thousands of years without changing on earth.

The data used in this research has been taken from the websites of World Tourism Organization (UNWTO) and World Travel and Tourism Committee (WTTC). In this study, artificial neural network model has been proposed as a support to the studies on tourism and an application has been made over Mongolia. Economical contributions of travel and tourism in Mongolia (World Travel-Tourism Council, 2006-2011) 've been examined and by using the method of artificial neural Networks, the contribution of tourism to gross national product has been estimated.

1. INTRODUCTION

Since the second half of the 20th century, the tourism industry has become one of the fastest growing and expanding sectors in the world economy. Tourism, like many other industries has been also used as a tool of regional or national development. The tourism sector has taken its places an important factor in the composition of income, job and tax revenues; in relieving the problems about payments' balance, and in generating contribute to regional and national economic developments (Çımat and Bahar, 2003:2).

Tourism, with its features such as the increaser of country's amount of foreign currency, as employment creator, as the provider of movement is located between the sectors that contribute to the national economy. Today, when the positive effects of the tourism

industry becoming an economical and massive fact have been examined, its economic dimension comes into prominence than to other factors. As tourism is surveyed in terms of activity to the economic outcomes in developed countries in terms of activity, and it is seen that all countries try their best to take advantage of these results and it is come to discussion as an activity that all countries showed great effort to take advantage of these results and to improve slices of cake (Cuhadar et al, 2009; 100).

The estimation of the number of foreign tourist arrivals and international tourism receipts in a reliable level allows the government and the sector to regulate their investments in this direction (Ongan, 2011, 55). The ability of the private sector and the public sector about predicting the future permits the front moves and perfection. Chain of tourism services performed flawlessly increases rapidly the number of the tourist arrivals in coming years by moving the country's image to higher level.

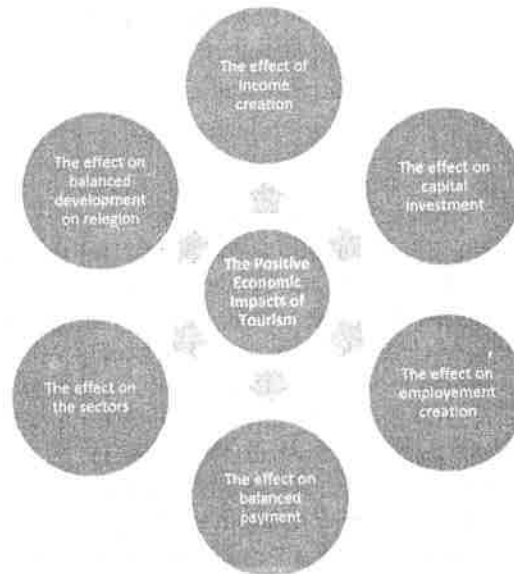
In recent years, advances in time cycle analysis methods and the use of these methods in parallel in various fields of economics, also with efforts made to investigate the contribution of tourism to economic growth, growth hypothesis dependent upon tourism is tested. (Yavuz, 2006: 163) Since the invention of the computer in parallel with rapidly developing technology, a very wide range of methods has found an application field under the name of artificial intelligence. Artificial neural networks becoming one of these techniques becoming theory in the past, because it is one of the techniques based to the very large number of experimental and computational, has expanded its mission by the influence of technology in recent years (Cura, 2004; 1).

In this study, artificial neural network model has been proposed as a support to the studies on tourism and an application has been made over Mongolia. Economical contributions of travel and tourism in Mongolia (World Travel-Tourism Council, 2006-2011)'ve been examined and by using the method of artificial neural Networks, the contribution of tourism to gross national product has been estimated.

2. ECONOMIC CONTRIBUTIONS OF TOURISM SECTOR

Tourism is a sector which contributes to the national economy with its characteristics of increaser of foreign entry and provider of employment. Tourism, which is one of the indispensable cornerstones of the economy, foreign trade deficit, is an issue given more importance by governments searching for a remedy for inflation and unemployment (Çımat and Bahar, 2003:2). Both it creates an impact increasing the currency incomes of that country affects positively the balance of payments. Countries often seek to achieve a positive balance of payments. Therefore perceived as an export type, tourism is supported by many countries (Kızılgöl and Erbaykal, 2008:355).

Figure 1: The Positive Economic Impacts of Tourism



(Nazmi Kozak, Meryem A. Kozak ve Metin Kozak, 2006:79)

The rise in the number of visitors to the region will raise the need for new accommodation, catering and recreational facilities, shopping areas as well as the need for other infrastructure investments. For these activities, the private sector, local governments and the state will have to target new investments according with the policies determined by studies. The economic impression of tourism not only show itself within the sector (Nazmi Kozak, Meryem A. Kozak, and Metin Kozak, 2006:79).

The real impacts created by the tourism sector in the economy, most importantly, the effect of job creation arising from labor-intensive manufacturing techniques. For this reason, direct employment in the tourism sector for contributing and providing inputs to this sector is a sector which provides opportunities for indirect employment in other sectors (Hepaktan and Cinar, 2010:147,148).

Tourist leads to soar of the capacity in tourism area along with the increase in hisspending, and thus it bring about an increase in employment. This causes the necessity for labour in tourism sector and other sectors linked to the tourism industry. Hence, the development of tourism help reduce the unemployment in the country by processing of this mechanism called the multiplier (Kızılgöl and Erbaykal, 2008:354).

3. METHOD

In this study, artificial neural network model has been proposed as a support to the studies on tourism and an application has been made over Mongolia. Economical contributions of travel and tourism in Mongolia (World Travel-Tourism Council, 2006-2011)'ve been examined and by using the method of artificial neural Networks, the contribution of tourism to gross national product has been estimated.

While establishing an artificial neural network model, dependent, independent parameter and time-series have been normalized when entering the programme. 20% of total data is put aside for test and 80% as education, then prediction has been done via MATLAB 7.2 programme.

3.1. ARTIFICIAL NEURAL NETWORKS

Artificial neural networks (ANN) examine structure of human brain formed of neurons and learning methods. In 19th century, attempts of psychologist and neuropsychologist to understand human brain has laid the foundations of ANN. But the first modern studies about this matter has been started by McCulloch and W.Pitts (Tektaş et al, 2002; 4).

An artificial neural network is the name given to information processing systems which have similar qualifications closely with neural networks in the human body. Artificial neural networks are mathematical models put forward as a result of scientists' explorations in the properties of biological neural networks of mathematical models. The basic assumptions of artificial neural networks are as followed (Fausett, 1994; 3).

- The data reaching the system is processed in units called "neuron".
- Connections between neurons serve to transmit signals.
- Connections have their own weights. Weights of connections, in ANN, are generally multiplied with transmitted signals.
- The weighted sum of signals reaching to neuron gives the certain input. In order to determine the output signal of neurons generally applies non-linear function to signals.

In general, applications of artificial neural networks often pass through two main stages, including training and test. It is composed of adjusting the level of error until it reaches the ideal level with the support of a training algorithm of weight factors between layers and the margin. The measurement of performance of the network by using the disused input and output datas in training forms the test phase. The change of the weight factors in training phase is named as the learning.

ANN is a system pretending the neuron model of brain and a system trying to officiate its duty bygrounding the brain functions. There are approximately 10^{11} neurons in the human brain and each neuron has about 10^4 dendrities (Tektaş, et al, 2002; 4).

3.1.1. Feedforward Neural Networks

Neurons in these networks are fed back to back. The input patterns are presented in the preamble of the network in learning phase. Neurons in the first layer calculate outputs and send them to the next layer as the input value. Each layer performs the same process in sequence. The process of output values of final layer puts an end. Thus, a model presented to the network can not take under influence the other models. (İnce, 1994; 8)

3.1.2. Feedback Neural Networks

This type of Networks delivery the feedback signal recieved via buffer to input layer and hidden layer. While vnv entries obtained to the network, it is provided that the feedback signals sent from the previous stages will be taken into consideration. Feedback helps the network to reach more accurate conclusions (Diler, 2003; 69)

4. IMPLEMENTATION

4.1. CALCULATION OF CONTRIBUTION OF TRAVEL AND TOURISM TO GROSS NATIONAL PRODUCT

In this work it was presumed that Mongolia' travel and tourism' calculation to gross national product in next one year using the data which was between 2006 and 2011. Independent variables affecting travel and tourism's contribution to gross national product are travel and tourism' contribution to accession directly(x), travel and tourism' contribution to total accession(y), total contribution of travel and tourism(z), domestic spendings(t), and capital investment(v).

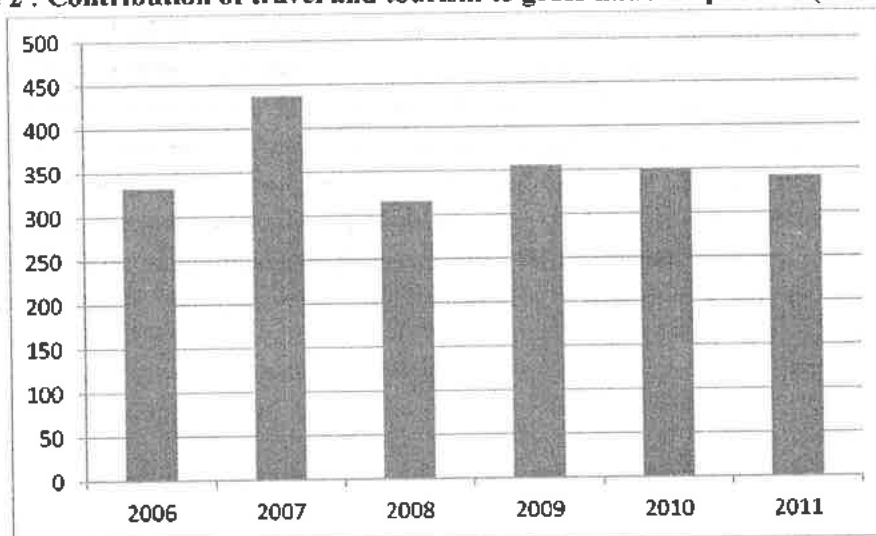
Table1 : The number of neurons and interlayer used in the study

IndependentVariable	InputLayer	Inter Layer	OutputLayer
X	1	3	1
Y	1	2	1
Z	1	5	1
T	1	3	1
w	1	3	1
v	1	5	1

Primarily it was presumed 2012 estimation of independent variables accordingly it was presumed contribution of travel and tourism to gross national product. Numbers of neuron and layer used in the work was exhibited on table. Contribution of travel and tourism to gross national product is presumed as 388, 1231 in 2012 .

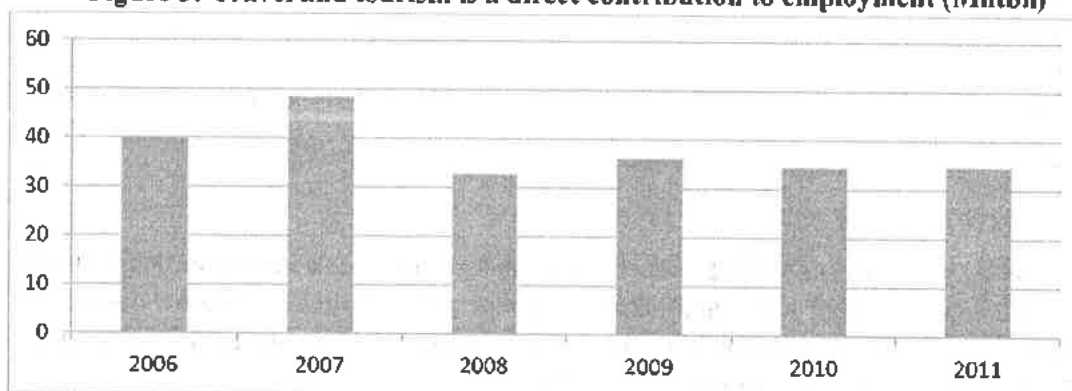
4.2. ECONOMIC CONTRIBUTIONS OF TRAVEL AND TOURISM

Figure 2 : Contribution of travel and tourism to gross national product (Mntbn)



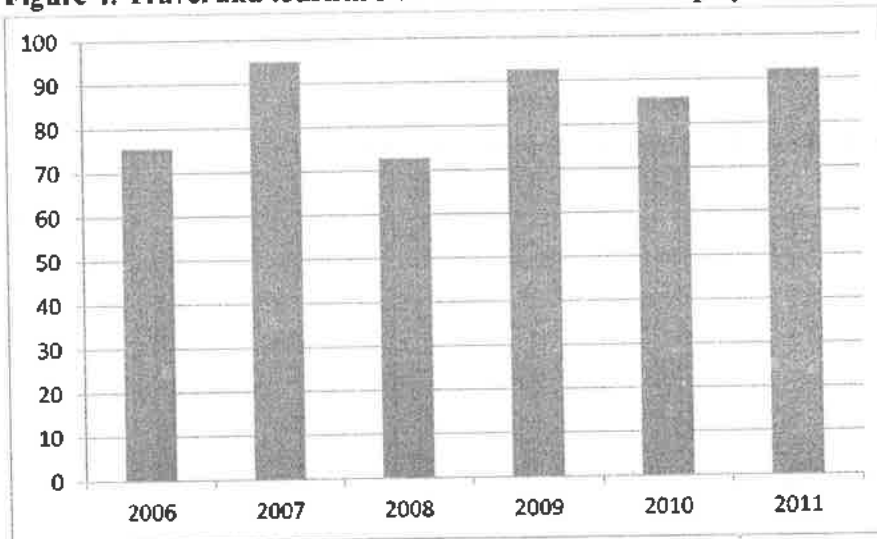
Direct contribution to GDP – GDP generated by industries that deal directly with tourists, including hotels, travel agents, airlines and other passenger transport services, as well as the activities of restaurant and leisure industries that deal directly with tourists. It is equivalent to total internal Travel & Tourism spending (see below) within a country less the purchases made by those industries(www.wttc.org, e.t.01.07.2012). Tourism contributes to rising of national income and it is affected from alterations belonging to national income(Yağci, 2003:150). In Mongolia, contribution of travel and tourism to gross national product was 332,7 MNT bn in 2006, 437, 4 bn in 2007, 315,9 MNT bn in 2008, 356 MNT bn in 2009. The direct contribution of Travel & Tourism to GDP was MNT342.3bn (3.4% of total GDP) in 2011, and is forecast to rise by 7.3% in 2012, and to rise by 6.2% pa, from 2012-2022, to MNT669.5bn in 2022 (in constant 2011 prices) (www.wttc.org, e.t.01.07.2012).

Figure 3: Travel and tourism is a direct contribution to employment (Mntbn)



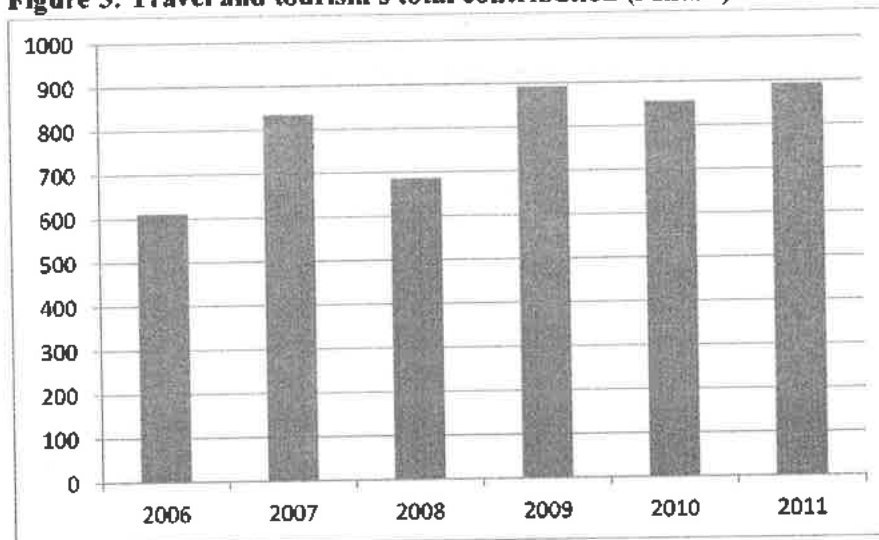
Travel and tourism's direct contribution to employment in Mongolia was 40 MNT bn in 2006, was 48.5 bn in 2007, was 32.8 MNT bn in 2008, was 36.1 MNT bn in 2009. Employment opportunities created within the tourism sector is directly employment (Oiler, 2003:170). Direct contribution to employment – the number of direct jobs within the Travel & Tourism industry. In 2011 Travel & Tourism directly supported 34,500 jobs (2.9% of total employment). This is expected to rise by 5.1% in 2012 and rise by 0.9% pa to 40,000 jobs (2.9% of total employment) in 2022. This includes employment by hotels, travel agents, airlines and other passenger transportation services (excluding commuter services). It also includes, for example, the activities of the restaurant and leisure industries directly supported by tourists(www.wttc.org, e.t.01.07.2012).

Figure 4: Travel and tourism's contribution to total employment (Mntbn)



Contribution of the travel and tourism to total employment in Mongolia was 75.6 MNT bn in 2006, was 95.1 bn in 2007, was 72.8 MNT bn in 2008, was 92.7 MNT bn in 2009. The total of the direct and indirect employment composes employment. On the other hand indirect employment is the expansion of labor demand in other industries providing input to tourism (Oiler, 2003:170). In 2011, the total contribution of Travel & Tourism to employment, including jobs indirectly supported by the industry, was 7.8% of total employment (92,000 jobs). This is expected to rise by 2.4% in 2012 to 94,500 jobs and fall by 0.7% pa to 88,000 jobs in 2022 (6.4% of total) (www.wttc.org, e.t.01.07.2012).

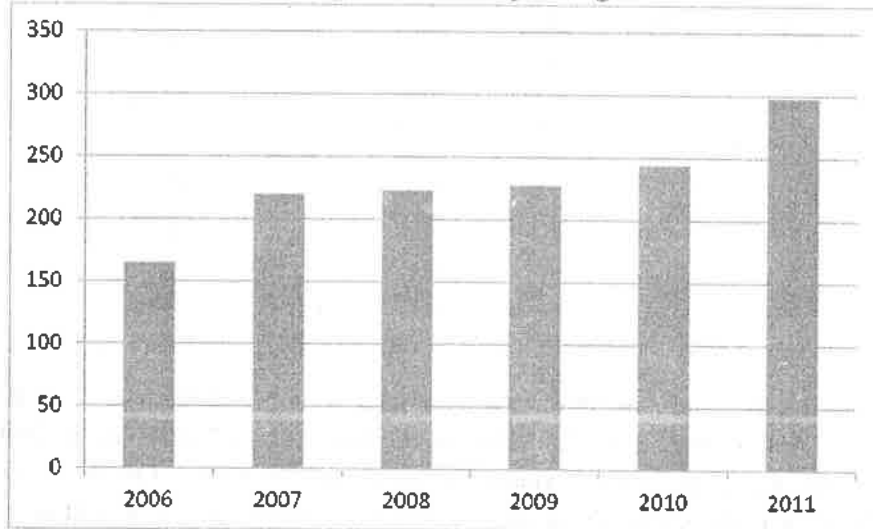
Figure 5: Travel and tourism's total contribution (Mntbn)



Contribution to the total employment in the travel and tourism in Mongolia was 611.3 MNT bn in 2006, was MNT 835.1 bn in 2007, was MNT 686.5 bn in 2008, was 892.9 MNT bn in

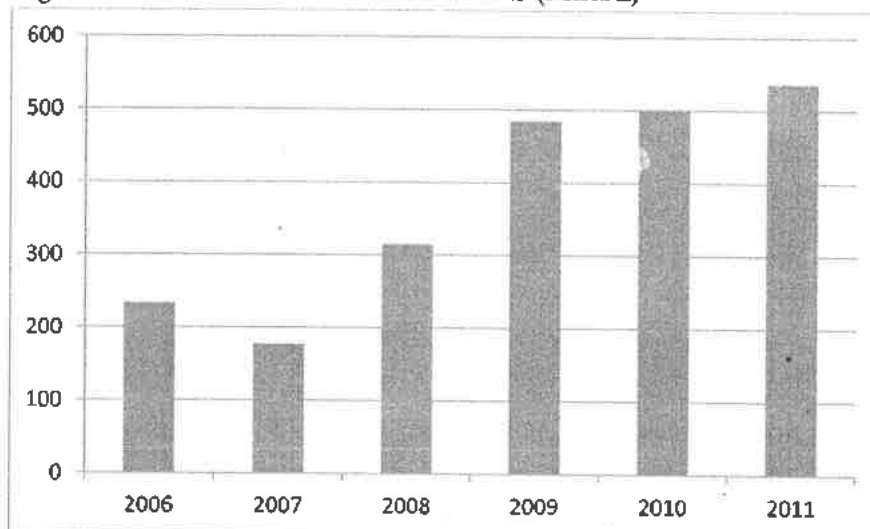
2009. The total contribution of Travel & Tourism to GDP was MNT893.8bn (8.9% of GDP) in 2011, and is forecast to rise by 6.4% in 2012, and to rise by 6.1% pa to MNT1,720.2bn in 2022(www.wttc.org, e.t.01.07.2012).

Figure 6: Travel and tourism domestic spending



Domestic spending of travel and tourism in Mongolia was 165 MNT bn in 2006, was 220 MNT bn in 2007, was 223.2 MNT bn in 2008, was 227.8 MNT bn in 2009. Spending within a country by that country's residents for both business and leisure trips. Multi-use consumer durables are not included since they are not purchased solely for tourism purposes(www.wttc.org, e.t.01.07.2012).

Figure 7: Travel and tourism investments (Mntbn)



The contribution of travel and tourism to the total employment in Mongolia was 233.3MNT bn in 2006, was 177.3 MNT bn in 2007, was 315.2 MNTbn in 2008, was 484.7 MNT bn in 2009. Investments are classified in different ways such as the superstructure-infrastructure, private-public, real-financial, domestic capital and foreign capital investments. While infrastructure investments like electricity, roads, water are generally performed by the state; the investments like accommodation, food and beverage, entertainment units are undertaken by the private sector (Yağcı, 2003:166). Travel & Tourism investment in 2011 was MNT537.0bn, or 13.0% of total investment. It should rise by 15.0% in 2012, and rise by 6.7% pa over the next ten years to MNT1,177.7bn in 2022 (14.7% of total) (www.wttc.org, e.t.01.07.2012).

CONCLUSION

Independent variables affecting travel and tourism's contribution to gross national product are travel and tourism' contribution to accession directly(x), travel and tourism' contribution to total accession(y), total contribution of travel and tourism(z), domestic spendings(t), and capital investment(v).

Primarily it was presumed 2012 estimation of independent variables accordingly it was presumed contribution of travel and tourism to gross national product. Numbers of neuron and layer used in the work was exhibited on table. Contribution of travel and tourism to gross national product is presumed as 388, 1231 in 2012 .

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ISLAMIC PERIMETERS OF INTER-RELIGIOUS DIALOGUE

Peace, harmony and Islam

Peace indicates tranquility, mental calm, quiet, serenity, reconciliation, amity, accord, concord, friendliness, harmony, on the one hand and absence of, or cessation of war, state of reconciliation after strife and enmity, freedom from mental agitation or anxiety, freedom from civil disorder and strife, on the other.

Thus, peace has positive and negative dimensions. It implies that when there is no war, strife, enmity, mental agitation or anxiety and civil disorder, peace prevails as a consequence. But, in cases when personal or social problems and conflicts exist, there is no peace on individual or community level.

Therefore, to strive for changing, these circumstances with the virtues of tranquility, serenity, reconciliation, amity, harmony etc are required for making peace or keeping peace at individual and societal levels. Thus, the natural harmony and law, when disturbed, leads to antithesis of peace, *i.e.*, strife, war, anxiety, enmity and disorder etc., but if the natural law, which governs human life and human societies, is preserved there will be peace.

There is a very close relationship between peace and harmony at personal and societal levels. Peace creates concord, balance, consistency, unanimity, compatibility and stability at individual and collective levels and helps to effect accord in facts, views and it acts and helps in making sympathetic relationships and mutual similarities the focal point of human concern.

When peace and harmony are achieved in this inter-related manner, the expectation for a trustful, promising, secure, and faithful existence of human beings becomes possible.

Coming to Islam, when we observe this issue, we are thrilled to know that the root of Islam is from *Salam* and *Silm*, which means peace, reconciliation and concord. A derivative of this root (s-l-m) is *islama* which means to make sound and safe, save and attain safety, tranquility and prosperity, deliver, submit and obey. *Aslama Amrahu Ilal-Allah* means to resign one's self or fate to the will of God, or to submit to Him.

Thus, word peace, harmony and hope are very much part of the connotations of the terms "Islam" and words derived from its root. Islam is a religion which is based on certain tenets and doctrines, and only after following these tenets and doctrines in letter and spirit, a man can be called a Muslim or one who submits to the will of God and lives in peace with his fellow beings.

In this sense, it is a qualitative term which requires its adherent a strict following of its teachings. By calling oneself "Muslim" one does not become entitled to the status of a true believer if his/her actions and deeds are in contradiction with the teachings of Islam. Such a person will be called a hypocrite (*munafiq*), and not a Muslim.

Since submission before the Will of God had always been the religion of all the prophets, a Muslim is enjoined to believe not only in the last Prophet but also in all preceding prophets including those whose names occur in the Quran and those whose names do not occur therein. In this matter, no discrimination is to be made against any Prophet. Indeed, Muslims are ordered: "We do not make any distinction between one and another of His prophets" (2:285). All Prophets were Muslims, i.e., they submitted themselves to the will of God. The Qur'an calls Ibrahim a "Muslim" because he submitted himself to the will of God. The hallmark of other Prophets too was their submission to the will of God. They were the first to surrender to God. They called themselves "slaves" of God. The Quran says about Jesus that "Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant – He will gather them to Himself all together." (4: 72)

Islam envisages the believer to be harmonious with his natural environment. Because he is not a citizen of an alien Universe but follows the same path that all other objects and components of the Universe follow. He endeavors for a harmonious relationship with all creatures of the world and shuns all situations of friction and discord. Thus Islam leads a man to a peace which is accessible in no other way. This peace permeates not only into the mind and heart of the individual believer but also into the collective life of Man when the law of Islam is followed. The Quran says that the real peace and tranquility is attained by the remembrance of God:

"Say: Behold, God lets go astray him who wills [to go astray], just as He guides unto Himself all who turn into Him. O those who believe, and whose hearts find their rest in the remembrance of God, verily, in the remembrance of God [men's] hearts do find their rest...O [and so it is that] they who attain to faith and do righteous deeds are destined for happiness (in this world) and the most benovelous of all good (in the life to come)!" (13:27-29)

Yet, from a different angle when the result of unbelief and transgression from the path of submission before the Will of God is seen in the context of the consequential fallout, the Qur'an says that the origin of the chaos which prevails on earth and elsewhere lies in the deviation of man from the laws of God:

[Since they have become oblivious of God] corruption has appeared on land and in the seas as an outcome of what man's hands have brought and so He will let them taste [the evil of] some of their doings so that they might return [to the right path"]. (30:41).

This verse of the Qur'an indicates that the corruption and chaos which prevails on earth and in the sea is a consequence of the evil deeds of man, which are not approved of in the law of God.

Man has been made responsible for all such aberrations and misconduct committed by him, which ultimately lead to chaos, discord, disharmony or bloodshed on earth.

Thus, the growing corruption and destruction of our natural environment is "an outcome of what man's hands have wrought", i.e., of that self-destructive - utterly materialistic - frenzied activity, which now threatens mankind with unimagined ecological disasters -- an unbridled pollution of land, air and water through industrial and urban waste, a

progressive poisoning of plant and marine life, all manner of genetic malformations in man's own bodies through an ever-widening use of drugs and seemingly "beneficial" chemicals, and the gradual extinction of many animal species essential to human well-being and survival.

To all this may be added the rapid deterioration and decomposition of man's social life, the all-round increase in sexual perversion, crime and violence, with, perhaps, nuclear annihilation as the ultimate outcome. All this, in the last resort, is an outcome of man's oblivion of God and, hence, of all absolute moral values, and this suppression by the belief that material "progress is the only thing that matters."

The Qur'an exhorts the believers and other people again and again that peace, harmony and concord should be maintained at all cost as Allah has created everything with natural order and in accurate quantity. Even humans have been guided to the same "natural way" through the agency of the Prophets so that peace and harmony may prevail on earth, as it prevails in nature and the heavens:

...Hence, spread not corruption on earth after it has been so well ordered. And all unto Him with fear and longing: verily, God's grace is ever close to the doers of good! (7:56)

The same fact has been highlighted in a different manner while enumerating the factors which lead to corruption and disorder on earth. Prophet Shu'ayb (AS) reminded his people about the causes which finally lead to such evil consequences:

He said: "O my people! Worship God alone: you have no deity other than Him. Clear evidence of the truth has now come unto you from your Sustainer. Give, therefore, full measure and weight [in all your dealings], and do not deprive people of what is rightfully theirs; and do not spread corruption on earth after it has been so well ordered: [all] this is for your own good, if you would but believe. (7:85-86)

Religious Freedom And Islam

The Quran denounces the disorder that may arise out of religious fanaticism and dogmatism has also been in a very effective manner criticised by Islam. The Quran says categorically that there should be no compulsion in the matters of religion. The Quran says: -

"There shall be no coercion in matters of faith" (2:256).

On the strength of the above categorical prohibition of coercion (*Ikrah*) in anything that pertains to faith or religion, all Islamic jurists, without any exception, hold that forcible conversion is null and void under all circumstances, and that any attempt at coercing a non-believer to accept the faith of Islam is a grievous sin. This dispels the widespread fallacy that Islam places before the unbelievers the alternative of "conversion or the sword".

Islam even upholds the religious freedom of all people and calls it "the foremost cause for which arms may - and - indeed, must - be taken up" otherwise it warns that "corruption would surely overwhelm the earth." The Quran says:

"For if God had not enabled people to defend themselves against one another, [all] monasteries and Churches and Synagogues and Mosques - in [all of] which God's name is abundantly extolled - would surely have been destroyed..." (22:39).

Islam wants that arms may be used when need arises for protecting religious freedom "until God can be worshiped without fear of persecution, and none is compelled to bow down in awe before another human being."

Islam, however, exhorts that the message of God may be conveyed to the people in the best way, adopting the most beautiful style. The Quran says:

"Call thee [all mankind] unto thy Sustainer's path with wisdom and goodly exhortation, and argue with them in the most kindly manner, for, behold, thy Sustainer knows best as to who strays from his path, and best knows He as to who are the right-guided" (16:125).

This stress on kindness and tact, and, hence, on the use of reason and wisdom alone in all religious discussions with adherents of other creeds is fully in tune with the basic, categorical Qur'anic injunction: "there shall be no coercion in matters of faith" (2:256).

The Speech and the invitation towards the path of God should be the best example of politeness and humility, and the words should match one's deeds as well. The Quran says:

And who could be better of speech than he who calls [his fellow-men] unto God, and does what is just and right", and says: "Verily, I am of those who have surrendered themselves to God" (41:33).

The Quran lays much emphasis on the commonalities between one religion and the other instead of differences, especially when followers of earlier revelations are to be addressed by the Muslims, they should start with the common "propositions" or "tenets" rather than differences. In other words, the similarities need to be highlighted and not the dissimilarities. The Qur'an says, for example:

"Say: "O followers of earlier revelation! Come unto that tenet which we and you hold in common: that we shall worship none but God and we shall not ascribe divinity to ought beside Him, and that we shall not take human beings for our lords beside God"" (3:64).

But, if inspite the beautiful speech and wise admonitions, an invitee does not accept the call of Islam, he will not be compelled to accept faith under coercion. Rather, such people will be allowed to follow their own religion and ways, and be obedient to the faith which they deem suitable for them. The Qur'an indicates the attitude of a believer and a Muslim in such situation in the following words:

"Say: unbelievers, I do not worship what you worship, nor do you worship that I worship. I shall never worship what you worship, nor will your ever worship what I worship. You have your own religion, and I have mine" (109:6-1-6).

Religious Sensibilities and Islam

Islam forbids Muslims to hurt the religious sensibilities of others. A Muslim may invite others to the unity of God in the best possible polite and cultured parlance but if the invitees don't shun their ways, still their "gods" or "goddesses" will not be vilified according to the teachings of Islam. The Qur'an says that no mortal has it in his power to cause another person to believe unless God graces that person with His guidance:

"But do not revile those (beings) that they invoke instead of God, lest they revile God out of spite, and in ignorance: for, goodly indeed have we made their own doings appear into every community. In time, [however], unto their sustainer they must return: and then He will make them [truly] understand all that they were doing." (6:108).

These prohibitions of reviling anything that other people hold sacred apply to all believers in Islam despite the fact that the principle of God's oneness or unity is at the heart of Islam's teachings. Thus, while Muslims are expected to argue with others and put forward their viewpoints in the face of the beliefs of others, they are not allowed to abuse the objects of those beliefs or to hurt the feelings of their fellow men.

The reason why the Qur'an ascribes to this view is that it is in the nature of man to hold in high regard the beliefs which have been implanted in him from childhood, and which he shares with his social environment, with the result that a debate against those beliefs often tends to provoke a hostile psychological reaction.

Apart from upholding and guaranteeing religious freedom, Islam also declares that all men are born equal and nothing like race, colour, language, nationality can place one above the other with the sole exception of fearing God:

O mankind, We created you from a single pair of man and woman and made you into nations and tribes so that you may know each other. Indeed the most honoured of you in the sight of God is one who is most God-fearing" (49:13).

Expounding this principle of the unity and universal brotherhood of Mankind, the Prophet (pbuh) said: "An Arab has no superiority over a non-Arab nor has the non-Arab any superiority over the Arab. Similarly a black man is not superior to the red-complexioned one, nor is the red-complexioned person superior to the black man". (*Al-Baihaqi*). The Prophet also said: "All of you came from Adam and Adam came from clay" (*Al-Baihaqi, Al-Tirmidhi*).

Respect for human life, which is the bedrock of social harmony, is one the cardinal tenets of Islam. The Quran says:

Whoever slew a person... unless it be [retributoin] for murder or due to spreading mischief on the Earth... it is as if he slew the whole Mankind and whoever saved a person (from killing) it is as if he saved the whole Mankind." (5:32).

Mercy and fellow-feeling is an important ingredient of Islamic religion. The Prophet (pbuh) said, "Be kind to those on Earth, God in the Heavens shall be kind to you" (*Al-Bukhari*). This is because, according to some traditions "the whole creation is considered like Allah's family and it has been said that Allah loves that person most who is most good to His family".(*Baihaqi*).

Right of Conscience in Islam

According to Islam, human life is sacred and inviolable and every effort must be made to protect it. Man is born free. As Umar Ibn Al-Khattab wrote to the governor of Egypt 'Amr Ibn 'Aas (RA): "When have you started enslaving people when their mothers gave birth to them as free people?"

Thus, it is clear that Islam does not allow any encroachment on man's right to liberty except under legal authority and due process of law. Every person is ensured the security, dignity and liberty in terms set out by methods approved and within the limits set by the law. Moreover, every person has the right to freedom of conscience and worship in accordance with his religious beliefs. No one can hold anyone in contempt or ridicule because of his religious beliefs or incite public hostility against such a person. Respect for the religious feelings of others is obligatory on all Muslims. In a Muslim country, religious minorities have the choice to be governed in respect of their civil and personal matters by Islamic Law or by their own laws. Furthermore, every person has the right to express his thoughts and beliefs so long as he remains within the limits prescribed by law.

Moreover, the disorder that may arise out of religious fanaticism and dogmatism has been denounced in a very effective way. The Qur'an maintains in categorical terms that there shall be no compulsion in the matter of religion. It says: "There shall be no coercion in matters of faith" (2:256). On the strength of the above categorical prohibition of coercion (*ikrah*) in anything that pertains to faith or religion, all Islamic jurists, without any exception, hold that forcible conversion is under all circumstances null and void, and that any attempt at coercing a non-believer to accept the faith of Islam is a grievous sin. This unanimous opinion disposes of the widespread fallacy that Islam places before the non-believers the alternative of "conversion or the sword."

Karen Armstrong, a British writer, said in her book that "In the West, Mohammed has often been presented as a warlord, who imposed Islam on a reluctant world, by force of arms. The reality was quite different. Muhammad was fighting for his life, was evolving a theology of the just war in the Koran, with which most Christians would agree, and never forced anybody to convert to his religion. Indeed, the Koran is clear that there is to be "no compulsion in religion." In the Koran, war is held to be abhorrent; the only just war is a war of self-defense. Sometimes it is necessary to fight in order to preserve decent values.... She says further that in the new Empire of Islam, nobody was forced to embrace Islam: "indeed, for a century after Muhammad's death, conversion was not encouraged and, in about 700 AD, was actually forbidden while "the People of the Book" (*Ahl al- Kitab*), i.e., Jews and Christians were granted religious liberty as *dhimmi*s, protected minority groups." She says: "As a paradigmatic personality, Muhammad has important lessons, not only for Muslims, but also for Western people. His life was a jihad ... this word does not mean "holy war", it means "struggle". Muhammad literally sweated with the effort to bring peace to war-torn Arabia, and we need people who are prepared to do this today. His life was a tireless campaign against greed, injustice, and arrogance "(Karen Armstrong, *Muhammad Prophet for our Time*, Harper Perennial, London, 2006, p-19)

The Need For Interreligious Dialogue

Presently there is such a communication gap between Muslims and others that they cannot understand each other. Furthermore, much misunderstanding has been created about Islam by

many people either out of hatred or due to ignorance, while Muslims have failed to dispel these wrong notions.

In this state of affairs, dialogue should not remain limited to exchanging views between dialoguing groups about their religious beliefs but it should go beyond verbal exchanges. Explaining the teachings of one's own religion and understanding the beliefs of others is, of course, a central element of the dialogue process. But there is another level of dialogue which Islam teaches us: the need for people of different religious communities to act together to attain certain desirable social goals. This is dialogue at the level of social action. Thus, when Prophet Muhammad (pbuh) arrived in Madinah, he concluded a pact with the Jews and other residents of the town. This pact is described in Islamic history as the *Mithaq* (or *Dustoor*) *Madinah* or The Charter (or Constitution) of Madinah (text available in many book, especially in Dr Muhammad Hamidullah's work on the Prophet's documents).

According to this Charter, the Muslims, Jews and other residents of the town were to help each other in times of need and in defending the town from outside aggression. It is on the basis of this pact that some Indian *Ulama* called for a united struggle of Muslims, Hindus and others against the British colonial rule. What we learn from the example of the Charter of Madinah is that for the sake of common goals, Muslims can and should cooperate with others.

The Qur'an instructs Muslims to relate to people of goodwill belonging to other communities with love and friendship. Thus, Muslims are told that they must not revile other faiths or gods or leaders of other religions. Muslims are also exhorted to work with others for a better and more just and peaceful society -- what we may call "dialogue for social action".

Another example of such cooperation is the formation of a group called the *Hilf-al-Fudul*, by Muhammad (pbuh) in Mecca before his prophethood. It consisted of young people to help the poor, the needy and strangers.

Dialogue, thus, is a divine commandment and humsn need. In order to be effective, it has to go beyond mere theological exchange and include actively working along with others for peace and social justice.

It is strange that after Rayhan Al Biruni and Dara Shukoh, no Muslim scholar or writer of standing has tried to study Indian religions seriously in order to reach to a better understanding of these great traditions of the East. Such study is very crucial for reaching a common ground where Muslims could cooperate with their Hindu brethren in the spirit of goodwill and fellow-feeling. We have examples of Mulla Muhsin Fani in the past to go through Indian religions in his classical *Dabistan-i-Mazahib*.

In sum, it is imperative search and highlight the areas where Islam and Eastern religions like Hinduism, Buddhism, Jainism and Sikhism can meet on the basis of mutual concerns and global challenges to the Eastern traditions from the grossly materialistic and atheistic philosophies of the West.

Visual References

- The Translation of the Hadith will be : “All creatures are Allah’s family; and Allah loves most those who treat His family well and kindly “(Bayhaqi).
- The Hadith in Arabic is as follows: “الخلق لهم معي بالآلة” All creatures are Allah’s dependents. This would be the closest translation. However, the Hadith is weak. It came from several sources like At-Tabarani and Al Baihaqi but all the narrations for this Hadith are weak, So it is not authentic. Yet, the meaning is correct as we are all in need of Allah ﷻ, the most Exalted, and we cannot live one second without Him.

The study of forming the perception of safety and the perspective towards appropriate guidance for marine sports instructors.

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So, Hoon (Dong Seo University, Korea)

I. Introduction

Today's society brought about changes in people's lives in terms of development of transportation, lengthening of one's lifespan, urbanization, etc., based on economic growth. These changes led to greater interest in leisure activities and more chances to participate in such activities. As a result, the society has been evolving into a welfare society, in which people started having more interest in improving the quality of their lives and weighing more importance on leisure activities(정상완, 양중훈, 2009). Such societal flow emphasized the necessity of sports as an active, positive use of leisure activity. Nonetheless, people these days prefer leisure sports at levels of creativity and thrill to a mere participation, due to universality of leisure sports. Especially along with the trend of adventurous sports, through which people can part from everyday affair and enjoy the nature, marine sports is holding more and more spotlight(박재영, 김경렬, 1999).

Marine sports requires a high degree of technique and thorough training on using the equipment. Additionally, unlike many other sports played on field, a small mistake when playing marine sports may lead to grave danger. Thus, practice on the uses of equipment and sufficient amount of personal training is necessary. This is why some marine sports require a certificate of qualification in order to participate. Due to these qualities, the role of instructors of marine sports can be seen more important than those of field sports. Nevertheless, cultivation of proper instructors of marine sports still lag behind advanced nations.

Thus, the purpose of this research is to recognize the core value that instructors hold by studying the present, actual conditions of which marine sports is taught and played. In addition, the purpose lies on acknowledging the formation of values that the instructors have. This will present the direction toward which the instructors of marine sports should build up specialty and value. It will also contribute to reducing any possible injury or danger while playing. This paper will be used as a helpful source in activating and developing marine sports. It is also anticipated to promote closer interest in providing basic information and safety for instructors in the process of their training.

* This dissertation is a revised and supplemented edition of a master's thesis in Education presented to the graduate school of Education of Pusan National University.

II. Method

1. Subject

The study entails a research survey conducted in the Busan province, investigating 154 current marine sports instructors. They were selected through purposeful sampling, a type of non-probability sampling and were visited by the conductor himself.

All research subjects possessed certificates of marine sports water sports and had actual teaching experience. The reason was that the conductor considered it possible to have formed adequate value on education only when they had either majored in the field or received education provided by a marine sports associations or organizations that grant certification.

2. Process

Along with the use of survey, the study made use of bibliographic materials, in order to fulfill its purpose.

To begin with, the research studied upon safety status, accident prevention, and the values of instructors. Through these information, further research was done on the process through which instructors of marine sports were trained and possible ways to invigorate the process. The results include comparison between the survey result and bibliographic data.

III. Results and Proposals

This study holds purpose on revitalizing marine sports and helping the formation of proper awareness of the instructors on safety. Also, it investigates the characteristics of the formation of values that instructors come to hold.

For this purpose, critical review was done on the result of the survey and practical criticism and theoretical criticism are put together by reviewing previous researches, expected to find out about the properties of values of marine sports instructors and the formation of these values.

First of all, safety status, accident prevention activities, the leader of the values were evaluated based on this process, the status of emissions and water sports leaders and activation status, and literature survey conducted by comparison with the results of the analysis of literature data underwent the procedure to found out about the condition of educating marine sports instructors and also their process of gaining specific credits. Furthermore, this study involves various domestic and international thesis and research that were used to fulfilling the purpose of this study.

The below is the results from the above study.

First, the status-quo of the marine sports education program is, in fact, turning into a mere business ability rather than about the true value of education mainly due to too much competition. This phenomenon will surely affect those perspectives of professional instructors in a negative way. With this going, the result would be increased number of accidents among the marine sports participants.

Second, the basis that forms the value of instructors while coaching turned out to be an acquisition of the fundamental function. However, the ideal basis for instructing turned out to be the safety perception which showed quite a lot of difference compared to the prior study. This is undoubtedly the result of biased education that only focuses on teaching fundamental tactics rather than forming

In times of desolateness due to war and division of the nation, perhaps the best explanation of the spirit that worked as the driving force toward development would be the slogan, 'strength is national power,' which well explains the idea of nationalist sports.

Nationalist sports in Korea rose good in intention: to inspire patriotism through healthy sports activities, stabilize the life of the people through encouraging sports in daily lives, and foster the national restoration. Nonetheless, men of power used sports for their own political purposes. But it is true that this had allowed the country to reach a striking development compared to any other nations, specifically called 'the miracle of the Han River.' In addition, elite sports is also actively promoted, enabling Korea today to hold a high position not only in summer sports but even in winter sports, as well

Although these elite sports plays a positive role by implanting patriotism and self-esteem in people's minds during international events such as the Olympics, it has had an adverse effect as some politicians misused it to stay in power, by turning away the eyes of the people who had longed for democracy. As a result, student athletes are raised since their young age, and they are trained solely on sports than studying, in order to be become an elite athlete. This brought about a side effect in the form of a victory suprematism.

Thus, in today's society, sports as a leisure activity for health and the general betterment of the people should be promoted in economic and political stability.

Contemporary society favors physical activity for the people's personal health. This physical training for personal reasons in daily lives can bring about one's satisfaction with his livelihood and work, and further on, the development of the nation. Additionally, participation of different classes of a capitalist society in a sports activity can solve societal conflicts as well as bring about social integration.

Nationalist sports was used as an elite sports in the past by authoritarian politicians, but now, it is ought to be changed into a daily physical activity that promotes people's health and harmony among all social classes. If nationalist sports in the past helped develop the country, in the twenty first century, participation of the people in this type of sports activity will play a role as a new neo-nationalist sports. To be more specific, it will promote people health, resolve conflicts between social strata, prepare for aging society, and reduce spending on national medical treatment.

This dissertation examines the problems of nationalist sports in the past as it was used for wrongful political purposes. It also presents the roles that nationalist sports must play to reach a well-being society where physical activities become popularized and stable in people's daily livelihood. Later studies are expected to supplement the shrinking elite sports and poor grades in international competition, and to introduce potential ways to develop sports for all along with elite sports.

Value of Sport for All as New-Nationalism Physical Education⁴¹⁴

Jang, Jae-yong · Kwon, Oh-ryun (Pusan National University).

So, Hoon (Dong-seo University)

Nationalism is an idea that places importance on patriotism and allegiance in human society, and it can be defined as an emotion-based sympathy of a race. Nationalist sports include ideas and values of nationalism and the impact of the ideology on sports. Sports has been the fundamental driving force for the formation of a modern nation-state by encouraging unity and the sense of belonging. Nationalist sports(sports nationalism) is what encourages national unity by concentrating and mobilizing national energy to bring about solidarity.

This type of sports so far focused on elite sports, used for political purposes and for enhancing national prestige. In the future, however, nationalist sports ought to focus on the health and well-being of the people in a new perspective.

Nationalism is not a political policy as in the past, but rather a policy that emphasizes on physical health and welfare of the people.

The purpose of this study lies on presenting the role of sports as a statist activity and the direction it must head as a neo-nationalist sports in the current and future era, focusing much on health and well-being of people.

Thus, the study will examine the beginning and the development of the nationalist sports and the role it had played in the past. Also, it will study on the role and value of neo-nationalist sports as sports for all.

Doosan World Encyclopedia, EnCyber, defines <nationalism> as 'an idea that gives an extensive control over all parts of the society and recognizes a nation as the most superior organization.'

Historically, nationalism came to the fore in countries that were conquered by Napoleon in 1789, after the French Revolution. This implies that nationalism is a modern national movement to form a unified state by forming a national unity of the national community, breaking down external domination, and resolving internal conflict(Jong Hee Kim, 1999).

This modern movement, nationalist movement, was in full bloom in times of the American Revolution and the French Revolution. The 19th century was called the era of nationalism in Europe, which came to a close relation with the modern concept of the formation of a nation.

With the establishment of a nation, national culture and nationality developed, and the people began showing the aspects of the nation. This relates to the national consciousness, which ensures a nation's history and identity. The addition of rational and ideological evidence to this sense of national consciousness systemizes the concept into patriotism and later develops into nationalism(Lee Jung - hark, 2005).

The Republic of Korea seems to have had the necessity of a powerful nationalist leader, considering its historical disorder, division of territory, political ideologies, and geographical conditions, of which it is surrounded by neighboring powers.

⁴¹⁴ This dissertation is a revised and supplemented edition of Korea Society of Sport and Leisure Studies.

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Study on Community Dance and its Educational Value as the Art of Dancing

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I. The Purpose and the Need of the Research

People now seem to be used to the convenience and improved quality of their lives brought by the development of modern science. A leap to so-called the smart era has begun, following convenient and simplified ways of life. The smart era is a change in the IT industry, but before that, it is a new revolution that brought about changes in society overall. Korean singers have become well known throughout the world by their successful marketing strategy of getting a number of hits on Youtube. As so, human will continuously desire for speed in the contemporary era. With the beginning of the smart era, the society is undergoing sudden changes and the people's lives are becoming much easier. Nonetheless, there exists a whole different world on the dark side of rapidity. For example, a family staring at their own smart phones is reality, even though they are in a same room. Conversations disappeared, communication is done through screens of their phones. In the current society, many people are mentally disabled in result of the economic structure. There is an increase of number of teenagers with mental disabilities and behavior disorder due to school violence and ostracism. Additionally, selfishness and overprotection as a result of increasing nuclear families have brought about children with character disorders. If communication and observation within a family completely disappears, these social problems will become more serious.

In this time of rapidity, we are in need of communication and observation of analogue emotions, rather than mere convenience of smartness. In this view, the rising interest and the recent slogan of the dance world, 'communication,' is very meaningful. The hottest topic in the dance industry is now community dance. Recently, community dance is spreading from the capital throughout rural regions. General community dance is often considered as dance of livelihood, but community dance is defined as communal dancing, through which people communicate by dancing and recover their relationship. Ahn Eun-Mi Company visualized dances of an elderly and teenagers into a video, and introduced the whole process as community dance. Tearing down a wall between generations and becoming one through movements of bodies have formed one new form of communication. In one city, since last March, they are running a project called 'Dancing Flowery Middle Age,' subjecting women in their thirties. It is a healing project to help women regain themselves and their hope that was lost in lives as a wife and a mother, by expressing their emotions. Like this, community dance is not a simple genre of dance, but communication with others, expression of bodies,

and observation through expression. It aims to allow expressing and healing as a participatory dance within a general public, not a work excluded to professional dancers. Crises in the dance world continues, especially of regional dances. If there is no change in the thought that dance is an exclusive property of specific people and the activeness of professional dancers, the crises will not be overcome. However, a position that dance education stands on is diminishing, even though dance, music, and art education are positive alternatives to solve social issues such as school violence and low self-esteem of students. In this status quo, community dance and its field of activity is widened. Community dance, as a communal activity, can be an approach toward new changes. The speciality of the field of dance has caused hardship for the Art of Dancing to become popularized.

This is why the approach and expansion of community dance is meaningful. Community dance is formed by creative movements of non-professionals and is easily accessible, as it is conducted in streets or at school, free from a set stage. Due to these qualities, community dance can be considered as an art activity to cooperate with current social phenomenon. Therefore, this study holds its purpose on improving communal relationship within a group and ensuring durability of the dance world and the value of dance education. These investigation aims to help understand community dance and propose ways to popularize and vitalize dance education. In accordance to these objectives, the following questions were set.

1. Who, or what, are the subjects of community dance?
2. Is it possible to teach the elements of community dance through dance education?

II. Method

The study holds purpose to contemplate the educational value of the Art of Dancing. It analyzes national and international dissertations and journals about community dance, the field of dance, and dance education. Through this, the study considers theoretical and practical ways to find what, or who, are the subjects of community dance and whether the elements of community dance can possibly taught through dance education.

III. Results

Community dance holds its meaning on inspecting the inner sides of people's body. Another characteristic of community dance is that it creates movements in accordance to a situation, not following a fixed configuration of body movements. It plays a role not to form a uniformity of movement but to create only some general characteristics. These general characters are used to make movement that expresses practice one's identity. In addition, community dance include a process in which ordinary, non-professionals, participate to produce dance performances. All are choreographers, thus it is a cooperative work, using bodies as a tool to express and experience.

Using the body as a tool helps restore relationship between people, as it encourages natural physical contact to find peace in mind. Also, although it has no format, there lies an order without formality instead of a formal order. Through this, mutual observation becomes possible. There is a therapeutic perspective that such free but orderly dance movement has a healing property. Then who, or what, are the subjects of community dance? Communication and expression through body movement allow observation of each other. The body works as a medium to let one know about himself and to connect one to others. The body is, therefore, a tool that is used in relationships. Through community dance, people question about their fundamental selves, and have a new experience to bring about harmony between the dancers and the audience.

The body is the subject that restores relationship between oneself and the others, and draws out emotions freely which brings about physical, mental, and psychological stability. There is an example of this in Colombia: when teenagers who were addicted to drugs and crime were taught to dance, their lives changed. Body movement provide chances to express oneself and to interact, communicate with others when forming relationships. When one uses his body as a means of self expression, he actually goes through a mental and emotional healing process. Based on a perception of the body, communication skills are improved as well as the social skills. Thus, moving the body, or dancing, is not a mere gesture but an essential aspect in which a way of life is inhered. In the creating process of community dance, people express themselves and their emotions, therefore establish their self-identity used in communication of bodies.

Community dance tries to find the essence of life by means of the bodies. The process is accomplished through creative physical activity, and the fact that community dance aims for communal life accords with the aim of dance education. Today's society thirsts for creativity and changes brought about by creaticity. Thus, the necessity of dance education which emphasizes the importance of originality is being magnified. However, although the importance and benefits of learning art is spotted, the reality neglects dance education. Dance education provides integrated education that satisfies cultural, artistic, and educational purposes, because it enhances children's emotional stability and physical movement. In this point of view, the value of community dance as a form of dance education are drawn out as the following.

First, mimicking movements allow expressions of latent consciousness and creativity, along with physical changes. The qualities of community dance in terms of imitation and creativity encourage physical development, self-expression, and self-esteem.

Second, community dance is a creative activity, not a fixed movement. Images and languages are expressed through movement. Starting from self-discovery, each member becomes a subject. These movements help develop sociality by allowing interaction and communication.

Third, when, movements and music come together, the feeling that music tries to convey and psychological and emotional stability are maximized. Thus, the approach as a dance

therapy becomes possible. The value of community dance lies upon creative activities and mental, physical, psychological, and social development.

The speciality that dance have discourages the Art of Dancing to be popularized.

This is why the approach and expansion of community dance is meaningful. Community dance is formed by creative movements of non-professionals and is easily accessible, as it is conducted in streets or at school, free from a set stage.

Universality and generality of community dance allows the Art of Dancing to become popularized. The boundaries of expressing movements in community dance are parallel to the directing point of dance education. Still, the difference exists in one being specialized while one being popularized. In order for dance education to gain popular appeal is to link it with Methodology of education of community dance. Taking an approach toward popularization and have non-professionals participate, the quality of the work naturally decreases. However, such free choreography and creative structure will surely guarantee freshness to the activity. The spread of the Art of Dancing of speciality and informality will be a driving force of popularization of dance education. Dance education should be vitalized as a holistic education. When such type of dance gain popularity, dancing will become a self-developing and self-expressing activity, rather than an education to specialized people. This accords with the well-being society of today, and it may also be developed as a novel leisure culture. In all aspect, when dance is truly understood by the public, it will finally become a field of art that everyone can enjoy.

A Study on Health Satisfaction Level and Leisure Satisfaction Level according to Skin Scuba Diving Participation

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I. Introduction

1. Necessity and Purpose of Study

In modern times, there are increasingly more and more people who want to enjoy adventure/leisure sports along the gift of nature rather than a passive leisure with vicarious satisfaction away from everyday life. A representative sport among such, skin scuba diving is a leisure sports through increased desire for wonderful experiences, adventure, and challenge, and it involves direction exploration of the gift of marine world and experience a world of wonder through diving which will be a tonic of life along with health and leisure satisfaction of modern people.

Accordingly, the objective of this study is to examine what influence the interest level for health has on skin scuba diving participation, and the influence of skin scuba diving participation on health satisfaction and leisure satisfaction, and mental peace, through which it intends to respond to the desires of the skin scuba leisure participants and be utilized as evidence materials for expansion of basis and revitalization of marine sports.

2. Study Subjects

The subjects of this study were about 300 persons sampled by using convenience sampling method against skin scuba diving clubs widely distributed domestically that currently in 2012 belong to NAUI (National Association of Underwater Instructors), and total of 282 excluding 18 duplicate/omitted data were taken as the study subjects.

3. Investigation Tool

For health satisfaction, based on the studies of Yang-Jin Kim (1992) and Seok-Gu Kim (2002), the degree of satisfaction about one's own physical health, confidence according to physical health, and whether one is confident enough about one's own health such that there is no fear of this illness were modified and supplemented to suit this study, and for leisure satisfaction, the leisure satisfaction scale (LSS) developed by Beard and Regheb (1980) and

translated/used by Jong-Gil Lee (1992) was used. For the questions for each factor in the survey, factors besides the questions about demographical information were constituted in Likert-type 5-step score scale.

4. Statistical Processing

The data collected through survey were analyzed with SPSS ver. 18 Windows Program for frequency analysis, one-way ANOVA to find out the relationship between skin scuba diving participation and health/leisure satisfaction, and multiple regression analysis, and for post-verification, Duncan test was conducted, and the significance level for all statistics was $\alpha < .05$.

II. Conclusion

As the result of this study, the following conclusion was drawn.

First, according to the personal characteristics of study subjects, the health satisfaction appeared partially depending on age and academic background, and there was no significant difference between groups in mental satisfaction, social satisfaction, and physical satisfaction, but the value was relatively high.

Second, according to the personal characteristics of study subjects, there was no significant difference between groups, but the value was relatively high.

Third, it was found that there was a significant positive correlation between skin scuba participation and factors of health satisfaction and leisure satisfaction.

Fourth, in order to find out the relationship of health satisfaction and leisure satisfaction according to skin scuba participation, multiple regression analysis was executed, and as the result, it was found that physical satisfaction, mental satisfaction, and social satisfaction factors had a positive influence on leisure satisfaction of the participants.

Analysis of Tennis Male Doubles Game Details

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I. Necessity and Objective of Study

The recent advancement of sports science involves analysis of game details with scientifically collected resources in most games (Fernandes et al., 2006) and has reached the level of providing this objective game statistics to the coaches and players of all sports.

The scientific analysis of sports games does not only contribute to the enhancement of the athletic performance of the players, but also can provide various attractions and interests for the spectators.

The precedent studies on sports analysis have been conducted in various different sports such as male professional volleyball by Kyu-Young Hwang et al (2009), and for the sports analysis for tennis, the application of data mining has been reported in the tennis game analysis by Yang-Hyeok Kim (2009).

Recent tennis game analyses (Hyeong-Jun Choi, 2010; Hyeon-Woo Hong, 2010) were concentrated mostly on single games, but if Korea, which lack physical advantages or advanced tennis skills, systematically trains double-specialized players, it would be able to compete in the global stage like Paes who is a double-specialized Indian player. So far, the precedent studies on double games include scoring details analysis per tennis skill factor (Yeong-Rang Yoon, 2002; Eui-Jong Jang, 2000) and such, which is a study of comparative analysis with divided groups for the relationship of scoring rate against major tennis skills. Likewise, precedent studies contributed to the technical development of tennis, but had limitations in analysis of what technical factor determines the actual game outcomes (Hye-Jin Kim et al, 2006). Therefore, this study will analyze the games by top-level domestic players as to what factors from game detail of which scoring situation determine the game outcome in order to find out how such influences the game outcome.

II. Study Method

1. Study Subject

23 games of national representative-level players held in Korea from 2008 to 2010 were taken as the study subjects.

2. Study Variables

The statistical resources used in this study are the same resources adopted and used in International Tennis Federation and tennis grand slam competitions, and among total of 17 variables, fastest serve, average 1st serve speed, and average 2nd serve speed were excluded, and the used study variables are as in <Table 1>.

<Table 1> Tennis Double Game-Related Variables

Class	Independent Variable	Description
	1st Serve	Number of 1 st serve successes
%	1st Serve	1 st serve success rate
	Aces	Number of serve aces
	Double Faults	Number of serve double faults
	Unforced Errors	Lost points by one's own error
	Winning on 1st Serve	Number of points won on 1 st serve
%	Winning on 1st Serve	Rate of winning points on 1 st serve
	Winning on 2nd serve	Number of points won on 2 nd serve
%	Winning on 2nd Serve	Rate of winning points on 2 nd serve
0	Winners(Including Service)	Number of finishing hits (including service)
1	Receiving Points Won	Winning points on receive
2	Receiving Points Won %	Rate of winning points on receiving
3	Break Point Conversions	Number of obtaining break points
4	Break Point Conversions %	Rate of obtaining break points

3. Investigation Procedure

23 games by national representative-level players held in Korea from 2008 to 2010 were analyzed with 2 experts who used to be tennis players, and the data was organized through technical classification for scoring situations for each point.

4. Data Processing

In order to investigate which game-related technical factors determine the game outcome of domestic major doubles, which is the objective of this study, SPSS 18.0 Windows Program was used for logistic regression model with subordinate variable as the game outcome, and independent variable as game detail result. As it is about tennis game outcome among logistic regression models, binary logit model was used for analysis.

III. Study Result and Discussion

1. Analysis of Domestic Male Doubles Game Details

1) Basic Statistics Result for Domestic Male Double Games

The result of basis statistics for 14 variables used as the independent variables of logistic regression analysis is as in <Table 2>.

<Table 2> Basis Statistics for Independent Variables

Variable Name	Winning Team	Losing Team
1st Serve	38.96±13.98	38.70±11.40
1st Serve %	0.73±0.08	0.71±0.08
Aces	0.52±0.73	0.74±0.92
Double Faults	1.26±1.29	1.78±1.59
Unforced Errors	16.30±7.94	22.00±7.05
Winning on 1st Serve	26.30±8.86	21.70±8.50
Winning % on 1st Serve	0.69±0.08	0.55±0.10
Winning on 2nd serve	7.74±3.14	7.17±4.96
Winning % on 2nd	0.63±0.19	0.47±0.17

Serve			
Winners(Including Service)	17.22±7.95	13.83±7.15	
Receiving Points Won	26.09±7.45	19.22±9.53	
Receiving Points Won %	0.49±0.08	0.36±0.09	
Break Point Conversions	3.78±1.62	1.74±1.71	
Break Point Conversions %	0.78±0.25	0.42±0.32	

From the examination domestic open results, it was found that Aces, Double Faults, Unforced Errors were higher for the losing teams, and other variables appeared higher for the winning team.

2) Logistic Regression Analysis Result for Domestic Male Doubles

In linear regression analysis, in order to verify if each regression coefficient is statistically significant, t-test is used. Also in logistic regression analysis, in order to verify if each regression coefficient is statistically significant, the statistic value is used which is obtained by dividing the estimated coefficient by standard deviation. The difference with linear regression analysis is that it verifies using the square of this statistic value, and this squared value is called Wald value, and it follows the χ^2 distribution with degree of freedom at 1 (Se-Hee Hong, 2005).

As the result of Wald verification which is the significance verification for logistic regression coefficient in logistic regression analysis for domestic open games in <Table 3>, Double Faults(Wald $\chi^2 = 4.895$, P-value=0.045), Unforced Errors(Wald $\chi^2 = 20.495$, P-value=0.001), Winners(Including Service)(Wald $\chi^2 = 5.001$, P-value=0.025), Receiving Points Won %(Wald $\chi^2 = 4.895$).

Game Detail Independent Variables	Estimates	Standard Error	Wald χ^2	P-value
Intercept (constant)	2.077	.508	13.024	.000
1st Serve	.242	.277	0.765	.382
1st Serve %	.024	.783	0.035	.851
Aces	-	0.	0.	0

	0.236	357	435	.510
Double Faults	-	0.	4.	0
	0.359	261	895 **	.045
Unforced Errors	-	0.	20	0
	0.322	071	.495 ***	.001
Winning on 1st Serve	0	0.	0.	0
	.290	445	425	.515
Winning % on 1st Serve	3	16	0.	0
	.226	.690	037	.847
Winning on 2nd serve	0	0.	0.	0
	.076	238	103	.749
Winning % on 2nd Serve	3	2.	1.	0
	.557	716	715	.190
Winners(Including Service)	0	0.	5.	0
	.152	068	001 **	.025
Receiving Points Won	0	0.	0.	0
	.001	114	001	.997
Receiving Points Won %	1	8.	4.	0
	7.164	072	522 **	.034
Break Point Conversions	0	0.	2.	0
	.543	382	024	.155
Break Point Conversions %	2	1.	1.	0
	.012	432	976	.160
-2Log Likelihood			563.579	
Model Chi-square			112.6379 ***	
Hosmer-Lemeshow \bar{C}			9.1755	

* : $p < 0.10$, ** : 0.05, *** : 0.01

522 **, P-value=0.034) were found to be statistically significant.

As the result of verification of goodness-of-fit for the model of logistic regression analysis model for game detail results for game outcome of domestic male double games in <Table 3>, the Model Chi-square value was 112.6379 *** which indicated that the logistic regression model was suitable. For the domestic male double games of <Table 3>, the variables influencing the game outcome were searched for using logistic regression analysis model, and as the result, Double Faults(P-value=0.045), Unforced Errors(P-value=0.001), Winners(Including Service)(P-value=0.025), Receiving Points Won %(P-value=0.034) were found to be factors influencing the game outcome, and especially Unforced Errors(Wald χ^2 =20.495 ** , P-value=0.001) was found to be a variable with high influence on the game outcome.

Such results can be interpreted in the same context as the claim by the study of Bordy (2005) that stated that unforced errors have a large influence on the game outcome. The fact that there is a large number of unforced errors in male doubles indicates that despite being a double, the game turned out to be centering on rally, and that errors were made while trying to win a point under such difficult situations. Also, the high receiving points won % indicates that domestic players tend to play with mostly ground strokes. This was different from the reports by Hyeon-Woo Hong (2010) that upper rankers that enter tennis grand slam show high scoring rate in serves, and as also reported by the study of Yang-Hyeok Kim (2009) that serve-related factors influence the game outcome, serve-related factors are important, and also they are very important due to the characteristics of a double game where two players form a pair.

Therefore, for domestic players to join the international trend of tennis, it is necessary to develop various skills related to service appropriate for double games since junior years, and for this, the effort and support of tennis instructors and federation are desperately in need.

IV. Conclusion

The objective of this study is to analyze the game-related technical factors that determine the outcome of domestic male doubles, and the results were drawn as follows.

The factors influencing the outcome of domestic major doubles were found to have a significant influence on the game outcome only with four related factors of unforced errors, double faults, winners (including service), and receiving points won % among the total of 14 related factors.

The effect of the sport training on improvement of the creativity

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The creativity is the most important concern as the national interest on the diffusion of the liberalism in international trade-economic environment. In the leading Nations make an effort to enlarge creativity in the economical, artificial, educational and cultural domain. Especially in the education make new curriculum that will enlarge creativity to the student. In the resent the important of the creativity in the sport-world is increased all around the world.

Many contributors on the creativity research were Guilford, Torrance, Sternberg, Runco and Lubart. They contributed making of definition on creativity that consists of new, novelty, usefulness. On this background are character of the creativity to be fluency, originality, flexibility, and elaboration. Traditionally creativity is comprehended as the divergent thinking or convergent thinking. Guilford considered creativity of divergent thinking in only cognitive domain. Tylor(1959) classified the creativity to expressive, productive, inventive, innovative, and emegenitive. In the other side, creativity was interpreted divergent thinking process. Runco suggested valuation as another thinking process in the comparison with IQ. At last Sternberg divided cognitive capacity in the investment theory to synthetic, analytical and practical.

It may appear that there's a new stream to say about the creativity in sport-world. For a long time have we watched creative skill, management, to change stream of game and play. The importance of creativity was increased more and more in sport-world. But there's not appeared research on reality of the creativity in the sport-world. The academic research on creativity in sport and physical education initiated in the domain of dance and play education (Bae,so-sim, Kim, In-sil, 2000; Kim,Soo-Kyong, Kim, Seung-Chul, 2004; Cho, Bo-Kyung 2005; Shin, Jung-Sook, Lee, Hyun-Rim, 2006; Ahn, Byung-Soon, 2008). Above all topics the cognitive effect of the creativity by dance training and play education, but not creativity increases through the sport activity.

David Aspin points out that "the term creativity is a concept belonging to that cluster for which we use the generic term 'intelligence'(Aspin, 1983). He stressed that requirement for the promotion of creativity and production of creative work in sport is in the basis of knowledge, experience, in learning and in being taught in the subject (Aspin, 1983). Here can we identify that the creativity has intelligential and cognitive character.

Spencer K. Wertz suggested artistic creativity as creativity in sport. He noted that "artistic creativity in sport is usually established and discussed by critics and performers who are appealing to the latter's intentions"(Wertz, 1985). Especially he mentioned that David Curry, English skater and Peggy Flemming, ice skater, produced body performance as the entire process of creating.

Recently it appears peculiar research on relation sporting genius and creativity. Teresa Lacerda and Stephen Mumford stress creative significance in the aesthetics of sport. They point out "the genius is an exceptional innovator of successful strategies, can make a positive aesthetic contribution in both art and sport" (Lacerda & Mumford, 2010). Creativity and innovation are the most important character of genius that create freedom and new. They watch interrelation of creativity and freedom that creativity is the product of freedom but also freedom is a product of creativity (Lacerda & Mumford, 2010). Their Contribution on the creativity in sport lead to aesthetics' domain in sport.

Peter Hopsicker investigated famous players for his research as sporting genius, Micheal Jordan, Wayne Gretzky, Pele, Martina Navratilova and Annika Sorenstam. Genius must focus more preparation, risk-taking and responsibility, and dwelling. On the other hand creative players must always make a fun in the game, Also the game is not for victory, only for practice and performance by participation.

He examined that the characteristics of the sports genius was revealed in the developmental learning strategies of the improvisational performer at three standards (Hopsicker, 2011). First, genius and creativity in sport has been obtained has developmental characteristic. Second, the performance of creativity is always directed at improving his sporting performance. Third, The Creative players must practice innovative actions to improve the training and play circumstances

The sporting performer can do recognize, imagine, experience, critic in the condition of field play. In this situation the creative performance would be seen most significant activity in the sport game. Hopsicker points out that "creative players grow from specifically designed, deliberate and unavoidable preparation (Hopsicker, 2011).

The purpose of this study was 1) to investigate domains to practice creativity, 2) to structurize definition of the creativity in the sports-world, and 3) to identify an affects sports training to creativity enlarging. To achieve this purpose, 30 subjects were selected from middle school students. The experiment was divided into 3 groups in soccer group, basket ball group and control group.

As a result, the first task is definition of creativity in the sport-world. The creativity in the sport-world includes cognitive, physical, psychological, behavioral, and environmental character. Especially creativity in the sport-world includes the relation cognitive to behavioral performance. whether it's creativity or not is decided to great successful performance in the game and play. The creative performance in the sport-world is resulted to long training and preparation. The creative performance must be contributed to win of the game and to make best record.

Second, creativity of sport-world is practicable in the domain of production of the new sports disciplines, skill promotion, strategic development of the play, equipment development, management of team, and artistically expression.

Third, it was identified in the experiment during 3 months whether sport training participation effected to enlarge the cognitive creativity. 3 groups all showed not significant

difference. But in the basketball group appeared difference in the fluency and elaboration domain. In the soccer group showed difference in the only fluency domain. In the control group showed not any difference.

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VALUE OF KARATEDO TRAINING AS SECURITY GUARD MARTIAL ART

CONTENT

- I. Introduction**
- II. Definition of Karatedo and Contents of Training**
- III. Importance and Attribute of Security Guard Martial Art**
- IV. Value of Karatedo Training as Security Guard Martial Art**
- V. Conclusion**

Abstract

Industrialization, informationalization, urbanization, internationalization of modern society is been becoming quickly, therefore various accidents, terror, war, disorderliness and various crime is increasing. In order to avoid dangerousness of human dignity, property and life, demand of safety is growing and necessity of security guard is becoming bigger.

The goal of this study is to set up value of Karatedo as security guard martial art can have value by seeking Karatedo training activated as security guard martial art.

In order to study, books and data, related to Karatedo, are used as documentary research and precedent study which is used other martial art as security guard martial art is collected and consulted.

Compared to usual sports, security guard martial art needs many effort and expertism and is acquired in order to prepare for the actual battle. For this reason, security guard martial art is martial art for defence, not for attack. Only one mistake can cause to lose protectee and it means to lowe the value of security guard. For these reasons, it can be shown that importance of security guard is growing.

The value of Karatedo as security guard martial art can be categorized like following in connection with this point. The first one is value of defensive measure. It can raise dispassionate of dangerous condition by exact and dispassionate judgment and quick movement and it can raise capability being able to overpower opponent by exact judgment and quick action at incident. Secondly, it is physical value. Exercise of the whole body, such as 'Makki', 'Jirgi', 'Chigi', 'Chagi', 'Dunjigi', can increase physical and symmetrical ability, functional ability, and physical constituent by gross-motor. The third one is psychological value. The repetitive practice have value, being lighting up inner workings of humankind such as insight, maner, courage, virtue of humility, strong willpower and reinforcement of concentration. The forth one is technological value. By study of Karatedo technical system, fundamental standing position, kata, kumite, 'Nakbeob', 'Geokpa' can be refered to security guard situation. The fifth value is education. It can understand individual effort and principle

of Karatedo by Karatedo training and it lead to perfect human physically, psychologically and socially by continuous training according to teaching method of Karatedo. The last one is value as martial art. Karatedo is martial art of noble man starting from proprieties and ending to proprieties. It include ethical aspects including proprietas, technology of 'Ilgekfilsal' being able to kill life and survive life.

The value of Karatedo training as security guard martial art are developing for official and privacy security guard irrespective of age, race and religion.

I . Introduction

Industrialization, informationalization, urbanization, internationalization of modern society is been becoming quickly, therefore various accidents, terror, war, disorderliness and various crime is increasing. In order to avoid dangerousness of human dignity, property and life, demand of safety is growing and necessity of security guard is becoming bigger.

Security Guard means all kind of safety performance including prevention or elimination of danger against body or vigilance, patrol and defense of special zone in order to protect life and property of protectee. Security guard is divided into the starting guard and the closed guard by the prevention guard and the defense guard in order to block efficiently danger of attacker. Especially, Security Guard Martial Art is necessary martial art in order for professional closed bodyguard to prevent and eliminate danger of attacker by body for goals of security guard.

For these reasons, some martial arts such as the taekwondo, the kendo, the judo and the Karatedo is extry points at security service of the blue house and the national police agency. So, there is study about value of taekwondo, kendo or judo, but there is not study about value of Karatedo training. Karatedo Class is increasing not only at colloege of martial arts or physical education, but also at college of Police & Protection and experts having black belt of Karatedo are increasing. It is felt to study value of Karatedo training at this point of time. I would like to set up value which is Karatedo as martial art by exploration of Karatedo training being activated as Security Guard Martial Art. In order to study, books and data, related to Karatedo, are used as documentary research and precedent study which is used other martial art as security guard martial art is collected and consulted.

Value as Security Guard Martial Art is divided in morality, manner, physical trainig, artistry, beauty, martial art at 'Value of Kendo training as Security Guard Martial Art' and it is divided in value of psychology, technology, education, domestic and foreign, and comparison with other martial arts at 'Value and Utilization of Taekwondo training as Security Guard Martial Art'. Also, the value as security guard martial art is divided in social value, phychological value, physical value at 'Application of principle and academic consideration of Security Guard Martial Art' and it is divided in phychological value, physical value, technological value. I would like to divide in defensive measure, physical value, psychological value, technological value, education and value as martial art based on previous studies.

II. Definition of Karatedo and Contents of Training

Karatedo is international martial arts trained by more one hundred million people from 180 countries. Anyone without distinction of sex or age can train and it is coming into wide for various goals such as physical fitness, health, self-protection or hobby. This is possible, because Karatedo is possible to build up a healthy body and it includes value of moral culture.

Karatedo have become official event since 1994 Asian Games and possibility is high to become official event of 2020 Olympic. Korea Karatedo Federation(KKF) became the Approval Sport Organization at 2001, the Sub-affiliated Sport Organization at 2003 and Affiliated Sport Organization at 2007. Additionally, Karatedo became demonstration sports and affinity sports and possibility becoming official sports are high. These things affect popularization of Karatedo and became foundation growth of the elite sports and the sport for all by increasing of club, dojo, school club, team and class of college.

Karatedo can be trained by anyone without distinction of race, sex or ageuse entire body based on hand and foot. Also, it is technique of 'Makki', 'Jirgi', 'Chigi', 'Chagi', 'Dunjigi' and it is martial art displinging mind. Additionally, it is self-defense in order to attack the opposite at dangerous situation and it makes to be able to live like human being. The Karatedo have been called 'Kongsu', 'Tangsu', 'Kwonbeob', and there are various origin, such as origin of India, origin of China, origin of Okinawa, and origin of Korea. However, it can be shown that the Karatedo have long history.

The Karatedo training is divided in basic posture, movement, kata, kumite, 'nakbeob', 'geokpa' and goals of training is synchronized with goals of competition.

Competition of Karatedo is divided in Kata and Kumite and it is tournament style. The total time of senior male competition is 3 minuates and the total time of female and youth is 2 minuates. Semi-final and final competition deciding medal are added one more minute. The kinds of score are divided in 1 point(attack of hand), 2 points('jung-dan chagi'), and 3 points('sang-dan chagi' and attack above person fell down) according to technique. Additionally, the parts being possible to get points are head, face, neck, chest, abdomen, and side. These points being possible to get points are including 6 points such as good posture, energy, 'jansim', valid timing, exactitude distance, attitude as competitor. When the difference between the team's score are more 8 points or one person get more points than other person, the victory or defeat is decided. Also, when the foul, disqualification, or abstention are imposed at person, the victory or defeat is decided.

The technique are basic posture, movement, kata, kumite, 'nakbeob', 'geokpa'. Kata is organized by basic posture and it is organized rationally by technique such as 'Makki', 'Jirgi', 'Chigi', 'Chagi', 'Dunjigi', 'Ggukgi'.

Kumite means for two competitors to compete using technique by Kata training. Kinds of Kumite are promised kumite and free style kumite. Promised kumite is to train standarized technique of attack and defense with partner. In other hands, free style kumite is that order of movement is not decided and it is to perform technique freely according to technique of attack and defense of opponent.

'Nakbeob' is same with technique of Judo and when person fall down by obstacle or attack of opponent or he/she fall down himself/herself, it is way in order to protect themselves. There are forward roll, back roll, side roll and roll.

The 'Geokpa' is to show degree of disciplining and power through pine board, roof tile, or brick and Mr. Masayuki Histaka defines that it is to test technique and concentration of trainees.

III. Importance and Attribute of Security Guard Martial Art

Security Guard means to prevent and remove hazard in advance by using every possible ways and means in order to protect protectee absolutely. Generally speaking, the martial art is to avoid and block attack of opponent and to use power of opponent and part of body in order to counterattack opponent. The security guard martial art are basic ability as guard, ability as reliable servant, ability in order to defeat wickedness and in order to protect goodness. So, security guard martial art is not only mental culture in order to protect protectee, but also technique which is to block, to avoid, to beat, to damp and to throw using whole of body in order to protect and remove assaulter. Additionally, it is sports to make being able to live like human being.

Compared to usual sports, security guard martial art needs many effort and expertism and is acquired in order to prepare for the actual battle. For this reason, security guard martial art are martial art for defence, not for attack. Only one mistake can cause to lose protectee and it means to lowe the value of security guard. For these reasons, it can be shown that importance of security guard is growing. The security guard martial art is not attack like military tactics or terror tactics, but it is to defense and protect for protectee. It is technique not only to use dynamic principle through hands, feet, body or tool, but also to use intangible skills such force, and language in order to protect body safely through learning skill such as hands, feet, or body, complex training such as muscular strength, endurance stamina, or quickness and overall training such as judgment, composure, or sense.

Attribut of security guard martial art are ① to protect protectee, not himself/herself, ② attacker can be unspecified individual or team, ③ It can be used any ways and means in order not to admit 2nd attack, ④ Teamwork is important, ⑤ It is impossible to predict scale and goals of attacker, ⑥ It can be permitted to use weapon such as handgun, knife, or lumber) and ⑦ It can be possible at various places such as event hall or parking lot.

IV. Value of Karatedo Training as Security Guard Martial Art

The value of Karatedo as security guard martial art can be categorized like following in connection with this point.

The first one is value of defensive measure. It can raise dispassionate of dangerous condition by exact and dispassionate judgment and quick movement and it can raise capability being able to overpower opponent by exact judgment and quick action at incident. Additionally, Karatedo is martial art of 'Ilgekfilisal'. It can be trained how to protect and attack by hands and

feet and technique in order to hand over or throw facing each other. Especially, movement capability and attack of direction change can make to be able to subdue immediately attacker.

Secondly, it is physical value. The goal of security guard martial art is to raise ability in order to treat effectively and ability to subdue attacker in order to protect protectee perfectly by keeping great physical strength. Exercise of the whole body, such as 'Makki', 'Jirgi', 'Chigi', 'Chagi', 'Dunjigi', can increase physical and symmetrical ability, functional ability, and physical constituent by gross-motor. Karatedo is trained quickly and continually. It is possible to protect protectee and to subdue attacker perfectly not only by various defense training but also by various training such as punching, kick, continual attack using hands and feet.

The third one is psychological value. Protector working special mission at special working condition have to take guard measures later always in compared with attacker being attacking earlier always, so they always are nervous and they are anxious psychologically continually. The repetitive practice have value, being lighting up inner workings of humankind such as insight, maner, courage, virtue of humility, strong willpower and reinforcement of concentration.

The forth one is technological value. By study of Karatedo technical system, fundamental standing position, kata, kumite, 'Nakbeob', 'Geokpa' can be refered to security guard situation. Karatedo is trained based on good posture, energy, 'jansim', valid timing, exactitude distance, and strong fighting spirit and there are various esotericism being able to subdue attacker immediately through combat experience at various situation in kinds of Kata of Karatedo having long history. These skills are shown at final or semi-final game deciding medal of Kata Team Competition at modern martial art sports.

The fifth value is education. The education is organized and systematic activity in order to teach necessary knowledge and technique and in order to have advisable personality and strength. Karatedo is trained by level and physical drill and Karatedo is more concerned with propriety and personality starting from propriety at Dojo. It makes for protector to learn propriety and personality and especially Karatedo can have value of education by understanding priciple of security guard. It lead to perfect human physically, psychologically and socially by continuous training according to teaching method of Karatedo.

The last one is value as martial art. Karatedo is martial art of noble man starting from proprieties and ending to proprieties. Trainee can learn the dignity of man and consideration. These ethical aspects is value as martial art. Karatedo is started by physical effort in order to survive and it include technology of 'Igekfilsal' being able to kill life and survive life. These points being possible to get points are including 6 points such as good posture, energy, 'jansim', valid timing, exactitude distance, attitude as competitor. Among these points, exactitude distance is to stop before facing each other at distance of one paper. It can raise discipline of body and mind and it can make endanger attacker's life.

V. Conclusion

The goal of this study is to set up value of Karatedo as security guard martial art can have value by seeking Karatedo training activated as security guard martial art. In order to study, books and data, related to Karatedo, are used as documentary research and precedent study which is used other martial art as security guard martial art is collected and consulted. Compared to usual sports, security guard martial art needs many effort and expertism and is acquired in order to prepare for the actual battle. For this reason, security guard martial art is martial art for defence, not for attack. Only one mistake can cause to lose protectee and it means to lower the value of security guard. For these reasons, it can be shown that importance of security guard is growing.

The value of Karatedo as security guard martial art can be categorized like following in connection with this point. The first one is value of defensive measure. It can raise dispassionate of dangerous condition by exact and dispassionate judgment and quick movement and it can raise capability being able to overpower opponent by exact judgment and quick action at incident. Secondly, it is physical value. Exercise of the whole body, such as 'Makki', 'Jirgi', 'Chigi', 'Chagi', 'Dunjigi', can increase physical and symmetrical ability, functional ability, and physical constituent by gross-motor. The third one is psychological value. The repetitive practice have value, being lighting up inner workings of humankind such as insight, maner, courage, virtue of humility, strong willpower and reinforcement of concentration. The fourth one is technological value. By study of Karatedo technical system, fundamental standing position, kata, kumite, 'Nakbeob', 'Geokpa' can be referred to security guard situation. The fifth value is education. It can understand individual effort and principle of Karatedo by Karatedo training and it lead to perfect human physically, psychologically and socially by continuous training according to teaching method of Karatedo. The last one is value as martial art. Karatedo is martial art of noble man starting from proprieties and ending to proprieties. It include ethical aspects including proprieties, technology of 'Ilgekfilsal' being able to kill life and survive life.

The value of Karatedo training as security guard martial art are developing for official and privacy security guard irrespective of age, race and religion.

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STUDY ON THE IDEAS OF PUBLIC AND ENTERPRISE CHARACTERISTICS IN PRIVATE SECURITY LAW

CONTENT

- I. Introduction**
- II. Basic Idea of Security Business and Foreign Cases**
- III. Ideological Evolution of Security Business in South Korea**
- IV. Conclusion**

I. Introduction

Nations both in East and West have strived to implement public functions that would justify their existence. One of the fundamental functions of nation state is to protect its people-- which is implemented by armed forces externally that are responsible for the national defense, whereas the police take responsibility in keeping public order within a nation state.

The public order is not entirely maintained by the police today, though. The public order is linked with the "security," which is again directly related to the quality of life. Security is considered by far the most important value of all, something that should be kept the world over by mobilizing every means available both in the public and private sector to say nothing of the police.

The key resource in the private sector that plays a vital role in keeping the public order is the security service industry. Together with police, the security service industry is playing a significant role in keeping social order in countries the world over, notably the United States and Japan.

South Korea is not an exception either, with its own private security industry playing a critical role in keeping public order with the legislation of the Security Service Subcontract Act⁴¹⁵ in Dec. 31 1976.

In South Korea, however, with its legal system belonging to the Continental law, the function of keeping social order has traditionally been a domain of public service monopolized by the nation. Security service in the country, therefore, together with police service, has of course a characteristic of public service. Security service industry, which repackages public security service as business, has characteristics of both public and private service.

The researcher of this study intends to clarify the ideological characteristics of the security service industry by analyzing it through the double framework of public service and private service.

415 The Security Service Subcontract Act was amended to the Security Industry Act in Mar 31 1999, in the 7th amendment of the Law.

II. Basic Idea of Security Business and Foreign Cases

Generally speaking, the public service has public character in its ideological foundation, and hence strives to achieve public good, whereas the private service has enterprise character or efficiency in its ideological foundation, with its primary goal being the pursuit of private interest.

The security is one of the key functions of the police in maintaining the public order. Therefore, security has a public characteristic. Meanwhile, the private security industry is a private business, which has an enterprise characteristic of pursuing profits. Therefore, the private security industry has both public and enterprise characteristic, which make up the basic idea of the private security industry. This basic idea is also applied to the private security law.

Therefore, the private security law has different institutional characteristics depending on the application of two aforementioned basic ideas. If the private security law of a country focuses on public characteristic, the country's goal of keeping social order will be met, but the private security industry will not develop due to the insufficient enterprise characteristic. If it focuses on the enterprise characteristic, the private security enterprise will prosper, but the goal of security will not be fully met. The side that should be focused on depends on the cultural background and national sentiment (vigilantism, dependence on the nation, etc.).

Let me take a brief look at the ideological evolution of the security service industry from public characteristics to enterprise characteristics in some key countries.

In Great Britain, the country which laid the foundation of modern security service industry, the security service industry law has changed its characteristics over time. The country's security service industry law has evolved along the unique path: enterprise character → public character → enterprise character. The country's security service industry started by emphasizing the enterprise aspect of the security service in early years but with the legislation of the Metropolitan Police Act in 1829, the modern autonomous police system had firmly taken root with an emphasis on the public character, while significantly weakening the need for security service industry as a separate autonomous entity, which again led to contraction of the nation's security service industry. In the wake of financial crisis in 1976, however, which the country had to weather through under the stewardship of IMF, much earlier than South Korea did in 1996, the country's rapid privatization of public sector prompted a turn-around of the country's security service industry back to enterprise character.

The United States, helped partly the country's own deep-rooted vigilantism, has developed the infrastructure of security service industry, while stressing the enterprise character of the industry from early on with the consistent development of the country's capitalism. The country's security service industry has a long history of strong social presence, even longer than that of the State Police (1905) or FBI (1908). The industry-wide strike in the late 19th century that prompted corporations to protect themselves, coupled with the need for protection of military industry as well as rapid technological innovation, and mostly importantly, the efficiency of the security service businesses, made the security service one of the key private industries in the United States. The key contributing factor

behind this rapid industrial development is that the supporting laws stress the enterprise aspect of the industry rather than its public character.

In Japan, the security service industry has started rather belatedly after the World War II but was able to build up its industrial base in the wake of Tokyo Summer Olympics in 1964 and Osaka Exposition in 1970, which required a massive involvement of private security services. The security service law in Japan was legislated in 1972, and amended in 1982. Just as Japanese police system is the result of a hybridization of the efficiency of Continental law and the autonomy of Anglo-American law, the country's security service law aimed to realize the both sides of the security service industry by harmonizing its public and enterprise aspect. The Law, amended in 1982, some 10 years after the legislation, had largely shifted to the enterprise aspect to reflect the subsequent economic growth of the country, and prepare the country's industry for the upcoming global competition. As a result, the country's security service industry has grown from 775 service providers that employed 41,146 security staff near the legislation of the law to 9,010 service providers employing 536,068 people as of 2010.

III. Ideological Evolution of Security Business in South Korea

The characteristic of the private security industry in Korea has changed from public to enterprise, and back to public. When the Security Industry Act was enacted in 1976 based on the citizens' sentiment (dependence on the nation for security), it emphasized public characteristic so much that it was difficult to expect the development of private security industry. The efforts of industry and academia were brought to fruition when the private security successfully performed its role in the International Daejeon Expo in 1993 for the first time, which was a milestone of new change. In the fifth revision of Security Industry Act in late 1995, the range of business was widened as personal protection was added to the security task, and the security instructor system was established to instruct and train security guards, which presented the enterprise characteristic. In March 1999 under the People's Government, the seventh Security Industry Act revision was made as a part of deregulation. The relevant law was renamed as Security Services Industry Act, and the enterprise characteristic was improved by deregulation.

On April 7, 2001, the eighth Security Services Industry Act revision was made, and the introduction of the special security system strengthened the public characteristic, rather than the enterprise characteristic. The fourteenth and fifteenth revisions (in 2008 and 2009, respectively) partially strengthened the enterprise characteristic by relaxing the joint penal provisions and extending the special security guard's age limit to 60. The private security law revisions are summarized as follows: Public characteristic secured (Law enacted) →enterprise characteristic (2nd and 3rd revisions) →public characteristic/task range expanded (4th and 5th revisions) →enterprise characteristic (6th revision) →public characteristic strengthened/task range expanded (8th revision) →enterprise characteristic (9th revision) →public characteristic strengthened (11th revision) →enterprise characteristic (14th and 15th revisions).

Recently, the competitive power of the private security industry needs to be strengthened for the strong social order maintenance function, and policies are required to support its enterprise characteristic. As of 1976, when the Security Industry Act was enacted, there were nine security agencies with 5,022 workers, whereas as of late 2011, there were 3,651 security agencies with 146,286 workers.

Conclusion

As discussed earlier, no significant policy slanted to either side of security service industry—public characteristic or enterprise characteristic—can be found in the amendment of the Security Industry Act in South Korea. A partial aspect of the enterprise character is thought to have been reflected in the law based on the strong undercurrent of public character. Such policy initiative is feared to weaken the entire security service industry in the country.

The decline of the security service industry can translate into weakening of the social security function in the country, which would again pose a grave threat to the security of the people as well as deteriorate the quality of life of people by incurring massive social costs and hindering national integration. The country's policy on the security service industry should, therefore, turn from the previous emphasis on the public characteristics to the enterprise characteristics to advance the industry here. The evolution of the ideological undercurrent of the industry should be performed in a way to mix public and enterprise aspect harmoniously, or strengthen the latter without significantly undercutting the public nature of the industry.

To realize this goal, it is strongly advised to raise self-regulatory capability of the security service industry by handing over the supervisory rights of the police to the Korea Security Association. The police can in turn focus on developing supporting policies to provide security services jointly with the private security industry.

The security service industry should also strive to earn recognition of the government and society alike. The quality service should be guaranteed by improving its service standards, while enhancing the ethical management of the security service providers as well as providing training and education to security staff on the work ethics. The enterprise aspect of the security service industry would be boosted only when the industry's own effort to reinvent itself is recognized by the government as well as the people.

The security service industry, though implies in itself some aspect of public ideology, is still a type of private enterprise that pursues profits. Which private company in its right mind would dedicate to its business operation without a guarantee of profit? The government and society would be best advised to provide legal and institutional support to the industry rather than regulating them so that they can be guaranteed of reasonable profits if they want them to meet their social responsibility as a private resource in the public security. Already, South Korea relies significantly on the private security services in crime prevention. The society would be best advised to work together to improve the country's public security standards by capitalizing on the efficiency of private security services while reinforcing its flexibility in dealing with the environmental aspect of public security.

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SOME IDEAS TO THE PROBLEM “EAST AND WEST”

I was participated in the Third International Conference of the Asian Philosophical Association (Oct. 24-27, 2008, Almaty, Kazakhstan). As it was part of our proposal from the Third conference, I am very happy that Sixth International Conference of the Asian Philosophical Association is holding in the Ulaanbaatar now. In today's conference meeting, I wished success for the further activity.

Now I will try to express my idea, in relation with today's theme. First of all, I want to say some opinion about terminology.

We can find many deferent definitions about paradigm⁴¹⁶. There are many words, like pattern, model, example, standard, norm, theory, method, schema, ideal, idea used for the definition. For example, the Oxford English Dictionary defines the basic meaning of the term paradigm as "a pattern or model, an exemplar". The historian of science Thomas Kuhn gave it its contemporary meaning when he adopted the word to refer to the set of practices that define a scientific discipline at any particular period of time. In his book, *The Structure of Scientific Revolutions*, Kuhn defines a scientific paradigm as: "universally recognized scientific achievements that, for a time, provide model problems and solutions for a community of researchers", i.e.,

- what is to be observed and scrutinized;
- the kind of questions that are supposed to be asked and probed for answers in relation to this subject;
- how these questions are to be structured;
- how the results of scientific investigations should be interpreted;
- how is an experiment to be conducted, and what equipment is available to conduct the experiment⁴¹⁷.

“Paradigm” is very complicated and capacious concept. But we can see next sentence in philosophical literature: “the interpretations of the paradigm may vary among individual scientists”⁴¹⁸. However, I think that searching of new paradigm on social development in our conference is a wonderful initiative.

Problem of “East and West” is eternal (immortal) theme. But it seems to some people, like racial problem, no sense in any international scientific conference. May be they believe that problem of separate and isolated culture is more important than problem of “East and West”. East or West, every single one have innumerable variety of polytonality. Therefore, cultural diversity is actual subject of our scientific research. I think that both of them is urgent subject of contemporary time.

⁴¹⁶See please for example. www.yandex.ru (13 deferent definitions about paradigm)

⁴¹⁷www.google: from Wikipedia, the free encyclopedia

⁴¹⁸Kuhn, T S (1970) *The Structure of Scientific Revolutions*. (2nd Edition) University of Chicago Press. Page 44.

We are orienting anthropocentrism for everything: theory, conception, practice, activity, goal, planning etc. It means in reality cultural theory must take into consideration for anything. Especially, the history of Postcommunist countries says that relation between culture and society was changed. Today policy or economy not determines culture, but culture determines them. Some authors write that “theory of lineal development” and “theory of cycle development” are more popular tendencies among approaches of social development⁴¹⁹.

Concept of Comte, Hegel, Marx, which is defending eurocentrism, was depended on theory of lineal development. However, concept of Danilevsky, Spengler, Toynbee, Sorokin, which recognizes independent of isolated culture - theory of cycle development. We are not only guided by one of them, but also considered that each of them contains some positive elements. Therefore, we are looking for middle, combined way of social development. We have proposition to name this way “cycle-lineal conception of social development”.

Market economy, democracy and globalization are demanded to make it. We must not only to respectively safeguard rare national cultural heritage of all countries, but also to take all of best experiences and progressive achievements of all mankind. And to master and use new technology, which was realized in the more developed countries. Here, light side of globalization will help us. Here will very important **anotherthing**. It is an ethics of scientific research and technology in international field. We can organize very effective conventions in this sphere.

In practice, safeguarding of cultural diversity in each country might be one of possible ways to realize harmony between East and West. By the way, we want to inform that around 10 intangible cultural heritages from Mongolia⁴²⁰ was **registered** by UNESCO⁴²¹ in present time.

Besides, problem of “Sustainable development” is a very important problem for harmonizing between East and West. We are thinking that effective implementation of tasks of “Sustainable development” will bring deferent nations and peoples to fully understand each other. Safeguarding and constructive utilizing of nature and environment, respecting and revering people’s right and freedom, increasing economical benefit and improving quality of production and counting national features of cultures are main nature (essence) of Sustainable development. Decision of this problem (EPD+C)⁴²² will make efficient cooperation between countries and nations.

Unfortunately, problem of “Sustainable development” almost forgotten in our country. **Even though decades on Education of Sustainable development continues** until now. But we hope that all of them will be come.

Thank you for attention.

⁴¹⁹Ковалева О.В. Культурология в вопросах и ответах: Учеб. пособие. – М.:КНОРУС, - 2006. Page 81-82.

⁴²⁰See: Intangible cultural heritage of Mongols. UB.: Ulaanbaatar Printing, 2010.

⁴²¹Т. Дорждагва. Соёл судлал. Сурах бичиг, Гутгаар хэвлэл – УБ.: БИТ ПРЕСС, 2011. Page 124-125

⁴²²See: E-environment, P-people, D-development, C-culture

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5. [www.google](http://www.google.com): Wikipedia, the free encyclopedia
6. www.yandex.ru

Summary of the above:

At first, author of this article expressed his ideas about terminologies, like paradigm and “East and West”. He proposes some middle, combined way, named “cycle-lineal conception of social development”, which is between “theory of lineal development” and “theory of cycle development”. Also author considers that problems of safeguarding of cultural diversity and effective implementing of tasks of “Sustainable development” are very important issues for harmonizing between “East and West”.

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COMPARATIVE STUDY ON THE ONTOLOGICAL ISSUE OF VEDANTA PHILOSOPHY AND PLATONISM

Thinking and discussing of new paradigm in social development is very crucial to our current society. Especially each and every individual and country need to have spiritual development paradigm to provide for well-being of the peoples and nations at this century. Deep materialistic view of the contemporary society, we need to change our attitude and bring new conception to development. To make better world, we must know reality which is the base of our world outlook. To understand such theory, it is important to precede introduction with an original sources of it. Therefore I would like to bring and discuss about ancient thoughts of reality comparing Vedanta philosophy with Platonic idea that explained reality. It is obvious that we should not combine these theories mechanically. It is only idealistic point of view among different philosophical theories.

In this paper our focus is mainly on ontological issues of both the philosophical traditions. As the most concerning aspect is reality, both philosophic traditions explain it in some ways. On the one hand Plato considers that ideal world is genuine reality and material world is only copy of it, similarly Vedanta philosophy considers that Brahman is one and real and material world is illusory and only reflection of the Brahman. Therefore it is almost same that, both viewed reality as ideal and not material which is momentary and unreal. Therefore we would like to elaborate these two different approaches and their viewpoints about reality. Adding into a new paradigm we consider that the comparative studies about these two different approaches are peculiar in contemporary time.

In my opinion, every individual, groups, associations, society, state and nations stress on their material needs but mostly never meet and fulfill these needs. So philosophers blame that this is mainly due to the lack of knowledge about reality. In philosophy the nature of reality is understood in different ways depending on what school of thought we emphasize. Therefore material world plays one main important role in understanding the nature of reality. Philosophers are almost skeptical about humankind. When I was studying Buddhism and other different schools of thought I have learnt that suffering or different failures of humankind are mainly due to the root cause of ignorance. I was deeply fascinated while studying the doctrines of different schools of Vedanta philosophy and Plato's theory of ideas, and I have noticed that there are some similar approaches about the nature of reality. Thus I would like to examine these philosophical thoughts in this paper.

We can say that Indian philosophy naturally teaches one's living not only knowing as its character is spiritual tendency. Thus it is called more concern to life and its meaning as often sees 'see the Self'. 'Central to all Indian philosophical doctrines is the ideal moksa, a

state of existence where there is perfect bliss and no taint of sorrow or any imperfection. Therefore it is the highest value of life and the attainment of it is the goal of life⁴²³ what we understand here is in Indian or oriental philosophy, they also sees that goal of human life is not to search material things it is to know the essence of life and spiritual liberation from entire cycle of rebirth. One thing must be added that the logic is the basic instrument to finding truth of reality even though Indian philosophy raises the intuition to demonstrate truth of reality.

The Vedanta system has its various forms in Indian philosophy. All the schools of Vedanta exhibit certain characteristics that believe in authority of the Vedas. I will emphasize here more on Advaita Vedanta that considers oneness of the reality. According to Vedanta, the world and the existence of everything depend on Brahman. Brahman is consciousness principle, infinite, eternal and the highest principle. It is uncreated and endless. Advaita Vedanta describes that Brahman is the material and efficient cause of the world. Also they say that Brahman is reality and rest is appearance. Every appearance is because of maya. Maya is the principle that is responsible for the one appearing as the many. According to Vedanta philosophy, maya is illusion as well as positive ignorance. In a very common example of ocean and its bubble of wave, we can observe that bubbles are many but it lasts a moment, yet the ocean still there. We can identify it with Brahman and its appearance. Therefore we always get confuse with material world and reality. We think that material world is real. But in the reality, material things always perish and momentary. It can never be same as eternal Brahman. Therefore we cannot have right knowledge about reality. From this point we must be aware of epistemological side of the reality and its instruments that is called pramana. But in this paper we will not discuss about epistemology. As mentioned before we are more concern to ontological side of the reality. In fact we would say that there is only one reality which appears to us as many because of our ignorance and maya according to Vedanta. Therefore to know or realize the truthness of the reality we must remove our ignorance, as soon as we realize it, maya will go away. We have so far examined the Vedanta philosophy. The doctrine of reality introduces both metaphysical and epistemological point of Brahman.

But western philosophy generally rationalistic in their manner, to say briefly, knowing is the main key to understand reality. Unlike Oriental thinkers, western thinkers say that one must know things which are around us both scientifically and rationally. So that we would say methodology of both philosophical traditions was different from each other though it concerns the same aspect.

In Plato's philosophy, theory of idea is also known as theory of reality. His philosophy talks about forms. According to him, the world exists at two levels. One is sensuous, and another is transcendental. In fact every object of the world reduced into certain concepts or ideas. Therefore Plato says that things or objects of the world are the only expressions of the ideas. He postulates that idea is one and real. He gives certain characteristics to postulate idea as follows. He says in the material world nothing is permanent and absolute. From temporary or changing and imperfect objects, we can never have proper knowledge. It means that the

⁴²³ P.Nagaraja Rao. Fundamentals of Indian philosophy. New Delhi. 1976. p.11

sensuous world or the world of appearance cannot be the object of knowledge. Then question arises: what is reality? What can be the object of knowledge? From this point, Plato says that there is a real world that is perfect, transcendental and eternal. That world is the ideal world and form in his term. Thus we form concepts of things. He believes that the ideas are existed not in the things, it exists outside of things. Hence ideas are permanent, objects which are spatio and temporal cannot be real. We can observe such kind of ideas from thought of Parmenides and Heraclitus. Detailed characteristics of idea are substance, universal, single, indestructible, non sensuous and beyond space and time according to Plato. These ideas are in hierarchical order in the transcendental world. Thus material world is only copy of the transcendental world.

Let us now gather the threads and see what lessons they give for us. We can observe several similarities and differences between these two main philosophic traditions. To mention similarities, both philosophical traditions discuss about reality bringing concepts of real world and illusory world. If Plato says that ideal world is real, then advaita Vedanta philosophy considers only the Brahman is real. Then both say that material world is unreal that is perishable and momentary.

But difference is that Plato's explanation of reality is rather epistemological in a sense. Moreover rational insight gives knowledge of forms, concepts and ideas. If Vedanta philosophy considers spiritual intuition is basic source of knowledge, Platonism considers reason is crucial.

Actually we need to give more detailed interpretation to comparison between Vedanta philosophy and Platonism in many terms.

So when we discuss about reality, unless both the material and the spiritual needs and aspirations of individual are acknowledge, efforts for development in every field will not succeed. Human happiness, meaning of life, justice and search of truth are not mere by-products of material success. Rather, they emerge from a complex and dynamic interplay between the satisfaction of material and social needs and the spiritual fulfillment of the individual.

By linking material progress with fundamental spiritual aspirations, by appealing to those universal values which enable the individual to transcend narrow self-interest, the peoples of the world can be empowered to bring high-minded ideals and principles into constructive, sustained actions for their own well-being and the better life of their communities.

Thus, in a paradigm to promote global prosperity and to bring changes through development, it is necessary to take into account both the spiritual and material nature of reality.

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Quantitative analysis of forename and given name frequencies

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- Human names perform a considerable functions in society, including those of differentiating individuals, indicating one's social status, absorbing in worshipping, expressing customs, traditions and religion, etc. One can also learn about the people's dreams, wishes and mentality by studying the names.
- **Nomen est omen**
- Humans, by nature, are intelligent beings. It is believed that in the early days, human beings used to interact and call each other by making different sounds for different people. This is where the name became an actual name for someone. At the dawn of human history, a person was named with a short nickname. This nickname was given to the person depending on the individual's physical appearance, sound and body language.
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- It was believed that there was a connection between human being and their name whether it was based on their outer appearance, or perhaps the way they behaved.
- People love, admire and bow to their own names as it is theirs only and they even take offense if they are called with different names.
- In addition, when someone doesn't know the other individual but they have heard of their names, they automatically form an image of what this individual will look like based solely on their name.
- For example, if you know someone and their name but do hear of another person with this first person's name, then you form an image solely based on the previous name. However, if you hear of name you have not heard of before and do not know anyone by this name then you will start to imagine of what this person will look like.

In the early days, people associated names with ghosts, for example, if a person passed away, then their loved ones would try to communicate with their ghosts by using their name.

Every name has its own history and symbol; it is believed that a person's name also expresses that person's feelings. In the ancient times, people believed that there is a connection between a person's name and their destiny. There are many examples of this belief.

- Names can be found and researched from the history of some Central Asian nomadic nations such as Hunnu, Kidan and Xiambi. From their historical sources it's been observed that those nomads, on the whole, bore nicknames and titles. For instance, Temujin was titled as Chinggis Khan. With the growing number of similar names, as only the first names were used, it became increasingly necessary to use nicknames in order to distinguish the people.
- The nicknames were given in association with person's body-build, complexion, movements or character. For example: Subedei, the Big Mouth, Huligu, the Powerful, and Mohuai, the Snake. Not only individuals but also tribes or clans bore nicknames that later became their clan ones.
- Ancient people of Mongolian race, in many cases, gave pet-names to their children (to be used in the family) at their birth, and later different names or titles when they came to age. Such a naming tradition has still existed until now. The ancient Mongolians were obliged to know the names of their six generations and keep the genealogy as record.
- The naming tradition has developed from personal names, father's names (equivalent to western surnames) and tribal or clan names. Throughout the Mongolian history names had different origins: Hunnu, Tibetan, Russian and Chinese. Among those of the Hunnu origin were some similar to Mongolian ones, for example, Tuman (Tumen), Jiji (Jijig), Huhanie (Khuukhen), Kubilei (Khubilai), Dulunke (Turengii), Sibadui (Subedei), Shihu (Shilchi), Huligu (Iluu), Shile (Shil), Huujen (Khuchin), Mohuai (Mogoi), and Tengiz (Tengis).
- The Tibetan names were and are common, for instance, Luvsan, Dorj, Ligden, Rinchen, Ravdan, Norov, Namdag, Vanchig, Odser, Tsevneedorj, Lamjav, Gombo, Sonom, Darjaa and Dash. There were some Russian names like Maruush, Ira, Dima, Sergei, Yurai, Zina, Nina, Mart, Andrei, and Alagsandr; and a few Chinese names like Lyanhua, Jinkhuar, and Khienkhuar.
- New developments both in the country and the world gave a rise to common names like Enkh (peace), Tsetseg (a flower), Tuya (light), Oyun (intellect), Zorig (a will),

Gan (strong), Bold (steel), Baatar (a hero), Byamba (Saturday), Nergui (nameless), Sansar (samsara), Od (a star) and others.

- After born as a human being in the world, people are involved in social relation wearing their own name to differ from others as member who have full social rights to live in. Researchers confirmed that human names originated 40-50 thousand years before the time when the first human being with mental capability (homo sapiens) was developed and by this time first conversation between human were appeared.
- Today researchers consider that earlier the names of people were as “waste name” to differ from each other or “accent word-signal”
- Gradually names obtained symbolic meanings which expressed people’s desire, tradition and mentality of each nation.
- Therefore studying any nation’s a name-fond is becoming an important area to receive necessary attention of every nation.
- Human names have several functions in society. These functions are divided into two groups which are tied so closely.
- Group 1
 - Functions to distinguish individuals from each other
 - Functions to determine individuals concerned with their social status and social responsibility
 - - These two functions are named as “social functions or functions to distinguish”
- Group 2
 - - Functions to express behavior, tradition, life style
 - - Functions to determine names which includes religion
 - - These two functions are named as a “Charismatic functions”
- These two groups of functions are used mainly in naming children. Furthermore, social function of names reflect the individual characters connected with their families, parent’s intellect, desire and dream. As a result of the above mentioned functions, new names are produced, thus increases the *Naming Fund*.
- Duties of “Charismatic functions” have tendency to keep in order each Nation’s naming fund according to the religions and traditions.

- Above mentioned four functions are to express social changes and have always been in connection with each other. They have also become secret and evolutionary factors to change Names' Fund of each nation.
- **Evolution of an anthroponymicon of Mongolians**
- 1. Researchers consider that in ancient (öüé ýääýě, îââééí) times first human names were originated like "accent –accent word-waste name" by duties to distinguish members of families and clans.
- In the Name's fund of the Ancient Mongolians:
 - **Khar nuden, Mengettu, Hunn-goo**(body's figure), **Haraldai, Baraan tsarait, Chilger-bukh**(strong man), **Ikh-Neuren**-(big cheekbone), **Khara-Churin Turk**
 - These names are the descriptions that expressed ancient name's fund of tradition.
 - Next stage of the Name's evolution is connected with the slavery society and feudal society development.
 - Name Development of this stage had a following specifications:
 - Origin and development of father's name
 - Distribution of country's name
 - Distribution of name expanse
 - Origin and distribution of the family and clan names
 - **Activity to transfer of clan waste name to the-clan name has following specifications:**
 - Like in any other society, Mongolian names provide some insight about their culture as well as their history of assimilation and accommodation with other society. Names may carry certain meaning and represent special occasion. For example, some Mongolian names may indicate particular day of a week on which the child was born, it may be associated with sun, moon or a star, it may be indicate good luck, good behavior, future prosperity, it may refer to characteristics like preciousness, strength.
 - Names may associate with metal tools, weapons, it may derived from color or beautiful object, flowers, certain names involves number of numerals, it may commemorate a victory, it may also have religious significance.
 - The Mongols also have names derived from foreign names. This must have come into practice due to their contact with other society.

- They include **Turkic, Kitan Chinese, Persian, Manchu, Tibetan, and Russian** names. The most common foreign names are Tibetan. This is mainly due to the conversion of the Mongol nation to Tibetan Buddhism. As a result, it has become customary for the Mongolian people to consult Lama, who after consulting the Buddhist astrological text gave suitable name, which are generally Tibetan names having religious significance in Buddhism.
- Earlier the naming of children was done by parents, also by respected elder person of the family or clan. After the revolution of 1921, however, the tradition of consulting a Lama for naming of children is no more practiced. However **Tibetan and Sanskrit** names are still commonly used with Mongol names. For example **Adiya, Sukh, Tseren**. A name in purely Mongolian purely Sanskrit and purely Tibetan or combination of either of two forming one name is common.

One must note here that while using the Sanskrit name, the Mongols don't have particular intention or fascination in using them, in fact many of them, perhaps do not know that their names are Sanskrit. They seem to have become fully Mongolized that they cannot differentiate. The Mongols feel that this tradition of naming with Sanskrit and Tibetan should be continued further.

The Mongols did not have a traditional surname system. A person is identified himself by his personal name and his clan-lineage (**Obogh**). **Chingis Khan** and other Mongolian nobility were of the **Borjigid** clan. The old clan and lineage system do not exist in present day Mongolia, however, old clan (obogh) names are used as surnames. In the modern period, majority of the Mongols seem to have forgotten their clan or lineage identity.

It has now become customary in Mongolia to use the name or initial of their father before their own personal name as of an abbreviated patronymic. For example, **D. Natsagdorj** means **Dashdorji's Natsagdorj**, this **Natsagdorj** adopts his father's name **Dashdorj** as his own surname or his (obogh) name.

3. In the human Name Fund of Mongolians were found traces of the changes in Mongolian Society.

All names of the anthroponymicon of Mongolians would be divided by repeated ability in the following groups:

- Most popular names
- Average useful names
- Less useful names

- We conducted a research work by recurrence on the names of **2 million 300 thousand** people lived in the **20th** century and made a following conclusion.

- In the Name Fund calculated all **80550** names and it means that Name Fund of Mongolian people consists of **80550** names of Mongolian people.
- Table.1: Index of the anthroponymicon of Mongolian people

Name's usage	Name's frequency	Number of names	Number of people
Most popular names	More than 1000	450	1295376
Average useful names	100-999	1850	562835
Less useful names	1-99	78250	336519
All		80550	2194730

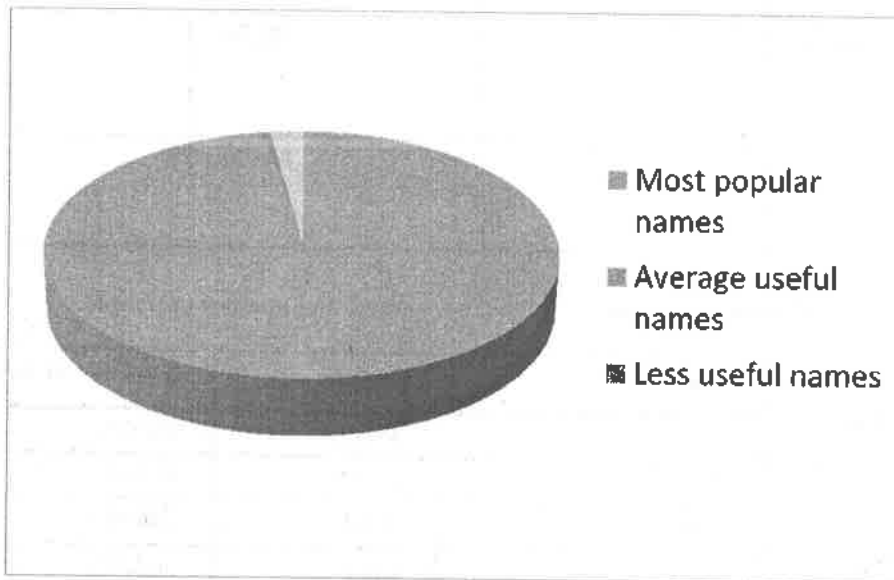
- Table.2: Mutual connection of frequency, names, and number of people

	Frequency	Name	Number of people
1	1	49100	49100
2	2-9	22500	81403
3	10-99	6650	206016
4	100-999	1850	562835
5	More than thousand	450	1295376
6	Total amount	80550	2194730

- **Diagram-1** Structure of anthroponymicon (by percentage)
- Most popular names
- Average useful names
- Less useful names
- When we see from the diagrams : We consider that an anthroponymicon of Mongol people mainly consists of less useful names. Most popular names contains only 0.56% which means less than 1 percent.

- The other index of the anthroponymicon is how many people are named by the such names. Answers of this question are shown on the 5-th column of table 1.
- **1 million 295 thousand 376** people were named by **450** names which are most popular names. It contains **59,02%** of all people involved in the research work. Otherwise **60%** of all **20th** century Mongolian people were named by the name which is less than **1%** in the anthroponymicon of Mongolia. It was main meaning why named "*Most popular names*".

In the research work conducted on the anthroponymicon were covered **2 million 194 thousand 730** people and in the diagram-2 are shown by percentage how many people were used one name.



- **Diagram-2:** Number of people used one name
- Most popular name
- Average useful name
- Less useful name

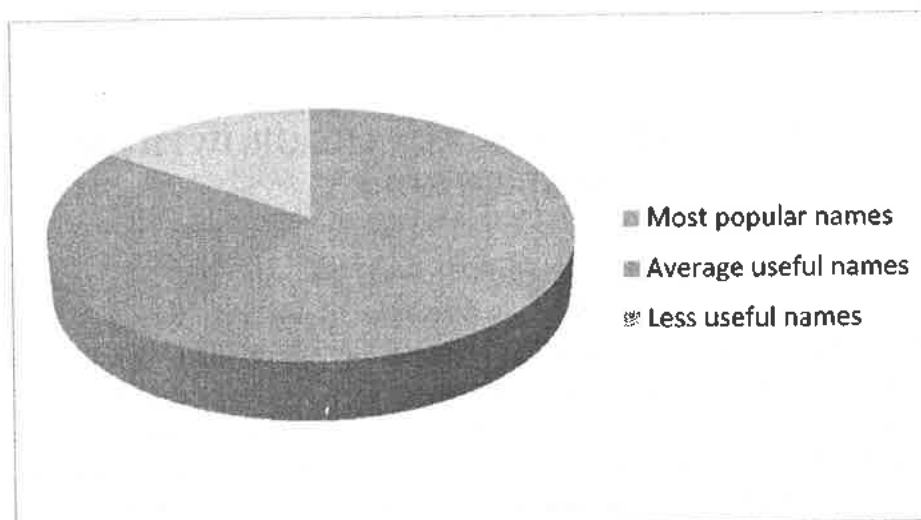


Diagram-4: Connection of frequency and number of names

There was straight connection between name frequency and number of named people. There are shown on the 2 and 4th column of the table 2 and on the 5th diagram.

Diagram-5: Connection of name frequency and number of people

If number of names of the anthroponymicon has an inverse relationship from frequency, against number of named people has direct relationship from frequency.

Abstract

Changes in the social life and mentality of a particular nation find their reflection in the language. Mongolian names as a constant stratum of vocabulary form image in the people's mentality. Studying them allows one to trace development of the naming tradition and learn about the Mongolians' dreams, wishes, mentality, customs and traditions. The history of some nomadic nations in Central Asia shows those nomads, on the whole, bore nicknames and titles. Not only individuals but also tribes or clans bore nicknames that later became their clan ones. The tradition of ancient Mongolians naming their children has still existed until now.

Précis

Any changes that occurred in social life and mentality of a particular nation find their reflection in the language. Mongolian names as a constant stratum of vocabulary form images in the people's mentality. Thus studying Mongolian names allows one to trace development of the naming tradition and socio-cultural factors which influenced it.

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PHILOSOPHICAL EXPLANATION OF THE GROWTH ENGINE OF MODERN KOREA

Korea has rapidly and remarkably grown in economy for more than 30 years as it now entered the tenth largest economic power in the world. In respect of culture, it has taken a huge leap towards the cultural market in the world through "Hallyu(Korean wave)". The various studies have been arranged especially in the social science to explain background or power of this growth. But attitudes to humanistic studies which approach the situation upwardly and immanently have been required as social scientific explanation has the limit to treat it very downwardly and superficially. Especially, it tries to accomplish fundamental understanding about Korean growth engines by analyzing historical and cultural elements which are inherent in modern Koreans' social acts and grasping them as the philosophical conception. For this, the method to reconstruct the past historical and cultural facts philosophically to explain it based on the facts which are now disclosed. As this explanation method has the meta-theoretical characteristics, it is expected that this study result is not simply limited to Korea and it can present universal ideas or methodology which can be helpful for the countries to pass through the similar social evolution phase to it in the conflicts between tradition and modern times.

This researcher tries to present the final result of this study by summarizing four things as follow:

1. Segmental openness

The Korean people have been invaded numerous times since the beginning of history. In the process, they protected themselves but consequently they have generally stuck to handle foreign powers by compromising with them. Outwardly, the Korean people looked as if they have wandered losing their original appearance as they gave in to foreign powers' hounding. But the other side of it, its own survival strategy is hidden in it. It is thought that it is no other than 'segmental openness'. It's because they aimed at openness and flexibility which accepted anything regardless of others' identities for the survival of the nation and individual.

'Segment' of 'segmental' can be 'a node'. When it is considered by connecting it to Korean cultural and original tendency, Koreans have several nodes in their thought and behaviors. It can be described as having their several faces. They did not meet the world with one face and they had been associated in each circumstance and situation with several faces which are suitable for them. They can be associated in various worlds according to each node's characteristics because they have several nodes in themselves. It is thought that Korean flexibility, openness and quickly reaction to changing situation are caused by this segmentation. But a term of 'segment' has the two meanings of 'segmentation' and 'articulation'. Therefore, segment contains the two meanings that 'something is separated

from others' and 'it moves flexibly as it is connected by nodes' at the same time. Therefore, it can be compared to arthropods and bamboos. It is flexible due to nodes. A thing which is connected by one wholly can break easily. But another thing which is connected by nodes doesn't break easily even through it is bent.

The Korean people could not decide their own history by themselves. Foreign powers were too strong to lead their own history to meet their will and needs. History is not arranged its own way. There is others' huge power that it should endure it by itself even though it doesn't want it and the Korean people early realized the facts that it penetrated into their own life. For position of others in the Korean people's history, China, Manchuria, and Japan were traditionally strong and Russia and USA were added in them in modern times. Intervention of these world powers reminded the Korean people of the fact that heteronomy, not autonomy is closer to the truth of existence. Their will and needs were secondary. They should adjust our desire depending on what foreign powers wanted. Otherwise, our survival was dangerous. So they could not help making 'segmental openness' their motto of survival. They could not help aiming at their flexible attitudes which considered and changed their own characteristics and courses reflecting dynamics of powers around them in them. This can be criticized as the treatment which justifies opportunism and defection. But what could be other ways except it in the situation when the existence of a nation and individual survivals depended on invasion of strong powers that could not overcome?

The important thing is the fact that segmental openness which could be negatively evaluated was a positive factor in the growth of modern Korea. This proves the fact that the past negative historic experiences can be changed to a new significant meaning depending on how we utilize them now. The past experiences can disappear or be newly born depending on how we add new meanings to them now. This attitude provided a foundation that acceptance of various cultures can be driving power of social development rather than causing chaos of society due to external cultures that modern Korea accepts them indiscriminately. Tradition that the Korean people have handled external cultures flexibly opening themselves decisively contributed to modern Korean growth. This tendency is interlinked with Korean society which shows unusual ability to accept new things today. Korean society now shows unlimited potential that doesn't reject information from others but accept new things endlessly. Unlike the past, Korean society can now spread their future independently not reading world power's countenance and are absorbing foreign cultures indiscriminately. Korean society doesn't go into meltdown due to conflicts and division but make smoothly a voyage keeping its own balance even though it gathers many various things. It is thought that segmental openness is a base which can explain this 'mystery'.

2. All-at-onceness

If previous segmental openness is observed on the diachronic level, all-at-onceness can be the synchronic aspect of such an openness. All-at-onceness is called the tendency or ability which simultaneously performs more than two tasks at the same time. Modern Koreans show excellent ability which can simultaneously tasks with different properties to handle as much as they can in time.

Korea could not help importing various foreign cultures since Open Port in the end of the Chosun Dynasty with the technical reason that it plays the role of advance guard as the internet strong power. And ideologies of the Cold War era which came to the surface due to the Korean War have had the effect on it still now. Like this, the historic reasons have had the great effect on coexistence of different elements. Even though Korean society puts ethical evaluation about these phenomena behind it, it could not help appearing as a scout and test site of world cultures inevitably as it was faced with special social and cultural situations that Koreans encounter 'simultaneous coexistence of 'mutually different things' in their daily life and live their lives. Here, I call 'Koreans who become accustomed to be associated in mutually different things simultaneously' 'simultaneous men(同時多發型人間)'.

When individuals in Korean society are called simultaneous men, there is an important detail to be amplified. Compared to the West, especially, US and Western Europe and the Asia, especially, China and Japan, one factor doesn't surpass other factors and all of them simultaneously have the effect on one another making each element maintain the balance of power relatively in Korea. For example, as for religion, different religions cannot simultaneously co-exist with equal forces as other religions cannot relatively escape from unfavorable situations because special religions gain the upper hand. And as for the cultural aspect, other cultures are relatively weaker because a culture is dominant even though these countries acknowledge pluralism of cultures. On the contrary, Korean society shows the phenomena that different cultures consist with one another maintaining the balance of power because various cultures generally coexist forming similar scope of influence in the fields of studies and art as well as religion as foreign cultures are indiscriminately flowed into it by causes of internal and external politics and the military. In short, modern Korean society realizes a unique human character of simultaneous men as routinization of the digital era in the technical aspect, maximization of business efficiency in the economic aspect, and naturalization of different cultures in the historic and cultural aspect are interlinked with one another.

Here, notable is the fact that nothing happens in reality even though it looks like the situations which are difficult to be compatible go into meltdown if they confront one another like Korean society. Outwardly, it at least creates peaceful atmospheres that people acknowledge others rather than step forward to the direction of enmity and opposition. For instance, there is any religious strife between high religions which subsist in Korean society; Oriental and Western thoughts don't try to enjoy the dominant position in it; Geomungos and cellos don't quarrel with one another; Oriental and Western paintings don't do with one another. Long ideological conflict between the left and the right has not reached the serious

level which makes the country to end up collapsing. If they don't like one another, they go to their own ways. And if the circumstance is good, they shake hands with one another. If it is highly likely that they will be opposed to or in conflict with one another in situations, they mutually avoid conflicts or acknowledge one another by indifference that they are mutually aware of others rather than do extreme acts which are lethal to one another. And I take note of the unique phenomena that modern Korean society aims at mutual harmony and integrity according to circumstances.

3. Physical adhesion

When the Korean people are considered in tradition tales, folktales or modern men's daily life, pragmatism which focuses on this world is predominant. The points that Ki(氣: energy) philosophy had the upper hand or Silhak(實學) thought which claimed to support Shilsagushi(實事求是: the positivistic research method) in opposition to exegetical Neo-confucianism of China was independently developed in the Chosun Dynasty can be in line with this realism principle. The tendency which tries to visualize facts of situations through experiences and experiments rather than rationality and deduction is deeply embedded in intelligence history as well as the Korean people's daily life. Therefore, thought that history and society can be changed by substances or bodies, not ideas or spirit has taken the lead. Activities of bodies are essential for changes of situations. Realistic empiricism, not abstract idealism strongly thrives in cultural tradition of Koreans. This cultural custom is shown as acts that Koreans focus on their jobs with their bodies. They could make tasks which look like impossible outwardly possible by pushing through things or situations with their bodies.

The Korean people's realistic empiricism is shown as attitudes which puts 'direct contact' above 'meditating methods' to understand situations. In the West, mediation and immediacy are the two methods to approach situations. For immediacy, the West regards 'intellectual intuition' as important, while Koreans show the difference that they consider 'direct contact through their bodies'. In short, Koreans granted the preferential meaning to awareness of situations through physical contact rather than abstract mediation or intellectual intuition, that is 'nonparametric learning'.

Several episodes shown in <Daejanggeum>, a major work of soap operas' Korean waves hold up a mirror to 'synthetic awareness through physical contact' which is inherent in Korean tradition or force of 'nonparametric learning'. One is the scene that young Janggeum plays a game of taste with Geumyeong. And another is the one that Janggeum receives help from Geumyeong for the contest to string pine nuts when she is Saenggaksi(girl in the royal kitchen). Court lady Jeong, the top one in the royal kitchen asks Saenggaksis about ingredients used to season the meat for the appetizer. Geumyeong answered to the question saying 'sugar'. On the contrary, Janggeum says 'ripe persimmon'. Court lady Jeong asks her why she thinks it's ripe persimmon. Janggeum says and mumbled, 'I just had a taste of ripe persimmon in my mouth. If you ask me why I think it's the one... I just think it's the one because I had a taste of it...' Here, the question of Court lady Jeong, 'Why do you think

it'sripe persimmon' is the product of analytical thought in the West. Janggeum didn't analyze and judge the taste. She felt the taste generally and intuitively. Like this, synthetic awareness through physical contact originates from the Korean unique attitude to aware things with bodies which go straight to the core of situations not passing through conceptual media in the middle of them. This is the attitude to come up against intellectualism or intuitionism in the West. Janggeum now considers physical intuition called taste, not knowledge or intuition as the basis of truth.

Next, it's the scene that Geumyeong trains Janggeum to string pine nuts with threads. Geumyeong says, "Don't try to look at them through moonlight. You cannot do it, then." Janggeum touches pine nuts with her fingertips closing her eyes as Geumyeong instructed her to do them. Geumyeong says, "Can you feel them?" Janggeum answers, "Ah, Yes, Yes. By the way, it's really amazing! How do you know this?" It looks like they should look at holes carefully to string pine nuts with threads, try many methods focusing on putting them into them. But actually, they didn't do them. Physical feeling has the sensitive relationship with the world itself much more than we expect. It is easy to think that consciousness is awake and bodies are dead. But in this case, the opposite is true. Reason of consciousness doesn't have the general relationship with the world but physical feeling does. As activities of consciousness tend to follow main agents' intention/will, they cannot have the partial relationship with situations. But as activities of bodies are connected to other things than the main agents' will, they can have the closer relationship with situations themselves.

The aspect that Koreans directly use their bodies in situations or things is shown in modern Koreans' behaviors. The method that they solve by using their bodies in situation directly can be especially found in lifestyle of the leading roles that led Korean modern history. Korean Lee Myung-bak could be elected president because 'hands and feet' of conservative powers, not 'heads' of progressive powers had daily lifestyle and sociability of Koreans emphasizing the 'working government' in spite of a lot of alleged corruption when he was a candidate for the president. Unlike the words, 'We don't work with our words but do hard in the field', bodies cannot tell any lie. Good words are useless if you don't put them into practice using your bodies. The key is bodies. Koreans fundamentally are obsessed with that work is accomplished by bodies. So people who think of petty tricks and take shortcuts are antisocial ones. They believe that activities not words make them eat meals. Eating meals is connected to work and bodies. They can easily meet each other because all of them have the physical characteristics. The ultimate solver of situations is bodies not heads.

Chung Ju-yung, the late founder of Hyundai group looked back upon his younger days saying, "I didn't like that dawns come to me late. As soon as it was dawn, I wanted to run to the world first opening the door of my house." Actually, he did and strengthened the firm basis of modern Hyundai. He solved impossible tasks by seeking ways that bodies, not heads can do endlessly. The world goes down on bodies. There is nothing to be completed without movement of bodies. The persons who try to change the world should make their bodies diligent rather than their heads. Bodies are sincere. Koreans show that they can newly change reality when they work based on your bodies' sincerity.

4. Condition-independent executive ability

When Korean historic experiences are considered, Koreans have lived their lives in the uneasy history that their foundation might be shaking. These experiences result in positive outcomes in modern times. If conditions are shaking, they thought that they can protect themselves only when they carry out their given tasks regardless of them rather than meeting them. So Koreans sought ways that they can show their individual capability overcoming them rather than blaming them. Koreans engaged themselves in their tasks with the independent and actual fight attitude which newly makes conditions themselves.

In conditional independent power of actual fight, possibility of change is critical. Koreans don't find criteria of their own actions in previous themselves but focus on present themselves. So in conditional independent executive ability, the hypothetical initialization of conditions is necessary. In other words, new nodes create their own present as if there was nothing before. Segmentation mentioned above doesn't have continuum between nodes which consist of segments in the strict sense as far as it implies discontinuity. Actually, even though nodes of the past already come in the present, intervention is not important. The important thing is how Koreans vitalize present themselves. Therefore, they put the basis of self-activities in themselves, not outside themselves. They should make conditions of their own lives by themselves. In segmentation of situations, each node doesn't have any linear continuum between each other. Each node has its own information and does according to its own rules and tendency. In that sense, each node is self-contained in itself.

It is thought that explosive power that Koreans now show in the world is the result that they encourage themselves regardless of 'external conditions'. They are jumping by themselves based on present themselves here putting the past and future in brackets. They make leaps forward by themselves not depending on historic continuum or the physical foundation. Koreans don't consider conditions and the foundation. Even though their conditions are bad and their foundation is weak, they got through the present with their internal explosive intelligence and passion. They made Korean unique internal explosive power driving force of economic growth when all the things were ruined since the Korean War. They got through their difficulties with their own driving force giving no attention to the environment given to them.

In the early 1960s, Korea should find its way to work out its salvation by its own effort based on external small loans. It responded to war-weary reality with the spirit of 'If it doesn't work, make it work!' or 'If you try to do, you can do it!' as the financial and physical conditions are bad. It is true that Korean political democracy had been delayed due to military dictatorship since President Park Chung-hee and military and cultural ills still exist everywhere. But Korean economy has grown day by day leaving this sacrifice. It could change its bad conditions to favorable ones by encouraging it by itself not being bound by them. We have seen many successful examples that it accomplished its task within the shorter period than the contracted period by obtaining orders of impossible projects at relatively low costs.

There is no any fixed ways for Korean successful enterprisers. If they make their ways, they become ways. They thought how they can make all the situations possible rather than how they are difficult to be done when they meet them. The former depends on the internal sides while the latter does on the external sides. Koreans got through external conditions which look like natural because they are already given with their internal explosive power. And they sought another possibility hidden in situations themselves and were successful for finding another ways in them. Like an advertisement of some cars, the spirits of 'I make a way.' or 'If we go there, it becomes a way.' are Korean enterprisers' deep-rooted creeds. Management philosophy of 'Don't care conditions.' or 'You make conditions by yourselves.' is not limited to the successful myths of several big companies only.

Western philosophy has stuck to foundationalism for a long time. 'If there is a foundation, a house can be built based on it.' We didn't think so. 'A house can be built without basis!' Because of this idea, man says that Korean society's basis is very weak. There are many problems because the basis is neglected in the daily field as well as the scientific field. Disadvantages of anti-foundationalism are clear. There is a great deal of damages due to poor construction. Knowledge has not been properly accumulated because basic knowledge is insufficient. In spite of this limit, the attitude of Koreans who don't ask conditions, the foundation, and sources results in survival strategies of actual fight. Koreans think practice and behaviors as more important than theories and methodologies. No theory or method is meaningful if they fail to be applied to reality. They reject the attitude to approach situations purely and abstractly because they have strong senses that theories and methods can eventually be established based on experiences of reality.

Koreans are strong for actual fight. Theories and methods cannot exceed ordinary lives(Lebenswelt). No theoretical system can be outside essential lives of men. Koreans give priority to lives rather than theories. In theories, logical contradictions cannot be admitted. But in lives, there must be contradictions and there are many cases that they control lives. In the world of daily lives, as far as there are many events which could not accepted by theories, theories and methods should match them. Men first meet the world with their bodies, not their heads. The world of bodies is instinctive and basic. So the colorful world of bodies precedes the gray world of theories. But consistency cannot be expected in the colorful world that bodies belong to. And there are a lot of ambiguous and contradictory things in it. So senses and experiences of fields which accompany bodies are important. Koreans have learned the fact that the attitude of actual fight to use bodies directly in tasks is the only way to realize themselves confronting this ambiguous world through the long historic experiences.

As above, I explained growth engines of modern Koreans with segmental openness, all-at-onceness, physical adhesion, and condition-independent executive ability. In fact, high education, diligence and passion to accomplish goals became the foundation of growth in experience's level. But when it is considered in philosophy's meta-level, it is judged that it is difficult to explain the rapid growth of Korea which has been arranged for half a century excluding the above four elements. But the way, sharp-eyed readers will find the phenomena which segmental openness is in collision with condition-independent executive ability. It's

because it looks like the former depends on others and the latter is self-reliant. But this issue doesn't matter if the context of the meaning that others and oneself are used will be distinguished. In the former, the relationship with others is the matter of receivers' attitude, and in the latter, the relationship with oneself is the matter of the foundation for acceptance. It's because they can aim at the attitude to accept others with open mindedness while they can independently change the basis of acceptance. Finally, writing a summary of the above discussions, modern Koreans could carry out given tasks successfully by aiming at open mindedness based on conditional independent power of actual fight and approaching simultaneous materials using their bodies directly.

Korea is joining the ranks of advanced countries for a short time repeating development in colonial rule and the war-torn country. Koreans' special cultural potential has had the effect on the process. It is hoped that this essay which tries philosophical explanation about it will be a little bit helpful for policy makers of the countries in Asia who try to create the national future newly between tradition and modern times.

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A COMPARATIVE ANALYZE OF PLATO'S DOCTRINE OF EROS IN THE SYMPOSIUM AND PHAEDRUS

Most people agree with the point that Plato is the sharpest representative of rationalism in the history of Western philosophy. In his middle dialogues such as *Phaedo*, *Symposium*, *Republic*, *Timaeus*, *Theaetetus* his conception of Eidos or Idea establishes and arguments in many ways. However, Plato not only praised Reason, indeed he agreed importance of irrational factor of the soul in search of truth and wisdom. Plato in the *Symposium* claimed by Diotima's mouth that:

"Why, a child could tell by this time, she answered, 'that they are the intermediate sort, and amongst these also is Love. For wisdom has to do with the fairest things, and Love is a love directed to what is fair; so that Love must needs be a friend of wisdom, and, as such, must be between wise and ignorant.'" ⁴²⁴(204b).

Philosophically, according to this conception it is clear that possession of intellect does not give for mediator to attain the truth or wisdom. It is necessary to have some kind of stimulation or motivation that leads intellect to its real purpose. Plato, I think, knew this point of view. Hence importance of irrational aspect of the soul is clear and also doctrine of the soul both with rational and irrational developed in Plato's dialogues from the *Phaedo*, *Symposium*, *Republic*, *Phaedrus* and *Philebus* even in *Laws*. The irrational aspect of the soul has many term that used by Plato. For this special account Plato uses term Eros-Love specifically meaning philosophers soul and *epithumia* is used for the term 'desire'. The doctrine of Eros has worked out in two dialogues *Symposium* and *Phaedrus*. In this article I shall closely analyze these two dialogues specifically Socrates and Diotima's speech in the *Symposium* and Socrates' two speeches in the *Phaedrus*. I shall conditionally divide each passage of the dialogues into two parts first and second part and analyze the affective irrational aspect of soul in comparison with Eros. Then I will analyze comparatively both the first part of each passage and then shall analyze in detail the second part of each passage particularly Diotima's speech in *Symposium* and second speech of Socrates in *Phaedrus* separately.

In the *Symposium* as it was mentioned above there is a middle or mediator quality of Eros and it has opposite characteristics is one of the main messages. Hierarchical movement to the ultimate goal from the lowest type of Love to the highest. Reproductivity or aim for eternity is also a main factor for love. As mentioned in the Drew's article 'Eros,

⁴²⁴Plato, *Plato in Twelve Volumes*, Vol. 9 translated by Harold N. Fowler. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925

Epithumia and Philia⁴²⁵ Symposium's Eros is still connected or mixed with both desire and love. It loves and desires. The origin of Eros explained in a mythological way but the main definition of Love (eros) is described as some kind of striving to something, being OF SOMETHING which presupposes teleological goal with its real activity or motivation for achievement.

In Symposium one of the main factor of love is the object of the love is always beauty and good.

In each dialogue Plato initially establishes the Love from the affective aspect after which gives its more abstract understanding that is parallel with his ontological division of visual perceptive world and intelligible world.

In the Symposium, the affective aspect of love is depicted as following. First, love always has an object. It can be anything, but there must be exactly something such as, for example, 'father', and this presupposes 'someone who has a father'. So it is vital to have an object. The objects are 'beauty' or the 'good'. Second, there is an agent (motivation, motivated agent) who desires to possess this object, and not only possess it but possess it forever. The agent is frequently treated as a desire or lack. This is so because love desires what it does not have or possess, and what it does not have is all which it desires and is only beautiful or good things. Therefore it is love who desires the object. 200a-d

Meanwhile in the Phaedrus Plato divides individual soul in two categories: desire and reason and expose the desire not so different than the Symposium's however with new additional characteristics.

There are two kinds of element which rule and lead the individual. The one is innate desire for pleasures, another acquired judgement (opinion) which aims at the best' 237d. So in other words, these are the reason and the desire. Each one tries to take control over the soul; they always battle with each other but sometimes there is harmony between them. It is when the reason rules and desire obeys. If the reason takes the rule it becomes self-control, but if the desire take's the rule the soul then it will be called excess. There are many ways of the desire or excess depending on what kind of object it aims to possess. So generally its unique name is desire and its property or feature is excess. For example, the one who wants too much food is glutton etc. Also one more peculiarity of the desire is, Socrates says, its etymological origin from word rhome to eros. For when the desire takes control it by power reinforces the other part to follow. So Plato emphasizes on the soul's enforcement character (237a-241d).

By this Plato shows that there is an affective aspect of Love as a pure physical desire. However the main philosophical message is that Love is not only affection or passion. Taking the general structure of the affection Plato tends to show more complicated understanding of Love-Eros. Plato does not ignore or treat the affection as a negative aspect of human live. He rather appeals on this structure of love to make ground for his intelligible world of his belief.

⁴²⁵Drew A.Hyland suggests that: "It may be that epithumia can only desire, whereas Eros can both desire and love."

In both dialogue the main message is that Eros is treated as mediator or messenger between god and human or Eros as a creature between knowledge and ignorance, daemon-like creature, linked with two worlds – the sensible and the intelligible worlds. In Phaedrus by way of allegorical description, it is a charioteer with two horses striving always upwards from the earth to the heaven. Here in the treatment of Eros as mediator, we can see some development in Plato's point of view.

In the Symposium, Love is treated as a great daimonion (angel) between the mortal and immortal (202e1). :

“They are messengers who shuttle back and forth between the two, conveying prayer and sacrifice from men to gods, while to men they bring commands from the gods and gifts in return for sacrifices. Being in the middle of the two, they round out the whole and bind fast the all to all. Through them all divination passes, through the art of priests in sacrifice and ritual, in enchantment, prophecy, and sorcery. Gods do not mix with men; they mingle and converse with us through spirits instead, whether we are awake or asleep. He who is wise in any of these ways is a man of the spirit, but he who is wise in any other way, in a profession or any manual work, is merely a mechanic. These spirits are many and various, then, and one of them is Love” (202e4-203a7)⁴²⁶.

So Love is just one the spirits which has many ways of appearance but without certainty. While in the Phaedrus we see more systematic explanation of Eros as specific kind of madness bestowed by gods which is divine madness.

The divination, messages between gods and men, enchantment, prophecy, sorcery are the way of the messenger's action. In other words it is an agent between mortal and immortal. But the origin of the Love or Eros is not from divine world or from the world of Gods as shown in the Phaedrus. It is more connected with becoming world and similar by structure with bodily desire because Eros as a spirit serves to the becoming world delivering the messages from the Gods.

According to Socrates there are four types of madness. One is general madness which is commonly understood as evil or bad. In words, it's a negative madness.

Love as madness	
Real madness	Love-divine Madness (Wing)
Madness as physical sickness	Prophetic inspiration from Apollo
	Mystic rites as Dionysus
	Poetic inspiration from Muses
	Aphrodite's madness, Eros

The other kind of Madness is not evil but fine. It is “bestowed by divine gift.” 244a9. which appears in prophets and priests and allows them predict the future and set people on the right track. So this is a positive madness.

⁴²⁶ Citations from Symposium all have taken from Cooper's edited translation: Plato, *Complete Works*, translations ed. by J. M. Cooper, Hackett Indiana 1997

The third one comes from Muses: 'A tender, virgin soul, and arousing it to a Bacchic frenzy of expression in lyric and other forms of poetry it educates succeeding generations by glorifying myriad deeds of those of the past; while the man who arrives at the doors of poetry without madness from the Muses, persuaded that expertise will make him a good poet, both he and his poetry, the poetry of the sane, are eclipsed by that of the mad, imperfect and unfulfilled.'" 245a⁴²⁷

Eros, the fourth type of soul is following: "Well then, the result of my whole account of the fourth kind of madness is clear – the madness of the man who, on seeing beauty here on earth, and being reminded of true beauty, becomes winged, and fluttering with eagerness to fly upwards, but unable to leave the ground, looking upwards like a bird, and taking no heed of the things below, causes him to be regarded as mad: my conclusion is that this then reveals itself as the best of all the kinds of divine possession and from the best of sources for the man who is subject to it and shares in it, and that it is when he partakes in this madness that the man who loves the beautiful is called a lover." 249d4-e4

Philosophers belong to the fourth type of the madness. They are those who strive to the wisdom. These four types of madness are not correlated with 'desire' or 'passion' but resembles to the wings of the charioteer with horses. So in the Phaedrus conception of Love becomes more systematic and more distinct and vivid in content. For example, the prophetic inspiration and such kind of things were the peculiar characteristics of the Eros. Now in Phaedrus these things are distinguished by the types of madness. Summarizing the notion of madness and all four kinds of madness's, Plato mentions:

"Socrates: I thought you were going to speak the truth, and say 'madly'; and that, in fact, was the very thing I was looking for. We said, didn't we, that love was a kind of madness? Phaedrus: Yes. Socrates: And that there were two kinds of madness, the one caused by sicknesses of human sort, the other coming about from a divinely caused reversal of our customary ways of behaving. Phaedrus: Certainly. Socrates: And of the divine kind we distinguished four parts, belonging to four gods, taking the madness of the seer as Apollo's inspiration, that of mystic rites as Dionysus', poetic madness, for its part, as the Muses', and the fourth as that belonging to Aphrodite and Love; the madness of love we said was best, and by expressing the experience of love through some kind of simile, which allowed us perhaps to grasp some truth, though maybe also it took us in a wrong direction, and mixing together a not wholly implausible speech, we sang a playful hymn in the form of a story, in a fittingly quiet way, to my master and yours, Phaedrus, Love watcher over beautiful boys.'265a-c4

In the second part of the Socrates' speech in Symposium Plato transfers the word to Diotima that gives more complex concept of Love.

It is necessary to note that in the Symposium there was no division in explanation of Eros. The Eros understood only as a unique thing that has got only a great aim to move upwards. Indeed in Symposium Plato does have dual division of soul content but it is

⁴²⁷Citations from Phaedrus have taken from Rowe, C.J. (trans. & com.) *PlatoPhaedrus* Aris & Phillips Classical Texts 1986

explained only endeavor physical reproduction for animals or mortals as materialistic visual point of view and on the other hand reproduction in the soul.

Diotima in Symposium says that “while others are pregnant in soul – because there surely are those who are pregnant with what is fitting for soul to bear and bring to birth. And what is fitting? Wisdom and the rest of virtue, which all poets beget, as well as all the craftsmen who are said to be creative. But by far the greatest and most beautiful part of wisdom deals with the proper ordering of cities and households, and that is called moderation and justice” (209a1-b1).

So Plato’s Socrates of course gives emphasis to this rational desire. Indeed, he insists on following the rational way of desire. Finally, it is worth mentioning that there are two desires, non-rational in terms of bodily and rational in terms of spiritual, those are so named because of their objects or in other words by the logic of his dualistic ontology.

Concerning the origin or the nature of Love in the Symposium, Socrates provides us with an allegorical story. In short, Eros was born from Poros (meaning ‘way’, ‘resource’) who is the son of Metis (meaning: cunning) and Penia which means ‘poverty’, on the birthday of Aphrodite who is very beautiful, and Penia, therefore serves to her (203b2-203c5). Hence, Eros has two aspects. One is the Poros aspect, which is the ability to use any way to reach the object. This is the methodical element of Eros. The other is the Penia aspect, which shows its unstoppable feeling of lack. This is the motivational element of Eros. Therefore Eros has these two essential characteristics which show Love’s dual mixed character. However this dual nature of the Love is not compatible with the division of the soul in Phaedrus that was mentioned above that soul has two affective and rational rulers. Poros and Penia aspects are rather natural qualities of the Love-Eros than its ruling elements. Even this twofold allegory comparable with the rational and irrational ruling elements the second ones are more step forward point of view.

The specific definition of Love in the Symposium is that Plato treats the Love still from the affective point of view. So Socrates reformulates the definition slightly in another way. He says that Love strives not for beauty, but for the ‘reproduction and birth in beauty’ (206e5). So now love is connected with reproduction and birth. Therefore Love desires to give birth or reproduce. Love now has acquired a deeper meaning, which is illustrated by the graphic allegory, because in the perceptive-sensual life reproduction and birth is associated with sex and pregnancy. Formerly, in the dialogue, it was said that for mortals being immortal is realized through reproduction. So ‘Love must desire immortality’ (207a1-4) by way of reproduction. Then it is almost possible to affirm that love or desire is the same thing as reproduction. Interestingly Richard Hunter to interpret this uses the term ‘ejaculation’⁴²⁸. Physiologically it can be understood as some sexual event which is motivated only by desire.

Hence Socrates gives a logically right but also a more developed concept of desire. Reproduction can be both physical and spiritual. It means that there are two kinds of desire: physical desire or love and spiritual desire. The physical desire realized, obviously, through sex. That is to say animals desiring to be immortal have sex and give birth. Then the animal

⁴²⁸ Hunter, H. *Plato's Symposium* Oxford 2004 page p.88

gets a new life which is embodied in their descendants. This endless renewing process of animals is the realization of immortality. At the same time this is motivated by physical desire.

The other desire and reproduction is a spiritual one. Diotima says that “while others are pregnant in soul – because there surely are those who are pregnant with what is fitting for soul to bear and bring to birth. And what is fitting? Wisdom and the rest of virtue, which all poets beget, as well as all the craftsmen who are said to be creative. But by far the greatest and most beautiful part of wisdom deals with the proper ordering of cities and households, and that is called moderation and justice” (209a1-b1).

The reason why it is spiritual is that the product of this reproduction concerns virtues, which are the product of intellect and understanding. So we name it as a rational desire. Socrates of course gives emphasis to this rational desire. Indeed, he insists on following the rational way of desire. Finally, it is worth mentioning that there are two desires, non-rational in terms of bodily and rational in terms of spiritual, those are so named because of their objects.

Therefore Plato in the Symposium establishes and arguments that the rational desire or Eros is one type of desire or affection which leads to divine entity. It is at least the highest performance of affective desire of the soul of philosopher. Nature of the Eros, its meaning, and finally its objects are comes from affective desire. He then shows it in hierarchical step of Eros' loving object.

The object of desire is another crucial point. The object is beauty, because it is attractive and its attractiveness makes someone to desire the object. However, there is a hierarchy of desires as. The hierarchy is the following:

First, the Lover starts from loving beautiful bodies (210a6-8). This first level is the lowest because the object of love is a material or visible thing. So it is closer to irrational desire. Then, the beauty of all bodies is one and the same (210b3). But the higher and more valuable is in the beauty of people's souls (210b6). From there, one will be ready to get the beauty of activities and laws (210c4). After that the lover must move on to the beauty of knowledge (210d1). Then he will see the beautiful ideas and theories and unstinting love of wisdom (210d6); finally, the Lover will find the knowledge of beauty (210e1, 2). And this very beauty always is and neither comes to be nor passes away (211a2). And “it is always one in form” (211b3). All the other beauties or objects are spiritual and intellectual things, so these belong to the rational desires and these desires are higher or more important than the irrational desires.

Let us notice that ‘Love’ in the Symposium is not just rational, as it is obvious, but it does not relate to a sensation, so it is not just pure desire. However in the first half of Socrates' speech it seems as if desire or passion dominated, rather than intellect. It is motivational reason of the soul, which is not dictated by intellect but by its impulsive nature. The nature of love is unstoppable striving to its object, to its beautiful and good object. For it strives unstoppably towards desiring only beautiful and good things, because love is treated as a lack of something which the willing object does not possess. Love wants to possess it

forever. This is because Love will be happy if it possesses it always, and Love does not desire beauty just because Love wants it, but because it is beautiful.

Then Socrates changes the definition of Love: it is reproduction and giving birth in beauty. He shows that as reproduction can be physical and spiritual, also the beautiful object can be material or immaterial. So, there are many kinds of beautiful things and many ways to these beautiful things. But Socrates suggests to go by way of anabasis, induction, from material to immaterial, from one beautiful thing to many beautiful things. Starting from loving bodies, going through beautiful souls and acts, it should reach beautiful knowledge and the beauty itself, which is an immortal thing. So Love desires to be immortal and wants to possess immortal things forever and these immortal things would be the immaterial things, as mentioned above. To these immaterial and intellectual things love strives both with intellect and desire. Therefore Love has twofold (double) attributes.

Furthermore, Love is in between ignorance and wisdom. This character gives us an image that it is always in shortage of need: Need of wisdom, which love does not possess. Also, Love is an eternal search, movement or, one could say, activity. To reach its object Love uses all possible ways or methods, even divination, enchantment, prophecy, sorcery, etc, so there are no rules to reach its object; any kind of method is possible. For the Lover only, the object should be reached.

As stated above, the object of Love is twofold. One is material and the other is spiritual; at the same time both are attractive because they are beautiful things. So desire for a body does not involve a rational element. Conversely, spiritual objects involve rational elements, for the objects are such as knowledge, the cardinal virtues, etc. And Socrates gives priority to this spiritual beauty. So striving for such intellectual objects involves the rational element necessarily.

Thus in Symposium Plato relates the Love to the class of desire but the highest level of desire which means that even the Love is some sort of intermediate entity it is rational desire that strives upwards to the Gods world. So Love is some kind of desire but it is rational desire. It is desire that strives for knowledge and truth.

Hence it is allowed to conclude that affective desire has a possibility to develop by above mentioned hierarchical step to reach such things as truth, knowledge or wisdom by transforming itself.

In the first speech of Socrates of Phaedrus Plato already was divided the rational ruling element and physical desire with no mixing. While in the Symposium the Eros is treated as rational desire that means definitely one kind of affective desire.

Sheffield asserts that 'the experience of need motivates the liberation which attempts to find the means to remedy the lack of the desired end and generates a provision designed to meet it. So, the result of something's desire for some specified kalon x is that something deliberates about how to attain this kalon thing, the result of which is a provision designed to satisfy that lack'⁴²⁹. She thinks that a theory of intentional action is appropriate to explain Plato's account on Love and says: 'Socrates does not share that reason and desire are distinct

⁴²⁹Sheffield, C.C. F. Plato's *Symposium*: The Ethics of Desire pp.48-49 Oxford 2006

sorts of things, where belief alone cannot motivate action and motivation is fundamentally non-rational. Such views operate with the notion that an action is started by (non-rational) desire that employs reason only to the extent that an agent needs to find the means to satisfy that desire. The desire, as such, is not grounded in reasoning activity,⁴³⁰

The First half of Socrates' speech seems almost as if love were pure desire. No rationality. But then when he talks about reproduction he distinguishes two kinds of giving birth, which is clearly treated as a function of desire, implying there are both bodily and spiritual desires, distinguishing the irrational (bodily) and rational desires. Therefore I agree with Sheffield that there is no demarcation between desire as a whole class and reason itself. In fact, Plato distinguishes the desire itself in bodily and rational. So it is purely mono-aspectual doctrine of Love from the non-rational point of view. There is no talk about rationality itself. Thus in that sense the dialogue *Phaedo* could be put forward as complement of cognitive rational aspect of the philosopher.

It is also not a cognitive process yet in the first half of the speech, though she says that it is between wisdom and ignorance. Of course, as she affirmed, it is about the object of love, which is *kalon* and about the appropriate way to procure *x*. But the *kalon x* can be one of many - the beautiful body or beautiful soul, etc. At the same time the way can also be different. For *Poros* means way and not only scheme but also use of such things as divination, enchantment, prophecy and sorcery as other possible ways to reach the object. So we can say that *Eros* strives for any kind of *kalon* object (not only because of its beauty, but also it became this beauty, for his mother is *Penia*) and uses all possible methods or ways (for his father is *Poros* - wealth & way, and it is not only the rational way, even with irrational way such as intuition) to possess this object. Even Sheffield herself says that 'the deliberating aspect of *Eros* also involves desire and has a motivational input of its own.' So we think that the demarcation between bodily desire and rational desire appears when the object of love changes to rational objects such as beautiful knowledge or justice and other cardinal virtues, not in the stage of the motivational or methodical approach.

If we reflect on the object of love when Socrates says that it can be *kalon* or *agathon*, so these seem not always similar or the same thing. *Kalon* refers to the attractiveness of the object, and the content is not important. *Agathon* refers to the quality of the object and this is more related to the content, and is therefore more rational. This is because a good thing is judged not by its attractiveness but by its inner qualities.

R.G. Bury (year) agrees that 'the notion of *Eros* is a quality, not a person, which is equivalent to that of Desire. But then he interprets *Eros* as a 'philosophic impulse' or 'craving for the good', noticing that both its cognitive midway condition and spiritual production are better than the physical, and wisdom is an important aspect. Though Bury does not explain what kind of impulse this is, his priority seemingly lies on rational desire. He says 'he does not begin and end with what is abstract and spiritual - with pure intellection; nor does he begin and end with the lust after sensual beauty: like the *Eros*-demon who is his genius, the true *Erastes* is not god, not even *terion*, and his life is an *anabasis* from the

⁴³⁰(Ibid: p50)

concrete and the particular beauties of sense to the larger and more spiritual beauties of the mind'⁴³¹.

In the second speech of Socrates of the Phaedrus as we mentioned above Love-Eros explained as a divine madness "bestowed by divine gift." 244a9. It was systematically ordered by which god they relates. This doctrine takes the understanding of Eros-Love more distinct from affective aspect of the Love.

Furthermore to illustrate his new treatise of Eros Plato builds a new allegory about soul and its nature.

The soul itself is can be imagined as a charioteer with winged pair of horses. For Gods' all horses and charioteers are good. The rest or mortals have mixture of them. It means that one of the horses is 'good and noble' 246b the other is opposite even by its nature. The problem is then in the ruling of these two opposite type of horses. But in respect of the gods they do not have body when the horses are 'perfectly winged' it will be able to rule the 'whole cosmos' and travel in the heaven 246c. As far as the mortals concerned, those who lost their wings fall down until it encounter with something hard and move into this hard body hitherto it becomes mortal creature in composition of soul and body. Therefore mortals have a soul and body. Plato also expresses the unity of the body and soul as 'imprisoned like oyster'. (250c7).

Here the allegory of soul as a charioteer with the two horses looks almost similar with gods by form only the horses are different in nature. Also it is noted that the charioteers with horses are all resident of heaven with the purpose of ruling the 'whole cosmos' or at least to follow the gods and travel. So originally soul is not resident of perceptive visible world.

In respect of the mortals, 'the wing' is a main problem. The wing's function is to bear 'all the things belonging to the sphere of body' goes to the upwards, to gods resides. There in the divine world, 'plumage of the soul is most nourished and increased while the shameful, the bad and in general the opposite of the other things make it away and perish'. 246e For it was mentioned that there are two worlds: one is what comes into being, the other is the being where the soul of a man strives to this heavenly world of 'being'. Because same as the acclamation that body feed by food, the soul also feed by pure knowledge and insight. Also the soul has more shares in the divine by its immortal attribute. Therefore it is clear that soul is not an entity of mortal world naturally.

Then charioteer's previous dwelling place or pasture is the upper world. The charioteer rules and leads the horse but what it takes to upward is their 'wing'. So the 'wing' has also fed and nourished from there where the charioteers dwelling place. Being not able to feed by this, the wings become not so powerfully to carry all the horses and charioteer (248b, c). Thanks to the fourth kind of the madness which we mentioned before (249d4-e4), the soul becomes winged and strives to upwards to the divine world or area of truth. Indeed, only philosopher's soul becomes winged, by memory, ability of thinking or by intellect. (249c) However for all mortal soul it is not possible to fully attain the divine world or the being. If

⁴³¹ Bury, R.G. *The Symposium of Plato* Cambridge 1909, p. xlvi.

one's soul can live his life just and moderate then there is a hope that his soul could attain the divine world earlier or quicker than the other souls (249a-c).

Hence there are three imaginative components in the soul: charioteer, good horse, and bad horse. What pulls down to the world comes to being is the horses. The function of the horses is different. The charioteer rules the two horses that are the two elements of the soul. The charioteer in its turn resembled to the reason and intellect. The good horse is possibly image of the spirited part of the soul (thumos) but in my opinion it is rather rational desire because if we understand the thumos as in the Republic then it must have its aggressive element, here in Phaedrus it is depicted as good by all means positive horse that mainly endeavors upwards to the heaven and the bad horse is projection of the desire (desire or passion epithumia). One is good the other is bad. About these two horses or the types of the soul Plato describes as following:

'Well then, the first of the two, which is on the nobler side, is erect in form and clean-limbed, high necked, nose somewhat hooked, white in colour, with black eyes, a lover of honour when joined with restraint and sense of shame, and a companion of true glory, needing no whip, responding to the spoken command alone; the other is crooked in shape, gross, a random collection of parts, with a short, powerful neck, flat nosed, black-skinned, grey-eyed, bloodshot, companion of excess and boastfulness, shaggy around the ears, deaf, hardly yielding to whip and goad together.'253d-e5

In case of the philosopher's soul the main battle goes on between the black horse and charioteer on the matter of love, as the white one is always on the charioteer's side and always does not go beyond the charioteer's command. Although the black horse (desire, passion) always pulls down the whole because it's more powerful and 'there is no limit to their plight' (254b) finally both white horse (spiritual desire) and charioteer give direction to the black one. However when charioteer remembers about his divine world where he saw his true home of dwelling, the charioteer reminds about their main purpose to go up there, using his all power takes the control of rule (254e). So, here, we see the confrontation of the desire and intellectual desire and reason itself. (let us remember the establishment of the tripartite soul in the Republic book IV where Plato starts the argumentation from the theory of non-contradiction and the desire and reason are two opposite things. For instance, it is not possible to want to drink and not drink)

In the end of the charioteer's allegory Plato summarizes:

'Well then, if the better elements of their minds get the upper hand by drawing them to a well-ordered life, and to philosophy, they pass their life here in blessedness and harmony, masters of themselves and orderly in their behaviour, having enslaved that part through which goodness enters it; and when they die they become winged and light, and have won the first of their three submissions in these, the true Olympic games – and neither human sanity nor divine madness has any greater good to offer a man than this. But if they turn to a coarser way of life, devoted not to wisdom but to honour, then perhaps, I suppose, when they are drinking or in some other moment of carelessness the licentious horses in the two of them catch off their guard, and bringing them together take that choice which is called blessed by

the many, and carry it through; and once having done so, they continue with it, but sparingly, because what they are doing has not been approved by their whole mind.' (256a-c)

Here we can draw a conclusion that the philosopher's soul becomes winged after the death when he lives his life as more as it possibly far from affective desire or passion which leads down to the mortal life and live a life according to justice, being master of his desire. Thus during the bodily life soul will never reach the divine world and never can contemplate it.

Therefore there are just two ways of life. One is being master of himself, live just live and devote oneself to knowledge. The other life is coarse and lives under the pressure of bodily desires by necessity.

Hence Plato completely separates affective aspect from the Eros and suggests a more complex doctrine of soul which has two distinct irrational aspects of soul except the reason. This position still takes place in Philebus.

In ontological point of view, Plato divides the universe in two things: Being and the world of things which comes to be. From such mortal and immortal point of view, there are two elements in the soul, one which belongs to the mortal life and another belongs to the immortal life. But in the Phaedo 68d the soul is not divided in two or three parts or principle, Plato shows a cognitive soul as a whole, all other parts and things related to the body. Therefore from the ontological point of view there is two partite soul for Plato generally. Not in the Phaedo but generally.

But if one starts to analyze the soul more deeply, then it comes to be that there are three elements of soul. One of them is more related to the desires affection or passion. The other related to the spiritual desire or ration desire. Both belong to the irrational part of the soul but still different by nature. 253d

But the interesting thing is that in the Philebus, Plato has two types of elements in the soul; Pleasure, and Reason. And each one has many elements in it, which shows the dialectic correlation of many in the one and the one of the many where in this many the elements can be even opposite things. Also in general Reason and Pleasure are belongs to the one mixed thing which is soul.

What is new in the Phaedrus is the interpretation of the love as a class of madness. This madness is divine madness which leads the soul to the world of the gods. According to the Socrates there are 4 kind of divine madness. First, it is madness of prophetic inspiration, second, madness of mystical providence, third, madness of poetical inspiration and fourth is love of wisdom or strives to what is beautiful and truth.

The madness is, allegorically, illustrated by the wings of the soul that carries everything belongs to the soul but this is not the ruler of the soul. This is in modern words something like moving power of something or motor of the car etc. and the ruler is a driver. In our case, the 'charioteer' is the illustration of the reason or intellect in the soul. So these two elements, reason and madness, are the two main opposite and interdependent factors of the philosopher's soul. Socrates says that only philosopher's soul can become winged.

In both Socrates' speech, the same is about confrontation of the two affective desire and spiritual desiring parts of the soul. The battle of the wretched horse and the charioteer is allegorical explanation of the bodily pleasure and the rational desire with its pure reason. Also such properties as 'force' and 'excess' of the desire which Socrates pointed tells that the soul as whole has got antagonism of two distinguished intentional or motivated power.

However the problem occurs on madness. In the first speech of the Phaedrus Socrates defined the love as a desire but in the second speech love turns to be madness but it is not just madness in common understanding, it is rather divine madness. Meanwhile the allegory of charioteer shows the two horses which the charioteer leads. And these two black and white horses correspond to the desiring and spirited elements of the soul. The black horse often drags the whole down and the charioteer tries to take control. So the contradiction appears between the two conceptions that love is desire and love is madness. In the second speech madness and the desire are quite distinct. It seems like madness is the wing whereas desire turns out to be the black horse, but before it has been stated that love is some kind of madness. Indeed 'madness' was divided in two classes. One is that the 'bestowed by divine gift' the other is 'caused by sickness of human body', however the second one does not relate to the desiring kind. Thus the divine the madness are something different from the bodily desire.

Soul and body are indivisible things. Thus it turns to be that the bearer of the soul is the body. Also it means that these are relative entities. That is to say, body of living creature does not exist with soul, and soul without the body does not exist, in becoming world.

From here we can conclude that material world and world of the ideas are not completely independent existing. It is rather hierarchical levels of one united universe with different natures. In both world it has irrational entities which are opposite with each other.

I don't agree with the conclusion of analyze of Ferrari⁴³² on the charioteers allegory that Plato was not struggled on portrait of the black and white horse that are non-rational aspect of the soul in my opinion Plato's position on that becomes more clear than in the Symposium distinguishing the whole irrational aspect into two different types. Plato illustrated it with equal description of the black and white horse contrasting with their own proper aims of action. If non-rational aspect of philosophical soul was more constructed on the basis of affective desire in Symposium then in Phaedrus it is distinct from passion and desire but more related to reasoning.

Finally, in conclusion, Plato's doctrine of Eros if in the Symposium was connected with affective desire and understood as a highest performance of the type of affection or in other words affective desire and rational desire are not opposite but almost similar one type of things then in the Phaedrus affective desire and spiritual desire are different by type of entities also opposite by nature. Hence reasoning (logistikon) in Plato has its own irrational element which is not related with affective passion. In my opinion it is not regressive but

⁴³² Ferrari, G. R. F. *The Struggle in the Soul: Plato, Phaedrus 253c7-255a1* Journal 'Ancient Philosophy' Vol.5 pp.1-10. 1985

progressive point of view therefore this way of thinking lead Plato to build his conception of pleasure in the Philebus.

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EAST ASIAN COUNTRIES AND MULTI/PLURI-LATERAL FREE TRADE ISSUES

Abstract

In Asia-Pacific region, there is a possibility of a few large free trade areas/agreements, which have been under dialogues or negotiations among developing/developed countries, including APEC, ASEAN, China, the US and Japan.

From the 2010 APEC leaders' declaration, or Yokohama vision, the APEC twenty one member countries are on the way to a Free Trade Area of Asia-Pacific (FTAAP), which might be based on the three-typed FTAs, so-called ASEAN+3, ASEAN+6, and TPP(Trans Pacific Partnership)agreement.

TPP's unique point is to open the domestic markets of member countries perfectly by eliminating of import tariffs without establishing sensitive items, which are possible to protect from import by tariffs or non-tariff barriers.

This paper will focus on some effects of a new pluri-lateral FTA, called TPP(Trans-Pacific Partnership),on Japan, and East Asian countries including ASEAN along with other neighboring countries.

I. INTRODUCTION

The principle of FTA, or Free Trade Agreement, is to abolish all tariffs of goods, based on GATT article XXIV⁴³³, which is to eliminate substantially all trade barriers, within ten years among the member countries⁴³⁴, except for some sensitive items.

The EPA(Economic Partnership Agreement)'s principle is to harmonize non-tariff barriers and to free service trade and so on, among the member-countries in addition to the FTA's principle, based on GATT article XXIV and GATS article V..

For example, Korea's 9regional trade agreements⁴³⁵ have been called as"FTA" although these contents could be suitable for just an EPA. On the other hand, Japan's 13 regional trade agreements are apparently all FPA, not FTA.

On this paper, a word of "FTA" is used as an integrated term of FTA and EPA for simplification.

"TPP"⁴³⁶ is classified into a sort of FTA under the GATT article XXIV of WTO agreement. "FTA" seems to be a second best solution as a pluri-lateral free trade⁴³⁷, after the

⁴³³In addition to GATT article XXIV,GATS article V provides an Economic Integration as RTA(regional trade area).

⁴³⁴GATT XXIV:8(b) A free-trade area shall be understood to mean a group of two or more customs territories in which the duties and other restrictive regulations of commerce (except, where necessary, those permitted under Articles XI, XII, XIII, XIV, XV and XX) are eliminated on substantially all the trade between the constituent territories in products originating in such territories.

⁴³⁵Korea's FTA includes Korea-ASEAN(effect 2007),Korea-EU(2011),and Korea-US(2012).

freeze/failure of WTO Doha Round at the end of 2008. The Doha Round had started since 2001 as the first best of multilateral free trade agreement by WTO 153 members.

The members will be 156 countries including Russia by the end of 2012.

The TPP itself has been currently under negotiation with the nine countries, which include the US, Australia, Malaysia, Peru, Vietnam, and the original TPP's four countries.

Since 2001, Japan has established 12-bilateral FTAs with 12 countries individually, plus one regional FTA with ASEAN. Under GATT/WTO (1994-) regime, Japan has opened the domestic market including industrial and agriculture sectors except for a staple food or, rice as a sensitive item. The food self-sufficiency of Japan has been currently around 40% in terms of calorie base.

If Japan could open the domestic agricultural market perfectly including rice by entering into TPP, then the ratio of food self-sufficiency might decrease drastically than now without any domestic policy.

Nevertheless Japanese government had unofficially expressed the intention of entering TPP negotiation on 2011. Just after the Japan's expression, Mexico and Canada instantly had announced officially the same intention toward TPP nine-negotiation countries.

On June 2012, Mexico and Canada has been consented to enter into the TPP negotiation by existing nine countries⁴³⁸.

Even now, August 2012, Japan has not expressed the official intention of entering into the TPP negotiation, because of the tough domestic- confrontation between industrial and agricultural sectors which are pressure groups.

The Japan's agricultural policy has been directly managed by Japanese government/agricultural ministry, and indirectly under a domestic pressure group, which is composed of rice farmers and a big agricultural organization, so-called, JA .

Under the political situation, Japanese government has traditionally excluded a staple food, or rice from the negotiations of the existing FTA as well as GATT/WTO multilateral negotiations including Doha Round .The ratio of import-tariffs abolishment, in terms of tariffs lines, has been not so remarkable compared with other countries' FTAs⁴³⁹ like Korea.

The Japan's first FTA was the "Japan-Singapore FTA" on 2001, when the WTO multilateral negotiation, or Doha Development Agenda, so-called Doha Round had just

⁴³⁶From the depth and the breadth, TPP seems to be the most advanced EPA/RTA. In terms of the *depth* as a tariff/non-tariff abolishment and the *breadth* as many sectors like financial service, fishery subsidies and IT.

⁴³⁷As an hypothesis, there are two-developed countries, which have two sectors. The first is a *perfectly competitive* sector such as commodity goods like a rice, soybeans, and wheat. The second is a differentiated-products sector such as service or medical industry. After the integration of both countries, the result might be clear.

⁴³⁸On the USTR website, Mr.Kirk wrote, on Monday 18th 2012, "We are delighted to invite Mexico, our neighbor and second largest export market, to join the TPP negotiations. And on Tuesday 19th, Inviting Canada to join the TPP negotiations presents a unique opportunity for the United States to build upon this already dynamic trading relationship. Through TPP, we are bringing the relationship with our largest trading partner into the 21st century.

⁴³⁹As of 15 January 2012, some 511 notifications of RTAs (counting goods and services separately) had been received by the GATT/WTO. Of these, 319 were in force.

<http://www.wto.org/english/tratop_e/region_e/region_e.htm>

started through inauguration of the third WTO Ministerial conference in Doha/Qatar. On those days, the Japanese government had been balancing between WTO Doha Round and FTA/bi-lateral negotiations along with the US and EU.

Since 2003, Korea's synchronized FTA negotiations with some countries⁴⁴⁰ had caused Japan to progress the FTA negotiation strongly⁴⁴¹.

After the failure of WTO Doha Round on 2008, the priority of Japan's trade negotiations had shifted from WTO into FTA⁴⁴².

Apart from these trade negotiations, on September 2010, Japanese government had confronted the territorial dispute of Senkaku-islands against China. Through the political/geopolitical dispute, Japanese people and government recognized explicitly that a political alliance with US should be needed for national security⁴⁴³.

Some people insist that, Japan should have a political power balance between China and the US through making FTAs such as ASEAN+3, and TPP.

On the other hand, the Obama administration under the economic depression and presidential election on 2012, has supported and strengthened the existing small-TPP composing of NZ, Singapore, Brunei and Chili. The existing TPP has been established on 2006 as a more advanced FTA than any other FTAs of the world, but the scale of intra-trade market has been still small.

On this paper, we might call it P4 for avoiding confusion between an existing small-TPP of four countries and a future enlarged-TPP which has been under negotiations by nine countries including the US.

The P4 and future enlarged TPPs' principles are just the same as a free trade area by abolishing all tariffs substantially based on GATT article XXIV, without any sensitive items for protection.

The TPP negotiation-countries have been on the way to adding an investment and financial service chapters, which had been not seen in P4 agreements and are needed for global-free trade regime.

The TPP is called as a "21st century typed agreement"⁴⁴⁴ among WTO members, and seems to be the most advanced Pluri-lateral free-trade agreement of the world.

⁴⁴⁰ On 2005, Korea FTA strategy had been called a "synchronized FTA negotiations". Along with FTA negotiations, Korean government had decided a low-interest financing of 8.2 trillion yen for agriculture sector from 2004 to 2013. Korea-Chili FTA(sign 2003/effect 2004), Korea-Singapore(2005/2006), Korea-EFTA(2005/2006), Korea-ASEAN(2005/2007), Korea-US(2007/2012), Korea-India(2009/2010), Korea-EU(2009/2011), Korea-Peru(2010-2011).

⁴⁴¹ Japan-Singapore(effect :December,30,2002), J-Mexico(April,1st,2005) , J-Malaysia(July,13th,2006) : J-Thailand(November,1st,2007)J-Chili(September,3rd,2007),J-ASEAN(December,1st,2008:AJCEP) ,J-Indonesia(July,1st,2008),J-Brunei(July,31st,2008), J-Philippine(December,11th,2008), J-Vietnam(October,1st,2009): J-Switzerland(September,1st,2009),J-India(August,1st,2011),J-Peru(May,31st,2011,sign)

⁴⁴² On 30 December 2009, Japanese cabinet decide publicly that, the average growth rate of Japan should be nominally 3% and 2% in real, and "FTAAP" should be progressed and so on.

<<http://www.npu.go.jp/policy/policy04/archive02.html>>

⁴⁴³ Treaty of Mutual Cooperation and Security between the United States and Japan.

⁴⁴⁴ TPP's distinguished points are eliminating all tariffs substantially, investment/financial service chapters , as well as IPRs chapter

Through the senkaku-islands' dispute on September 2010, the former Prime Minister Naoto Kan (Japan) had publicly announced that Japan's domestic market should be more opened than ever, and announced the possibility of getting membership of TPP⁴⁴⁵.

After his announcement, Japanese public opinions including agriculture and industrial groups had reached the boiling point over the TPP.

The agricultural group is against TPP, because Japanese staple food or rice has been protected by high-tariff, or 778%, which is a prohibitive import-tariff par price. If Japan entered into the TPP, then all import tariffs will be abolished.

On the other hand, domestic industrial groups including Japan industrial association, called-Keidanren has been supporting the TPP. They have had a competitive power on the global free trade and they insist on a stable-relationship with the US for international business. Even now, these domestic two groups have been in a state of confrontation.

If Japan could enter into TPP negotiation, then the process seems to have a few stages as follows.

The first stage is to make a domestic consensus between industrial and agricultural sectors and on entering TPP.

The second is to appeal the official intension of entering TPP toward the existing nine TPP negotiation countries.

The third is to get a approving of Japan's entering into TPP .Like the process of WTO membership acquisition, the TPP membership is based on bi-lateral consultation with all TPP member countries individually. In the US, it takes 70 days for the congress to approve Japan's entering TPP.

The fourth is a TPP rule-making negotiation as a charter member of TPP agreement.

If Japan could have a TPP membership on around 2013 or 2014, then Japan's agricultural import tariffs including rice will be abolished totally by 2024 or 2025⁴⁴⁶.

During these ten years, Japanese agricultural measures for protection will be changed from the current import-tariffs into farmers' income subsidy, so-called a "direct payment", which is a WTO rule-consistent measure.

Although the economic benefits of TPP for Japan seem to be small, the acquisition of TPP membership might be better than without the membership in terms of alliance as well as momentum for free trade in Asia-Pacific region.

⁴⁴⁵On 14th November 2009 in Tokyo, the US president Obama had a statement, in which he had mentioned on TPP for expanding free trade area of Asia-Pacific region.

⁴⁴⁶One of the possibilities, rice-tariff might be remained as an exceptional item, which is dependent on TPP negotiations.

II. THE ORIENTATIONS OF TPP

The TPP has a few purposes⁴⁴⁷. The first is to enlarge a free trade market of the Asian-Pacific region, including developing and developed countries, such as Vietnam and the US through the abolishment of all tariffs substantially and harmonization of the non-tariff barriers among TPP member countries.

Only a Vietnam as well as China has been classified as “non-market economy” among WTO members. Vietnam seems to expect the TPP to increase the export of textile products toward the US.

The Lehman-shock of 2008 caused the US domestic employment to be the worst in 2010 since the great depression of 1930th. Even now (July 2012), the US economy has been not so recovered well. For Obama administration (Democratic Party), the TPP seems to be useful for improving domestic employment and increasing export drastically although the idea of TPP had been originally from the ex-Bush administration of Republican party on 2008.

On the US presidential election year of 2012, the Obama administration will do for domestic labor union and agriculture groups which are pressure groups (Baldwin, 2011)⁴⁴⁸.

The second is to make a political partnership, or alliance with partners. The purpose of alliance includes national security for all TPP member countries.

The third is to complement and indirectly strengthen the WTO regime by providing such as IPRs chapter in TPP agreement. The protection of IPRs has been negotiating among nine countries as one of the TPPs' 24 working sectors. If the protection in intellectual property rights (IPRs) should have been reinforced under the global free trade, or WTO regime, then TPP might be useful as a second best for it. The negotiation of IPRs could not do well under WTO Doha Round.

The fourth is to make the more free-trade-agreement strengthened than ever. Nowadays in the world, there are more than (GATT XXIV based) 300 FTAs, which have been notified officially to WTO except for semi or similar free trade agreements which are not based on the GATT XXIV.

Among these purposes of TPP, the alliance with the US seems to indispensable for Asian-pacific countries, particularly for Japan and some ASEAN countries.

On the contrary, the US will support the TPP rather than East-Asian regional agreements (ASEAN+3, and +6) that have excluded the US⁴⁴⁹.

In Asian-Pacific region, the US and China have been in competitive-relationship in terms of economic and political strategy.

⁴⁴⁷If a region-wide economic agreement is to be achieved in Asia-pacific area in the future, there might be two possible types. The first is a *consolidation* oriented type, which compose of one regional-wide agreement, followed by the suspension or non-suspension of old bilateral/pluri-lateral agreements. The second is an *expansion* oriented type, which is from one economic agreement among pluri-lateral countries/parties, and accepting new members on the way to process of negotiation on participating in the agreement. Hamanaka (2010)

⁴⁴⁸Japan is the fourth largest agricultural export market for the US despite keeping in place substantial import barriers in the food and agricultural sector.

⁴⁴⁹USTR, president's 2008 Annual Report on the Trade Agreement Program, p.127.

On such an international situation, Japan's political and economic stance seems to be delicate as well under the failure of WTO Doha Round on 2008.

Some negotiators say, that the Doha Round's re-opening will be on 2013 at the earliest, or 2020 at the latest.

By the end of 2012, Japan seems to declare officially its intention of entering into the TPP negotiation. It must be just after the US presidential election at the end of 2012.

III. Japan and TPP

On 14 November 2010 at the APEC press conference⁴⁵⁰, the former Prime Minister of Japan Naoto Kan said that, "Japan's agriculture has been weakened today and we must revive this agriculture, but at the same time we should work on economic partnerships and liberalization. We must open up Japan in the 21st century".

On January 2011, at Davos world economic conference, Naoto Kan said, "Japan is pursuing a new diplomatic approach aimed at opening up to the world, and The US-Japan alliance will become even more important in coming decades".

The announcement of Kan on opening-up Japan had triggered a conflict of domestic opinions between industrial and agricultural groups in Japan.

Japan's farmers fear that, if Japan participated in TPP, then agricultural products would be imported at cheap price from the TPP member-countries and put them out of business. On the other hand, Japan industrial association, called-Keidanren⁴⁵¹ insists on strengthening the reliable relationship with the US as ever. The Keidanren says that, through political stability together with the US, Japan-industrial sector could do business safely in Asia-pacific region. For the Japan-industrial group, a free trade is a natural phenomenon and the TPP is just a result of the pursuit of such a free trade. In short, Japan-industrial sector seem to have a advantage over other Asia-Pacific countries, except for agriculture⁴⁵².

The Democratic Party of Japan(Minsyu-to), called DPJ, as a ruling party since 2009, had not have enough reliable connection with the US, comparing with the Liberal Democratic Party of Japan(Jimin-to), which had been a ruling party for more than 50 years after World War II by 2008.

Originally, the DPJ had insisted that government should be lead and managed by ruling party's politician, not by bureaucrat, and should realize a national welfare-oriented country rather than business-oriented country.

⁴⁵⁰At the first negotiation in Melbourne in March 2010, P4 countries as an original TPP, the US, Australia, Peru and Viet-Num had participated. In addition to these eight countries, Malaysia, Taipei, Korea, Canada, and Colombia expressed their interest in the possibility of participation in the future. After that, Japan manifested its interests in participation in TPP.

⁴⁵¹Keidanren(February 10th 2011) *the suggestion toward a vigorous Japanese agriculture(chikarazuyoi nougyo no jitsugen nimuketa teigen)*

⁴⁵²On February 10th 2011, the Keidanren made a public "thesuggestion toward a vigorous Japanese agriculture". It said that agriculture is essential for national people and supported not by import tariff ,but by WTO rule oriented *direct payment*.

On 2009 of the general election for DPJ, the public commitment of the first Prime Minister, Hatoyama, of the DPJ was to reinforce the East-Asian community initiative with China, and other East Asian countries except for the US.

But, it had become difficult for Japan to cooperate with China because of the territorial struggle on Senkaku-islands.

So the Japan's industrial group (Keidanren) had been very skeptical on the trade and diplomatic policy of DPJ. After Hatoyama (DPJ), the second Prime Minister Kan's announcement for TPP alliance with the US seemed to be a good news for Keidanren. Ironically, Kan must have expected to cooperate with Keidanren so as to grow up Japanese economy, which has been under depression since 1990th.

On 2011 November 11th after Mr. Kan, the third Prime Minister Yoshihiko Noda (DPJ) officially made declaration on the country's stance on the free-trade initiative. He said, "We decided to join consultations with member states over the TPP," and said "Japan should tap into the growing power of the Asia-Pacific region to hand down to future generations as a trading nation."

Mr. Shizuka Kamei, the former transport minister of the Liberal Democratic Party, said that, if Noda decides on Japan's participation into TPP negotiations, then his administration will collapse. Japan's agricultural group insisted that, if Japan participated TPP, then Japanese government could not resolve the serious issues of domestic food security and food safety. For example, labeling of GMOs in Japan is mandatory in principle, but it is voluntary in the US.

Under TPP negotiations, the US will request Japan to harmonize its labeling rule into the US labeling system. There are some economic reasons why Japan should join the TPP.

Dr. Urata appoints two economic reasons. The first is to establish the common economic rules and systems for the Asia-Pacific region such as regional competition policy, government procurement policy/agreement, and intellectual property rights protection policy/agreement. In the emerging economies including China, there is a

difficulty on fair competition, or the protection of intellectual property rights protection.

The second is to increase Japan's export and import. Under trade liberalization by the TPP, Japanese firms and economy could enjoy the benefit of regional free trade. TPP enables Japanese firms to increase their exports & imports with other TPP member economies by the elimination of trade and non-trade barriers.

For now, each country has sometimes high tariff barriers for some products, such as a 25 percent tariff rate on trucks in the US and a 30 percent tariff rate on automobiles in Malaysia.

On the other hand, if Japan remain as a non-member of the TPP then Japanese firms would be discriminated against in TPP members' markets. Such discriminatory treatment would reduce the export opportunities of Japanese firms toward Asia-Pacific region.

IV. the US under WTO and TPP

1. GATT/WTO and the TPP

Since 1947, the US had have the initiative of multilateral negotiations for tariff reductions based on the principles of GATT (1947-94) along with EU (EC). Since 1995, The GATT had been changed into the World Trade Organization, or WTO, which is substantially an international organization, including the GATT, GATS and so

on. Although the GATT had covered mainly the trade of goods, the WTO has covered the trade of the goods as well as services, and the protection of IPRs along with a dispute settlement body (DSB), which is composed of appellate body (AB) and panel.

The most symbolic incident on the initiative of the US and EU was a US-EU bilateral agreement on agricultural domestic subsidy, called "The Blair House accord (1992)" which accelerated the end of GATT Uruguay Round. The framework of WTO had been useful and seemed to be effective for world free trade regime in terms of Quad, including US.

The September 11th of 2001, called as synchronized terrorist attacks, had been just a turning point of the US initiative in multilateral negotiation under GATT/WTO.

After that, on November 2001, the new round had been started and named "Doha Development Agenda", so called DDA or Doha Round which has been apparently different from the other multilateral trade negotiations of GATT/WTO. After one month later, December 2001, China became a WTO membership country although under its title of "non-market economy".

Under GATT, there had been eight times' multilateral negotiations from the first (Geneva: 1947) to the last (Uruguay Round 1986-1994). Among them, the seventh (Tokyo Round: 1973-1979) and the eighth (UR: 1986-1994) were apparently different from the other tariff-cut negotiations, in terms of NTBs and new sectors, such as intellectual property rights (IPRs), service trade, and so on.

On the 1990s, there was a global consensus on the necessity of multilateral trade organization for the new world based on market mechanism just after big breakdown of socialism and expansion of free trade regime, which looked like an Americanization after finishing the Cold War.

Under the Uruguay Round, the initiative of the big four, US, EU, Japan, and Canada, so-called, Quad, had been still effective although some confrontations between EU and US on their agricultural domestic subsidies and so on. The WTO has been effective from 1995 and the members will be more than 157 countries along with the membership of Russia by 2013.

The Doha Round was originally recognized as supporting developing countries' development, through such as technology transfer, and so on.

The initiative of negotiations had been gradually shifted from Quad (US, EU, Japan, and Canada) into big five, or US, EU, China, Brazil, and India.

But after the Lehman shock on Sept. 15, 2008, the world trade had began to shrink rapidly. The US economy could not have been recovered so well currently after the shock. On 2011, the US unemployment ratio had been the worst since 1930.

The Obama administration had been forced to shift its trade policy into more domestic-oriented rather than opening market, so as to improve domestic employment.

For that, the Obama administration started some new economic policies, such as green-new deal, monetary relaxation, and employment-oriented trade policy, so-called "TPP".

The original of TPP, so-called P4, had come into effect on May 2006 as a Zero-tariff regional trade agreement by the four members including, NZ, Singapore, Brunei and Chile.

2. TPP and the US

In terms of the US, the TPP seems to have two characteristic orientations.

The first is that, TPP is an advanced-WTO oriented FTA and the second is a domestic oriented FTA for recovering domestic employment

The former should be done by strengthening the protection of IPR, direct-investors by ISD and traditional tariff abolitions. The latter should be done by expanding the US market toward the trans pacific regions through the common standards/regulations⁴⁵³, which are useful for the US competitive sectors, such as financial services, and global companies. In the opposite sense, the US seems to protect its domestic non-competitive sectors from drastic imports, such as apparel, garments, and a few agricultural foods, such as dairy products for scholars.

V. TPP and Other Countries

1. Some factors of TPP

An interesting question is why countries are on their way to engaging in FTAs.

In particular, it is interesting to consider the usefulness of the TPP as an advanced and comprehensive FTA in Asia-Pacific region.

What kind of factors do the TPP give toward the Asia-Pacific region including ASEAN, China, Korea and Japan?

The First is an economic-factor by TPP. Many countries seem to get together and make a FTA or TPP with neighboring countries, rather than multilateral trade. Big firms might put pressure on their governments, so as to enter the same FTA or TPP in order to increase their exports or maintain their present export level.

The second is more political or diplomatic factor, or alliance with a partner country so as to be against rival countries. The TPP seems to be made by the above both factors among Asia-Pacific countries.

2. Possibilities of the Domino Effects in TPP

If some countries engage in a FTA, then the other neighboring countries tend to follow them in succession. It is called a "Domino Effects". When Mexico presented the intention of entering TPP negotiation, Colombia as a non-member of APEC announced the same intention instantly.

⁴⁵³Based on TBT/SPS agreements of WTO.

Two types of domino effects have been pointed out by scholars. First is the economic domino effect (Baldwin, 1993) in which the firms in one country put pressure on their government to establish an FTA in order to increase or recover their trading benefits.

The second one is more political or diplomatic type of domino effect (Ravenhill, 2010), in which the primary driving force is governments, not business. The TPP seems to have these two types simultaneously. If these domino effects might be possible in TPP, then the following five stages must be realistic.

The first stage is to make a economic and political power-core by TPP's nine countries under the initiative of US, as the current situation. The second stage is by three countries including Japan, Canada, and Mexico, which are apparently from government as well as business sector.

The third is by the new countries plus α , which might be some APEC countries possibly. Some APEC countries' driving force into the TPP might be economic and /or political one. For example, if the existing Malaysia and Vietnam's exports to the US could increase by way of TPP, then other APEC members, such as Thailand or Philippine might enter into the TPP for competition of business.

The fourth is by India, based on the third stage. The fifth is by China following India.

This stage seems to be unrealistic but it depends on the ability of China's alliance with Asia-Pacific region. The possibility of India entering into TPP is not strong, because of its domestic agricultural sectors, which has been protected by high level of import tariffs. But, if India expressed the intention of getting TPP membership, then almost all TPP member countries, by consensus, might give some preferential treatment such as extension of effective year of TPP agreement for India.

If the India's FTA with neighboring countries had been realistic, China might think about the possibility of entering into TPP as a Big FTA of the world.

Since 2010 APEC Yokohama conference, it has been a consensus that, TPP is a model-typed FTA, as well as ASEAN+3, +6, for a future APEC. Therefore if one country requests to enter into TPP negotiations, then it might be needed to have a membership of APEC before entering the TPP.

On 2011, Colombia made a statement of intention of entering into negotiation of TPP. As the Colombia's competitors such as Chile and Peru, which are exporting their goods to US, have been negotiating with US on TPP, and Mexico with a membership of APEC has also made a statement of intention of entering into negotiation on TPP.

But it seems to be difficult for Colombia to enter "the PTT negotiations" because Colombia has not a membership of APEC. Until now, APEC does not have any intention of increasing the number of APEC membership country. At present, the numbers of APEC members (called "economy" as a member) are 21. the preamble to TPP clearly states that the purpose of TPP is to promote common frameworks within the Asia-Pacific region and affirm members' common interest to encourage the accession of other economies to TPP. If so, then Colombia could enter into TPP negotiation without membership as an "APEC economy".

VI. CONCLUSION (TENTATIVE)

If Japan remained a non-member to the TPP, then Japanese firms seem to be afraid of being discriminated from TPP members by tariffs and non-tariff barriers.

Such discriminatory treatment would reduce the export opportunities of Japanese firms to TPP members.

In addition, Japan might maintain the prohibitive rice-tariff such as 778% without having a membership of TPP.

From these view points, if Japan does not enter TPP, then it will become a negative contribution to Japan's global business or supply chains directly and East Asian economy indirectly.

The most serious consequence is that, without TPP membership, Japan might be forced to enter another FTA under the initiative of China. If so, it might be the worst for the free trade of Asia-Pacific region.

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ON SOME FEATURES OF HUMAN LANGUAGE FACULTY

Introduction

There are several characteristics that are considered to be unique to human beings, and many people list piety/religiousness and language faculty among them. If you think about it, it is only natural that they are often listed together because they are both concerned with meaning—the first with the meaning of life and the second with the meaning of linguistic messages. Human beings are meaning-seeking creatures, as Jaspers basically says in the context of discussing the world as being filled with (divine) secret codes,⁴⁵⁴ and as such we are constantly in search of meanings, always trying to understand. In that connection, being philosophical, or our inclination to seek meanings and trying to understand, may be counted among central human characteristics.

Today the presenter will take up the second human characteristic listed above, i.e. language faculty, and discuss some features of it. Given limited time, he will concentrate on those features unique to human language, unobservable in animal communication systems. He will mainly take the standpoint of psycholinguistics, an interface field between psychology and linguistics, and will present what has been understood so far about how we process speech/ spoken language in our brains. This paper basically confirms the earlier findings and assumptions made by various theories of linguistics and psycholinguistics.

1. General features

Starting with some general features of human language, one should mention at least two things: double articulation (or duality of patterning) and structure-dependent productivity. Linguists generally agree that of all the design features of human language that Charles Hockett (1966: "The Problem of Universals in Language") enumerated, 16 of them all, these two features are the most important features of human language.

The first feature, double articulation or duality of patterning refers to the fact that speech or spoken language can be first segmented into words and then words in turn can be segmented into smaller sound units, i.e. vowels and consonants. This is a very important feature of human language that separates our language from communication systems of other species. In animal communication there are at most a few dozens of different sounds and each sound is directly connected to some specific message, such as "danger; alert", "go away", "I like you; let's mate", etc., so there are only a limited number of messages that can be conveyed, dozens at the most. On the other hand, in human language there are similarly dozens of sounds used for speech, i.e. vowels and consonants, but they are not directly connected to meanings, but rather sound combinations (i.e. words and morphemes) are associated with meanings. This scheme of using sound combinations rather than each sound to convey messages has made it possible to increase the number of possible messages and meanings that humans can convey tremendously, to a virtually limitless extent. In English

⁴⁵⁴ K. Jaspers, *Kleine Schule des philosophischen Denkens* (1965; now available from Piper Verlag).

there are more than 300,000 words, including words borrowed from other languages. Japanese has much less vocabulary, down to a little over 110,000 or 120,000 words. And those numbers are not the limit of possible messages: words are combined to form phrases and sentences to convey different messages and meanings, which further increase the number of possible messages and meanings. Thus, single-layered animal communication systems and double-layered human language have very different capacities, dozens with the first and virtually limitless with the second.

The presenter believes that this double articulation or duality of patterning is the most important, central feature of human language that distinguishes it from communication systems of other species. Certainly, the existence of grammatical structures or structure-dependent productivity/creativity is also very important, but it has arisen only or mostly in the context of double articulation/duality of structuring of human language. Without the second layer above the word, i.e., the level of phrases and sentences, there would be much less structuring to talk about; there would be no syntax. In single-layered animal communication systems, there is basically no structure. A possible exception would be bird songs: ethologists or ornithologists say that bird songs have some simple structures, but much simpler than human language structure, nothing comparable.

There is actually one other design feature that Hockett himself considered crucial and central: displacement, which means that linguistic messages can refer to things remote in time and space from the site of the communication. Abstract thinking behind this feature and computational capabilities behind double articulation/dual patterning and structure-dependent productivity above are all available in humans only, needless to say. Animals are no doubt aware of the dangers of predators, for example, from past experiences, but they can only utter alerts about imminent dangers, dangers that are approaching them; they cannot talk about yesterday's predators or tomorrow's predators somewhere else.

2. Psycholinguistic processes of speech production

Putting aside such general features of human language, let us turn to the question of how our language faculty is used in our day-to-day communication with each other. 3 There are different approaches to this question, and you will immediately think of Frege's logic-based theory of meaning, Wittgenstein's "game theory" of language, Searle's "speech act" theory, Habermas's social theory of communication, to name just a few.

The presenter's approach is different from them. It is psycholinguistic in nature, and it looks into the question of how the mechanism of speech production works in our brains. The data that is referred to is speech-error data. Speech errors are like cracks through which one can look inside a machine. We cannot crack our heads open and say, "Ah, this is how linguistic messages are formed," but by looking at speech-error data we can deduce the processes of speech production.

When we speak, we have something we want to say, some message to utter. Initially, the message is not in language, psycholinguists say.⁴⁵⁵ That is, we have some idea, but that is not linguistic, not in language at first. If you think of occasions when you are not sure how to express your thought, when you do not know what words to use, and have to pause, that is

⁴⁵⁵ The standard psycholinguistic theory is presented in such works as W. Levelt, *Speaking*, (MIT Press, 1989).

when the process of converting your thought into language, especially lexical selection/ word choice is taking place, and is taking long. Usually, when we talk about simple things in daily conversation, this will not happen; but when we talk about philosophy and think while talking, this may occur more often. The following are some instances of speech errors that show the process of this lexical selection at work:⁴⁵⁶

(1) what she/Fromkin said □ ...shromkin
mainly/mostly □ maistly[me:stli:]
pain pills/killers □ pain kills
tummy/stomach □ stummy
nanji-kurai-ni/dono-kurai-de □ donji-kurai ...
[what time-about-at / how long-about-in □ (mixed-up nonsense word)-about]
migaru/ kiraku-denai □ miraku-denai
[light, nimble/ easygoing -not □ (mixed-up nonsense word)-not]
udemakura (intended) □ hiji-makura (< hiza/ ude -makura)
[arm-pillow □ elbow-pillow [nonsense] (< lap-knee/ arm -pillow) [both valid]]

Nixon witness □ nitness
production and perception of speech □ prodeption of speech⁴
neko-ga nodo-wo narasu □ nedo-ga ...[(nonsense word)-NOM]
[cat-NOM throat-ACC make sound(purr) □ (mixed-up nonsense word)-NOM]

Speech errors like these, with the exception of the last three in English and Japanese, are caused by delays in choosing between two candidate lexical items retrieved from the mental lexicon for a word to go into a slot in the grammatical framework for the message. Normally, the choice is made in time for lexical insertion, but at times when two candidate lexical items are neurologically activated to nearly the same extent, the choice cannot be made and the two elements end up mixed into one slot in the grammatical framework.⁴⁵⁷ The last three errors were caused by two selected lexical items in two consecutive slots being mixed up and ending up as a nonsense word in one slot in the grammatical framework.

The grammatical framework that we are talking about is prepared on the basis of the information of the initial pre-linguistic message and the lexical items just selected. Then the grammatical framework thus prepared and the chosen lexical items are put together in the process of lexical insertion. All together, the processes of lexical selection, grammatical patterning and lexical insertion are collectively called the "grammatical encoding". Here in this term we can see the idea that language is a code that is designed to express our thought, message, etc.

⁴⁵⁶ English speech error data is cited from V. Fromkin, "The non-anomalous nature of anomalous utterances" (*Language* 47, pp. 27-52, 1971) and *Speech Errors as Linguistic Evidence* (Mouton, 1973). On the other hand, Japanese speech error data is my own.

⁴⁵⁷ This neurolinguistic account was based on J. Stemmerger, *The Lexicon in a Model of Language Production* (Garland Publishing, New York, 1985).

After the grammatical encoding comes the next stage “phonological encoding”. Here one might wonder if there really are two separate stages, grammatical and phonological encodings. Let us consider this question, looking at the following speech errors in (2) and (3):

- (2) There are many ministers in our church. □ ...many churches in our minister.
Seymour sliced the salami with a knife. □ ...sliced a knife with the salami.
I cooked a roast. □ I roasted a cook.
I have to smoke a cigarette with my coffee. □ ...smoke my coffee with a cigarette.
ashi-ga chi-ni tsuita □ ichi-ga ashi-ni tsuita
[foot-NOM ground-ACC attached “with one’s feet on the ground”]
Hyaku-gai atte ichi-ri nashi. (proverb) □ Ichi-gai atte hyaku-ri nashi.
[hundred-harms exist one-merit none “There are all harms and no merit.”]

These errors are called exchange errors: words and phrases are exchanged, i.e., their positions are switched in the grammatical framework. These errors occur, it is believed, because the selected lexical items are put in a buffer memory before they are put together with, or inserted into the slots of, the grammatical framework. Sometimes the 5 lexical items are inserted into the wrong slots by mistake, ending up with exchange errors as seen here.

Now please look at the following speech errors in (3):

- (3) ad hoc □ odd hack
big and fat □ pig and vat
e-le-phant □ e-phe-lant
salt and pepper shakers □ salt and shecker papers
mata ato-de □ ata mato-de [again later □ (nonsense words)]
shunkan-secchakuzai □ shunchan ... [instant glue □ (nonsense word)]
joba zubon □ zoba jubon [horseback-riding pants □ (nonsense word) “riding breeches”]

Do these errors look similar to the ones in (2) above? No, they do not. They look very different in nature. Whereas the errors in (2) involve words and phrases, which are above the level of the word, the errors in (3) involve smaller sound units of vowels and consonants, which are below the level of the word. Thus, we can draw the following conclusions: (1) there are two different groups of speech errors, and apparently they come from two different psycholinguistic stages in speech production, grammatical encoding and phonological encoding; (2) the two groups of speech errors also appear to correspond to the two levels in double articulation/ duality of patterning mentioned in the previous section, the levels above the word and below the word. Therefore, we have enough reason to believe that there are both grammatical and phonological encoding stages in our productive speech processing.

What processes, then, will be taking place in the phonological encoding stage? Obviously, segments (i.e. vowels and consonants) need to be put in order so that they will be pronounced in the right order. At times errors occur and segments are put in the wrong order, as observed in the instances in (3).

Of course, segments (vowels and consonants) are not the only elements of speech or spoken language, but there are other kinds of elements: stress or accent, rhythm, intonation, etc. (They are called suprasegmental features, or prosodic features, because they function beyond the domain of each segment.) Thus, these suprasegmental features need to be planned on the basis of the information from the initial message—what to emphasize in the stress and intonation patterns for the utterance (i.e. the message that is actually spoken), etc.

It seems that segments and suprasegmental features are prepared separately first and then put together. The evidence for this assumption can be found in such speech errors as in (4) (the small numbers before words indicate the primary, secondary, tertiary stress given to the stressed syllables of the following words):

(4) 3 hammer and 1 sickle □ 3 sickle and 1 hammer

2 verge of a 3 nervous 1 breakdown □ 2 nerve of a 3 vergeous 1 breakdown

a 2 computer in our 3 own 1 laboratory □ a 2 laboratory in our 3 own 1 computer

NHK mairu kappu □ koosu-wo shookai □ NHK mairu kappu □ shoo...

[NHK Mile Cup course-ACC introduce/explain “explain the NHK Mile Cup

course] (The mark □ indicates the prominence or salience of the following word in intonation.)

These exchange errors clearly show that in spite of the word exchanges, the intended stress pattern (in the English instances) and intonation pattern (in the Japanese instance) are kept intact and unchanged. This means that stresses and intonation prominences are not prepared as features of the selected words, but as features of the overall stress pattern or intonation pattern of the utterance that is prepared separately from segmental ordering. That is, segmental and suprasegmental plans are made separately first and then put together when the two plans are ready to be combined.

Speaking of combination of different kinds of plans, the presenter should perhaps add that one speech error above in (3) indicates that this process starts with vowel-consonant ordering:

salt and pepper shakers □ salt and shecker papers

Here in this instance, not one consonant but two consecutive consonants are exchanged—**sh**-**kon** the one hand and **p**-**pon** the other. Errors with this extent of confusion are rare but do occur occasionally. Such an error that selectively misplaces or exchanges consonants only would be impossible if there were only one process where all the vowels and consonants were put in order in a single process. Rather, vowels and consonants seem to be planned separately and then put together in the final segmental ordering process. This theory explains how all the errors in (3) are made in a similar manner—made in either vowel planning or consonant planning and kept till the end, till the actual utterance.

In fact, this process of combining different kinds of information or structure may be the essential process that is involved in psycholinguistic processes of speech production: vowels and consonants, segments and suprasegmental features, words and grammatical framework/ structure, etc. It may be that Chomsky's most recent approach, minimalism that

talks about a single process of “merge” that is recursive, is on the right track and is applicable to our psycholinguistic processes.

Apart from such an intriguing question, the presenter will briefly look into the initial message planning stage or conceptualization stage before closing his session, since this was not considered above. One question would be: what is the unit of message planning, is it done and converted into language word by word online while the message is being planned, or is it done and converted into language by the unit of clause or sentence at a time? Relevant speech error data indicates that message planning is done by the unit of clause or sentence, for example, instances in (2) above (English errors only repeated here for convenience):

- (2) 'There are many ministers in our church. []...many churches in our minister.
Seymour sliced the salami with a knife. []...sliced a knife with the salami.
I cooked a roast. []I roasted a cook.
I have to smoke a cigarette with my coffee. []...smoke my coffee with
a cigarette

The reasoning goes that because message planning and then lexical selection are done by the unit of clause or sentence and then selected lexical items are stored in a buffer memory, exchange errors can occur. If you think about it, it is only natural that in message planning or conceptualization, all the elements of who did what (how, where and when) are thought of at the same time as a batch. This seems to be a very natural conclusion, that message planning is not done word by word, but by the unit of clause or sentence, since a message is about the entire picture of who did what, how, etc.

Conclusion

In this paper we have seen some general features of human language and productive speech processing. We have seen: (1) double articulation or duality of patterning is the central characteristic of language; (2) there are roughly two psycholinguistic stages, i.e., the grammatical encoding and phonological encoding processes; (3) these two kinds of processes apparently correspond to the two levels of double articulation/ duality of patterning—the grammatical level above the word and the phonological level below the word; (4) there seem to be processes of combining different kinds of elements involved in several processes of speech production—vowels and consonants, segments and suprasegmental/ prosodic features, words or morphemes and the grammatical framework, etc.; and (5) a clause or sentence is the unit of language processing. English and Japanese, two unrelated languages, are processed in the same manner, as speech errors indicate, and this shows the universality of our central psycholinguistic processes, or our language faculty.

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THE STEPPES OF CENTRAL ASIA AND CLIMATE CHANGE: MITIGATION AND ADAPTATION

Abstract

The steppes cover a large territory of Central Asia, including Kazakhstan, Mongolia and Eastern China. The ancient inhabitants of the steppes of Central Asia developed the nomadic culture where cattle breeding became a dominant economic activity. Based on climate and geographic characteristics of the region, this contributed in the development of several types of economies: sedentary, semi-nomadic, and mountain-valley pastoral herding. Progressive development of the nomadic economy led to the formation of integrated management based on seasonal herding with horizontal and vertical migrations that prevented deprivation of the steppe ecosystems for thousands of years.

The steppe ecosystems have been the most affected by an anthropogenic impact, however, neglected and list protected. During the Soviet time, poor land and livestock management had led to depletion of the soil and grass cover of the steppe, as well as disruption of water balance due to unsustainable management of the water resources. Central planning had disregarded climate change impact which resulted in mismanagement of the steppe ecosystems, soil erosion, desertification, biodiversity loss, pollution and other environmental problems. Climate change impact has been predicted to negatively affect water resources, grain production, cattle breeding and forestry. To overcome these challenges, coordinated strategic planning of climate change mitigation and adaptation are urgent and critical for today and for the near future. The economic policy of the Central Asian governments towards the steppe ecosystem services has to be cardinaly reconsidered in the context of their economic evaluation and climate change impact.

Introduction

The steppes cover a large territory of Central Asia, including Kazakhstan, Mongolia and Eastern China. The steppe has different names on different continents such as prairies - in North America, the pampas - in South America, the savanna - in Africa and Australia, and in New Zealand the steppe is called 'tussock grassland'.

On the vast territory from the Black Sea steppes to western Mongolia, the Scythian culture was developed in the VI-III centuries BC by nomadic peoples, known as the Scythians, Sakas or Sauromates. The nomadic tribes were mainly engaged in cattle breeding which became a dominant economic activity in the steppes. Several forms of cattle-breeding farms were established based on climate and geographic characteristics of the region, which contributed in the development of several types of economies: nomadic, semi-nomadic pastoralism and sedentary animal husbandry. Nomads wandered along the meridian: to the north in the summer, and to the south in winter. According to Strabon, the Greek geographer of the end of 1st century BC - early 1st century AD:

“They stay at one place as much time, as there is enough grass for the cattle, when it is not enough, move to another location.... Such a way of life is the custom of the Scythians.”⁴⁵⁸

Later, the steppes of Central Asia, known as the Great Steppe, was a home to nomadic Turkic tribes, which were mainly engaged in animal husbandry, which had been a continuity of the previous experience of the development of cattle breeding and agriculture in the steppes of Eurasia. Since ancient times the Turkic nomadic tribes roamed a vast territory from the steppes of the Ukraine to Mongolia. The steppe-pastoralists, from time to time, deeply embedded in the areas of settled agricultural cultures, so that in historical reality the geographical coverage of the cultures of the “steppe belt” always had a wave-like character.⁴⁵⁹

Archeological investigations reveal the correlations between climate change such as fluctuations of solar activity, temperature, and humidity in the Central Asian steppes and human migrations since ancient times.⁴⁶⁰ Geochemical studies of the lake deposits and soils from the archeological sites revealed that the climate was colder and dryer in the 1st century BC, 3-9 century BC, and 3rd-4th century AD. The increase of temperature and maximum humidity was in the 9th–8th century BC. These unfavorable environmental changes in the steppe probably stimulated migrations of different nomadic groups to the west.

The river basins, such the Dnieper, Don, Volga, Ural, Irtysh, and others, had played an important role in their economic activity. Progressive development of the economy under the rational use of the steppes and river valleys for animal husbandry and agriculture led to the formation of advanced integrated management. The nomadic livelihood and the experience of pasture animal husbandry of nomadic people indicates sustainable management of ecosystem services without disrupting the balance of the steppe ecosystems for thousands of years. “The steppe belt” has been not only the source of livelihood and material life of its inhabitants but the source of spiritual life and beliefs.

Over the centuries Kazakhs developed a rational method of alternating pastures and established a convenient procedure for cattle grazing. The whole territory was divided into four pastures, according to the seasons such as kystau, kokteu, jailau, and kuzeu. Migrations mainly occurred in the meridian direction from south to north and back. In the mountainous regions vertical migrations were practiced: summer pasture (jailau) occurred in alpine meadows and winter pastures (kystau) in the foothills.⁴⁶¹

During the Soviet time, poor land and livestock management had led to depletion of the soil and grass cover of the steppe, as well as disruption of water balance due to unsustainable management of the water resources. Central planning had disregarded climate change impact which resulted in mismanagement of the steppe ecosystems, soil erosion, desertification, biodiversity loss, pollution and other environmental problems.

⁴⁵⁸ Strabon “Geography”: <http://ancientrome.ru/antlitrr/strabo/index.htm>

⁴⁵⁹ E.N.Chernykh “The Eurasian “steppe belt”: at the origin”: <http://stepnoy-sledopyt.narod.ru/history/esp/esp.htm>

⁴⁶⁰ N.A. Bokovenko. “Migrations of early nomads of the Eurasian steppe in the context of climatic changes”. Proceedings of the NATO Advanced Research Workshop on Impact of the Environment on Human Migration in Eurasia, 2004, p. 21.

⁴⁶¹ “Kazak traditional culture in the collections of cabinet of curiosities.” Almaty, 2008

Environmental Situation

The Steppe zone of Eurasia stretched over almost 11 thousand kilometers that covers in the west steppes of southern Ukraine, Crimea, North Caucasus, Lower Volga, Southern Urals and then extends in the grand steppes of Kazakhstan, and further continues between the northern spurs of the Kuznetsk Alatau and the forest of the taiga zone, and then expand again in the steppes of the Khakass-Minusinsk region of southern Siberia, Central Asia and Trans-Baikal. The steppes differ in soil fertility: chernozem steppes of Ukraine, Northern Kazakhstan, South Siberia with a rich humus layer, arid steppes of the Crimea, the Volga region, Kazakhstan, and Khakassia. They can be of three types: an open, extensive tracts of lowland (Ukraine, Volga, Kazakhstan), foothill steppe regions (Crimea, Northern Caucasus, Southern Urals steppe, Kazakhstan), a closed basin and mountainous steppe valleys of the Tien Shan, Pamir, Sayan and Altai.⁴⁶²

The steppes of Kazakhstan belong mostly to an arid ecosystem, which consists of plants and animals that can tolerate drought and extreme temperature changes from hot summer to severe winter. A characteristic feature of the vegetation is drought-resistant grasses, especially various feather grasses. This feature of the steppes became the basis for their use for intensive agriculture, known as the "virgin land" in the northern Kazakhstan. As a result the steppe ecosystems formed agriculture based on chernozems and closely related types of soil which are the most fertile, formed by steppe ecosystems.

The steppes are not only the basis of traditional economy, but also the original source of a spiritual worldview, national self identity and culture. A considerable part of biodiversity of Kazakhstan is associated with hundreds of endemic species found only in these regions. The steppe ecosystems have been the most affected by an anthropogenic impact, however, neglected and list protected. The large steppe areas are occupied by agricultural fields, villages, quarries and dumps. The most acute environmental challenges of Kazakhstan include contaminated nuclear testing grounds such as Semipalatinsk covering 2 million hectares (ha), loss of forests, desertification, land degradation, accumulation of waste and the Aral Sea crisis.

The steppe ecosystem services are climate regulation, gas regulation, water regulation, soil formation, erosion prevention, food production, pollination, nutrient cycling, biodiversity, waste treatment, and many others. Steppe ecosystems contribute in the stability of the biosphere and the global carbon cycle.⁴⁶³ According to several studies, the value of biosphere functions and ecosystem services of the grass/rangelands including steppe landscapes annually higher than that of boreal and temperate forests.⁴⁶⁴ The steppe zones provide high productivity parameters and the highest specific rates of above ground and underground secondary products, but also accumulate in the soil (chernozem), huge stocks of carbon in the form of humus, that overall contribute in reduction of the greenhouse effect.

⁴⁶² "Soils and Vegetation of Eurasia": <http://www.ecosystema.ru/08nature/world/geoworld/05-5.htm>

⁴⁶³ A.A.Tishkov Biosphere functions and ecosystem services landscape of the steppe zone of Russia. *Arid Ecosystems*, v. 16, № 41. In 2010. a. 5-15

⁴⁶⁴ R. Costanza et al. "The value of the world's ecosystem services and natural capital". 1997, *Nature*, 387, p.253-260.

The contribution of the steppe ecosystem services in a country's GNP is very high and economic evaluation of these services is required.

Protection of the Steppe Ecosystem

The steppe zones cover 41 percent of the earth's terrestrial surface. Land degradation and desertification in arid and semi-arid zones is a result of mixed natural and anthropogenic activities. Conventional agriculture, pasture degradation, and extractive industries activities significantly contributed in environmental degradation.

Recent assessments of land degradation show that nearly 75% of the country is being degraded by unsustainable land management practices.⁴⁶⁵ Since the collapse of the Soviet Union, the large-state livestock management system has been replaced by small privately owned farms. As a result, the productivity of the livestock sector dropped by approximately 50%, thus, the grazing levels in many areas have dropped considerably. In contrast, overgrazing around settlements has led to increased land degradation and degradation of remote pastures. Seventy million ha of land have been destroyed by poor livestock management and additional 10 million ha have been rendered unproductive due to undergrazing.⁴⁶⁶ Expansion of cultivated lands and deforestation has caused soil erosion, decrease of vegetation and pastures, and loss of biodiversity.

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Kazakhstan steppe ecosystems have been least preserved within the protected areas. Since 2008, the natural heritage site "Saryarka - Steppe and Lakes of Northern Kazakhstan" has been included in the list of UNESCO National and Cultural World Heritage.⁴⁶⁷ The area preserves the dry central Eurasian steppe - Saryarka, an ecosystem significantly reduced since its reclamation for intensive agriculture, so-called "virgin lands", in the 1950s. Two large lakes gave the names to the Naurzum State Nature Reserve and Korgalzhyn State Nature Reserve.

Protection and conservation of steppe ecosystems is one of the main objectives of the UNDP Project "Conservation and sustainable management of steppe ecosystems", designed for the period of 2009-2013.⁴⁶⁸ The project works on creating sustainable mechanisms needed to ensure including of the steppe zones in the national system of protected areas. It is aimed at increasing the protected territories of the steppe region of Kazakhstan from 1.62 million ha (1.2%) to at least 2.88 million ha (2.1%). To ensure the conservation of biodiversity, the long-term mechanisms for landscape management and protection of the steppes have to be elaborated by the government of Kazakhstan in cooperation with the UNDP.

Climate Change mitigation and adaptation

Since 1900, the average global temperature has increased by 0.74°C due to anthropogenic impact. Most of this change has occurred in the last 40 years due to the accumulation of greenhouse gases (GHGs). To date, there has been an observed average increase across

⁴⁶⁵ Second National Communication (SNC) (2009) Republic of Kazakhstan.

⁴⁶⁶ GTZ, Almaty, 29 July 2009.

⁴⁶⁷ "Saryarka-Steppe and lakes of Northern Kazakhstan. UNEP - WCMC, 2011: <http://www.unep-wcmc.org/medialibrary/2011/06/28/73dd88a4/Saryarka.pdf>

⁴⁶⁸ GEF UNDP Kazakhstan Steppe Project at: http://www.oopt.kz/projects/sohran_stepci/page.php

Kazakhstan of 0.31°C every 10 years between 1935 and 2005 with the warming being most rapid in winter (0.44 °C every 10 years).⁴⁶⁹ The temperature rise, however, has varied for example, in winter has been the highest in the Caspian Sea region (0.7°C every 10 years). There also has also been an increase in aridity in the deserts and semi-desert areas while there has been an increase in rainfall in the Urals, the Saryarka zone and the Northern Kazakhstan (20% increase from 1935-2005).

Climate change impact has been predicted to negatively affect water resources, grain production, cattle breeding and forestry. Climate change imposes a major threat to the steppe ecosystems. At present, several programs have started to protect land degradation and climate change mitigation. The German Technical Cooperation (GTZ) programme on grassland management, the Aral Sea, restoration of soils, Central Asian Sustainable Land Management Programme (CACILM), and also a number of UNDP-GEF programs on protection of natural resources.⁴⁷⁰ Other ongoing projects exist in Kazakhstan, for example, introduction of insurance for crop farmers by the government, a new method for tree planting with soil attached to the roots, greenhouses construction, vegetable production using plastic sheeting, crop rotation to decrease dependence on water-consuming cotton and rice cultivation and prevent soil erosion in Southern Kazakhstan. However, there is little synergy and sharing lessons between such projects implemented by the government and international organizations.

The World Initiative for Sustainable Pastoralism (WISP) is a global program to promote sustainable pastoral development for both poverty reduction and environmental management.⁴⁷¹ Convenient management of pasture lands can lead to carbon sequestration and an increase of soil carbon stocks. Carbon credits could generate funds, used for promoting further effective management of the pasture lands. Carbon sequestration by steppe ecosystems is little known. The important role of humus-forming soils of the steppe regions in the global carbon cycle has been underestimated.⁴⁷² These soils cover an area of 1.1 million square kilometers in Kazakhstan. The large-scale assessment of the carbon sink potential of steppe soils and specific carbon fixation value for different soil types will be determined. The research is aimed to contribute in deeper understanding of the importance of steppe soils in the ecosystem and their role as carbon sinks as well as conservation of steppe ecosystems and the establishment of nature reserves. Carbon sequestration of different types of steppe soils has been affected by climate variations.⁴⁷³ Besides, the length of the flowering season has been affected in response to climate changes in the Mongolian steppe.⁴⁷⁴ More research has to be done on climate-related impact on soils carbon sequestration, vegetation growth, and other ecosystem functions of Kazakhstan.

⁴⁶⁹ Second National Communication (2009) The Republic of Kazakhstan.

⁴⁷⁰ UNDP Central Asia Multi-Country Programme on Climate Risk Management. Annex 3, section 2.

⁴⁷¹ The World Initiative for Sustainable Pastoralism (WISP): <http://iucn.org/wisp/whatwisp/>

⁴⁷² "The carbon sink potential of Eurasian steppe soils, depending on land use patterns" at: <http://www.succow-stiftung.de/kazakhstan-steppe-soils-as-a-carbon-sink.htm>

⁴⁷³ Xiao et al. "Sensitivity of Inner Mongolia Grassland to Climate Change" *J. of Biogeography*, Vol. 22, No. 4/5, Terrestrial Ecosystem Interactions with Global Change, Volume 2 (Jul. - Sep., 1995), pp. 643-648

⁴⁷⁴ Liancourt et al. "Vulnerability of the northern Mongolian steppe to climate change: insights from flower production and phenology." *Ecology*, 2012, 93:815-824

Conclusion

The climate change scenarios indicate that the steppes of Central Asia will be severely affected by droughts and high temperatures. This could reduce considerably the water supply, increase human migration and have considerable negative consequences for water security, food security and human health.

Currently, priority approaches in solving climate change challenges have been comprised in reducing GHG emissions by adopting sustainable strategies and substitution of fossil fuel energy with cleaner technologies. Recently, ecosystem-based approaches have been recently recognized as an essential in addressing climate change mitigation and adaptation.⁴⁷⁵ Natural ecosystems serve as major carbon stores and sinks, reducing GHG emissions via the biogeochemical carbon cycle. About 20 % of total GHG emissions are caused by deforestation and land degradation. Grasslands constitute about 34 % of the global stock of terrestrial carbon and may lose their soil organic carbon content through cultivation, soil erosion, and land degradation. This biological mitigation of GHGs can be increased through reforestation, restoration of natural habitats, and maintenance of the ocean carbon sink. Protection, restoration, and conservation of biological resources and habits can mitigate the climate change impacts. Since 2010, the government has been working, in cooperation with UNEP, to develop a Strategy on Climate Change. Kazakhstan, as the largest emitter of GHGs in Central Asia, has achieved some progress towards climate change mitigation actions.

The natural ecosystems provide plethora of ecosystem services that farmers, industries, and every person consume daily. Sustainable use and management of natural ecosystems can ensure continuous flows of natural capital and ecosystem services. Ecosystem-based adaptation in response to climate change require the establishment of mechanisms of payments for ecosystem services in all regions of the world. To overcome environmental challenges, coordinated strategic planning of climate change mitigation and adaptation are urgent and critical today. In this new millennium, we need to realize that an important first step is the absolute protection of all Earth's natural ecosystems and ensure economic activities through sustainable practices.

⁴⁷⁵ *Convenient Solutions to an Inconvenient Truth. Ecosystem-based Approaches to Climate Change.* The World Bank, Washington DC, 2010.

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THE MORAL VALUE IS ONE OF THE FACTS OF SOCIAL CHANGES

The individual's moral may be determined by how an individual communicates with the society. When saying about an individual, if humbleness, tenderness and helpfulness are being said about this can be expressed by the relations with other people of the person. On the other hand, individual's character of moral may be come out by the moral of him/her and moral principles also become the content of the communication between the people. In one case, this communication comes out by the subjective form, can be come out by the objective form. Thus, the moral also determines mutual sides of people's activity and character of the society.

The moral also comes out in all of the social relations, for instance, in the all process of intellectual, legislation, politic and economy and by the morals that are honor and dishonor, humanity and inhumanity, trueness and untrueness. Seeing from this, all of the activity of individual and society have own measurement as well as it can creates the value of moral. From this, issues of relation of social changes and value of moral can be arising.

To the facts of social changes, throughout the social changes or facts which effects to arise the change are supposed. By the terms of O.Komte, if express the sustainable social development by static and changes by dynamic understandings, the value of moral can be the fact of static as well as dynamic. In brief, the value of moral is the fact both of static and dynamic of social changes. This means that this becomes the fact for unchangeable beside of social changes. So, this can be understood that the value of moral is one of main facts for social process. However, there are many facts which effects to the social development, existence, sustainable development, progress of civilization, development and backwardness of the country and nationality relates with the concern by social moral. On the other hand, one facts the social moral which influences to the existence, society, progress of civilization and backwardness is behavior of the moral.

O.Komte divided the facts which influences to the social development into two that are solver and secondary. As this, the intellectual facts were considered as solver fact. Since O.Komte, most of psychologists have been noting specially the role of moral among intellectually facts from many facts which also influences to the social changes. This is seeing that moral value also occupies more position to the social changes. The moral has been becoming the principle which regulates the social activity in all period of society. The moral principle becomes the facts which orientates and manages the human activity when it formed as the internal value as well as set the bad in the social relations and it becomes the fact for distribution. In addition, Toynbee, A said that "The civilization without moral goes to destroy". The Toynbee.A has determined the role of moral in the social process and its changes. One of expression of this is the crises of society, politic and economy. However, some people seek the reasons of the crises from the economy and politic, this comes from the crises of moral and anomie. Some experiences of human, nowadays Mongolian society,

economy and the political processes also certify. These are seeing that the dynamic and static character of moral is important role in the social changes.

The static and dynamic character of the moral also comes out by comparable independent character. Unless, supposing that moral is more independent, the moral shall be static never with the changes. If the moral is not independent, it is concerned with the society, and it changes following it /by the society has development, the moral can be developed as well /. Although, the moral changes following the social development, as one reason, it can keep its static character or late for the development or lead the development and effects negatively and positively to the society. Seeing from this, the moral is not proportion directly with the social development and progress. For instance, when the structure of society changed, the value loses its historical importance and trends to adapt new condition of the society. In a word, the moral which was honored in the period and condition, after the period was changed the old moral can be trend and seems for the new period as bad and not trueness. The reason of this, the moral is concerned with the subjects. As well as the human values that are freedom, democratic, human right, peace and safety is not same in the different periods for the nationalities. Moreover, one part of them collect the property and money that is main value for them and for another part of them, their parents, children and relatives are main value. Seeing from these, social changes, moral changes have relations between them and the moral value is an importance to influence to the social and human life is clearly seen. End half of the 20th century's main specific is big knowledge. Considering as the moral, knowledge has the effects such as negative and positive is being seen from the human history. Its positive consequence is the advanced the technique and technology and becomes the main facts to rapid the social development, but the negative consequence is destroying the environment. All of the first, it loses the ecological equation, destroying the environment, second, creates the damages and dangers of atom weapons, third, global criminal offence grow /human attack, human trafficking, killings, terrorism, using the drug, selling etc. Abovementioned criminal offence also dominated, so this is called as global. So, high knowledge's value's moral issues becomes the warranty issue for human existence and this is one of the important issue for social development. Especially, when using the knowledge for the practice, the traditional issue is importance for that.

The human material and intellectually demand has been changing effects for the moral value changes. The changes of the moral value has many reasons like external pressure, impact of concepts, new knowledge, effect of knowledge, needs of economy and intellectual. In case of the moral value is not change, it is difficult to make changes to the society. So, pre-condition for social change is moral value, concept and changes of trust. Their viewpoint, trust became the value and in this case, the social changes can be successfully. Social changes concerns with the moral related with containing the character of the internal value or character of their changes.

One of the expressions of social changes is the political changes. The political changes also contain the value. When making the decision in the level of the organization, it is free from the value, but when making the decision in the social level, it cannot be free from the value. Because of the main issue of public administration is expressed by value and this is the issue about the usage of method and purpose. On the other hand, this is determined by the moral value that this is good or bad, usable or unusable. In order to reach to the purpose, what

method is good for that is the issue of the value. Saying in a word, selecting the purpose and method is also concerns with the value. On the other word, the value is the principle. To this, the moral values are concern. Evil and goodness, good or bad, wrong or true values are the principles of activity and action of human. Seeing from all of them, forming the individual, and create the positive value of the moral, the public right policy is an important. The reason of our criminal offence has been growing in our country is in connection with the poverty. This leads the public policy for against to the poverty and non trend to concept the live well and use the knowledge truly. Thus, the anomie /measure the life by the money, destroy the environment and nature for the money, use the knowledge wrong/ and it creates the domestic and global criminal offence, and protecting or preventing ways from this is to change moral value of individual, forming the humanity value. Depending that the facts of technique, technology, science, economy, geography and nature are used for what value, they can be the facts of destroy or development and changes.

The religion is one of the sectors where the effects and importance can be appeared clearly. The religion is a part of value which is the fact of social changes and development. Any religion also effects to the intellectually life of the country or nationality and moral of individual, but sense of believer also influences positively and negatively to the society. The positive effects or influence of the religion also trains for live truly and protect or love the environment, but the negative influences and effects are playoff against the population and society and factionalizes between countries or nationalities is being seen from the historical experiences of human.

As result of revolution and reform in Mongolia, the national culture, tradition and custom was restored and it gives the opportunity to the Mongolians for denomination, and in nowadays, people believe in the religion trending as valuables, custom, culture and tradition and their understandings about the world. Currently, many religious are exist in the world, freedom of faith gave the opportunity anybody has right to believe in any religion. Relating with this, the theory and practice important issues of religion has been occurred's one is the religion became the science and the issue of moral and its effects in the social should be studied is an important.

To approach equally and honor the any religion is an issue of social moral to provide the sustainable of the society. First of all, understand the character of whose believing religion, and understand the canon and fight with other religion is one of the issues of individual moral. But some people say as bad other's religion, seeking the profit and doing any criminal offence to others using the name of his/her religion and they have been making the negative influences to the friendly of the countries and nationalities. Avoiding from the extremist of religion and knowing the issues of moral of individual or believer and ethics of the religion and character of canon as truly and becoming as the leader for the activity became one of faced problem in the religion society moral. Especially, researching and teaching to peoples the positive effect of the canon of moral and humanity and importance of nature protect became an importance for the currently social changes.

Seeing from this, the moral value is not single subjective scene and the knowledge, desire, demand and needs are objective and mutual facts and the complex results can be created. On the other side, old, late negative values' expression are traditional quarantine's

some elements however has static, it is positive effects to the social changes is being seen from social practice.

So, the foundation is being consisted that to consider that moral value is the fact for social changes.

Abbreviation of the report: I set the purpose to determine the role of moral in the social changes, development and progress and its static and dynamic characters' negative and positive consequences. So, researching the determined understanding that sustainable or static character of moral can influence to the social developments and positive effects to the progress of the social development and dynamic or movement character can progress and forward the social development, but can influence negatively by the some sides than forwarding the social development.

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THE SYMBOLIC THEORY OF MYTH AND SOME IDEA ABOUT «THE SECRET HISTORY OF THE MONGOLS»

Abstract:

In this article we aimed to interpret some idea about myth of symbolic theory and to analyze how «The Secret History of the Mongols» reflects some character of myth. Myth by symbolism is the autonomous symbolic form of culture; the way and function to design a world and closely symbolic system. «The Secret History of the Mongols» is not only historical value, imaginative literature, but also valuable text of mythical thought which reflects cultural, religion, philosophical thoughts.

Key words: Myth, symbolic form, myth space, myth time, nature of myth, conscious, collective unconscious, Heaven and human existence, Holy and Profane.

It is very important to transmit traditions to the present and next generation studying Mongolian Philosophy, social, political mind and cultural life. Mongolians as other nations particular contributed to the world mental treasury and they are one of the nations who created the big history, culture and civilization. There are many artifacts, sources which reflect the ancient Mongolians view point and a lot of sagas, myths, legends, folk tags and sutras, culture-historical treatises and origins which today inherited us [9]. One of these is «The Secret History of the Mongols» which is the literary monument during the XIII century's Mongolian Empire. It is not only historical value, imaginative literature but also valuable text of mythical thought which reflects cultural, religion, philosophical thoughts.

In this article we aimed to analyze how «The Secret History of the Mongols» reflects some character of mythical thought by symbolic theory of myth. What character myth has? Was the mythical text in Mongolian thoughts history as a Homer's Iliad and Odyssey which created big civil, culture, science, religion, philosophy?

By the beginning of XX century the idea about that myth hasn't any kind of logic and it is primitive form of thought hadn't been played an influential and authoritative role. As a result myth became coexistence as another form of culture: science, religion, and music. Myth has not only imaginative, esthetics function but also ethics, aesthetics, cognitive, ontological functions. A lot of western and eastern modern philosophers are an agreement at that myth is basis of conscience and collective unconscious. One of these philosophers is German philosopher Ernst Cassirer trained within the Neo-Kantian Marburg School who developed a theory of symbolism, and used it to expand phenomenology of knowledge into a more general philosophy of culture. He and his followers developed the modern symbolic theory of myth. But symbolic theory of myth was criticized by structural theory what about we will note in the conclusion.

In *Philosophy of Symbolic Forms* [2] (1923–1929) Cassirer argues that man (as he put it in his more popular 1944 book *Essay on Man*) is a "symbolic animal". Whereas animals perceive their world by instincts and direct sensory perception, humans create a universe of symbolic meanings. Cassirer is particularly interested in natural language and myth. He argues that science and mathematics developed from natural language, and religion and art from myth. He argued that myth is the autonomous symbolic form of culture and he developed the symbolic theory of myth using ethnic's achievement. He was founded modern philosophy of myth. He emphasizes a ritual function of myth. Furthermore he could evaluate the emotional, intuitive origination in the myth and analyze myth as a form of creative bringing to rights and reality cognition. By Cassirer myth is the way and function to design a world and closely symbolic system [7].

Moreover Cassirer notes that myth hasn't any kind of difference between reality and rationality, things and these images, objects and these character, « beginning» and principle. In the myth any relationship don't mix with other, but they assimilate; assimilated forms are instead of «law», the part is similar to the whole by the function; all cosmoses have one form and are indicated by sacred and soil opposites. In the result of this idea Cassirer images myth's cosmos, time and number's system. Myth's sensory perception about life's generation comes in to the open by the human closely attitude to reality and by magic generation between the group of people and an animal type species (by totem).

Furthermore object in the myth imagination is not any kind of illusion, but it is «phenomenon». Myth reality straight believes and receives an image in the raw. But mythical thought can't measure a reality so deeply. Myth so bad reflects a difference between a direct reality and indirect reality, real feeling and imagination, volition and realization, things and images. In the myth the margin between dream and waking, life and death is indefinable; the life means the return of dead. In other words mythical conscious describes existence and nonexistence as a two similar side of being. Mythical conscious is a difficult code which is opened by special unique key. Cassirer's symbolic theory of myth is very closely to modern semiotic interpretation about myth. By his opinion mythical thought hasn't any logic analysis. Myth differs from empiric science by categorical modal, not by categorical quality [7]. For example, there are force-god's hierarchy instead of cause-effect's hierarchy; identical form instead of «law»; elements of relationships don't generalize but identify and they complete other to other. For-instance, in the first chapter of «The Secret History of the Mongols» Yisuegei-ba'atur meets Dei-sechen of the Onggirats and Dei-sechen said: *'Yisuegei-quda, last night I had a dream. A wile gerfalcon, holding both the sun and moon, flew down and perched on my hand. I have not talked to the people about my dream. When we gazed in the past at the sun and moon, they were merely seen. Now this gerfalcon lights with them on my hand. The white one descends onto my hand. What good thing did this portend? Yisuegei-quda, my dream foreshadowed your arrival, together with your son. I dreamt a good dream that portended your arrival among the Kiyat people[6].'* Eventhough the meeting of Dei-sechen and Yisuegei-ba'atur is an unexpected event; but it was influenced by higher power, intuition, and divine command. In other words for our example god-force's intuition hierarchy is important factor, but direct cause-effect's hierarchy is not. It is typically for mythical thought. Mongolians say «in any case» when unexpected matter occurs.

As well as Cassirer found similar regularity in the private category of mythical thought. For example, the universal and unique identify in the «number»; things and which character identify in the «quality». «Identity» hasn't a difference between inside and outside because of that identity is equivalent to essence. Where is identity, there are all things. For example, tobacco smoke may be is not only symbol but also media to rain, an expected rain and an image of cloud [7]. In the first chapter of «The Secret History of the Mongols» the fish is symbol of weakness and easiness, feminine gender; also in the second chapter it is the way to incite trouble (...*One day, when the four brothers, Temuejin, Qasar, Bekter, and Belguietei, were sitting alongside one another pulling in their lines, they caught a bright fish*[6]... And they argue who takes this fish). Mongolians think about fish as a nymph animal. That is why in some place of Mongolia it is taboo to catch a fish.

Myth imagination can create imaginative world only when the emotion's dynamic circle consists behind. By Cassirer's idea the Holy and Profane opposites are important report of the sphere to object time, space and number. Particular character of time and space became any kind of content; the content's attribute gives specific character to convenient point of time and space.

Therefore, Cassirer's items opened the perspective of morphology studying of myth. By his opinion myth's space direction is special accent to divide the Holy and the Profane. Mythical space is not incomparable with geometry's by content, but it is little similar to geometry's by organization. Mythical space has structural character different from math functional space.

Mythical time demonstrates an origin, a time's life, function and a history. By this idea «The Secret History of the Mongols» has mythical character which expresses Mongolian origin. The past time of myth is cause and «why» of events and things. For this reason mythical time is the first original form to authorize a mind. Mythical first time becomes a real empiric time by contact to space. Myth prefers a biological time's perception than universe cosmic time perception [7]. It is very typically for «The Secret History of the Mongols». Here people often prefer a biological time. For example, in the ninth chapter of «The Secret History of the Mongols» Chinggis Qahan said to Jelme: '*When I was born at Deli'un-boldaq on the Onon, Old Man Jarchi'udai came down from Burqun-qaldun, carrying his bellows on his back, Jelme was still in his cradle...*[6]' Biological time means a time from birth to dead of people, animals and plants. And also mythical time comes from Holy and Profane division. Mythical number is only a sphere of individualization, not an interpretation. The number means when the Profane is near to the Holy.

One of important idea of Cassirer's philosophy of myth is that the subject of mythical conscience is a form of life. Personality, «Ego», soul gradually stands out from connection of aim and will, from result of media and relationship between inside and outside world. In the beginning soul has similar character with body and then becomes ethics conscience subject [7]. Human possibility in the myth has dynamic character and his function is joining to elements of magic reality. The intangible perception about unity with animate nature becomes the special perception about unity with species of animal and plants eventually. By his opinion human conscience becomes formed long time. This process comes in to the open by the humanized Gods, making human heroes sacred. «The Secret History of the Mongols» is the memory of Mongolian's social-political collective unconscious. For example, in the

first chapter: *'Chinggis Qahan was born with his destiny ordained by heaven above. He was descended from Boerte Chino, whose name means 'greyish white wolf, and Qo'ai-maral, the wolf's spouse, whose name means beautiful doe, who crossed the lake and settled at the source of the Onon River at Burqan-qaldun, where Batachi-qan was born to them[6]'*. In this part Boerte Chino and Qo'ai-maral are originated from heavenly spirit, Heaven's animal becomes people. And also in this chapter after die of Dobun-mergen Alan Qo'a bore three sons. The other two sons think and talk about these sons are not from his father Dobun-mergen. But Alan Qo'a said them *' Every night, a shining yellow man came into the yurt through the light of the smoke-hole and over the top of the door. He caressed my belly and his light sank into it. He slunk sheepishly away like a yellow dog by the light of the sun and moon. Why do you talk unwisely? Evidently it is a sign that they are of Heaven... [6]'*. This example shows us the Heaven's existence was changed to human existence.

Cassirer considers that the nature of myth has a content which includes a result of action with object, a practice with instruments without magic. Individual conscience means that person create his world and show himself to his creative world. This world is not only material world but also symbolic world. Myth comes into the open by the imaginative, no conscious world. The essence of the symbolic world is the conflict between form and content. Myth thought changes a reality to metaphor. The conflict between form and content is removed only in the art. Cassirer considers and social and psychological side of myth in his books *«An Essay on Man»* [3], *«The Myth of the State»*[4]. And by Cassirer myth avoids the dead factor, emphasizes continues, united character of life. For-instance, in the first chapter of *«The Secret History of the Mongols»*: *' The son of Batachi-qan was Tamacha. The son of Tamacha was Qorichar-mergen. The son of Qorichar-mergen was A'ujam-boro'ul. The son of A'ujam-boro'ul was Sali-qacha'u. The son of Sali-qacha'u was Yeke-niduen [6]'*. This example shows us *«The Secret History of the Mongols»* has one main character of myth.

Susanne Katherina Langer was an American philosopher of mind and of art who was influenced by Ernst Cassirer and developed symbolic theory of myth. Langer is best known for her book *«Philosophy in a New Key»*[5]. She write about that symbol of myth has higher fantastic development than saga and stories. First form of fantasy is the *«perfectly subjective private phenomenon of dream»*. In this process individual as a symbol is acting and subjective process is going. Next form of fantasy is saga and stories. In these stories private symbols are changed to more universal symbols (wild animal, spirit, Satan, demon etc). Next form of fantasy is wonder-story, in which animals meet to ghost and soul, as a result monkey, crocodile, man-eater, dead people are changed to princess, dragon, wily king. Because of that stories have subjective character to fulfill individual hopes; main heroes of stories are people, not Gods, holinesses. But only in the myth, which is high form of fantasy, individual bodies meet to troubles, loose happiness; know life true and life's situation. As a result people face up to real, natural conflict of will, which comes from non-human force. By her idea myth includes not only social but also cosmic forces (Heaven luminaries, seasons, day-nights changes etc) relationships. If for wonder stories main hero- person lives in the wonderful world, for myth the main hero-spirit God lives in real world. If we accept this idea about myth, *«The Secret History of the Mongols»* has myth which is higher form of fantasy than wonder stories. Furthermore she writes about that another form of myth is folk epic about

cultural heroes. In the folk epic, unformed uncertainly images of individual person find a consequence by the collective tradition. Towards this idea about folk epic the Mongolian Epic of King Gesar is another form of myth.

In conclusion we need to note that a symbolic theory was critiqued by structural theory of myth at that symbolic theory was limited by general tendency to myth and couldn't come on dynamic structure from static structure of myth. Cassirer and his followers couldn't note about that myth as a dynamic structure opens certain mechanism forming symbolic system. If for Cassirer myth is closely symbolic system; hasn't any logic analysis; for structuralism myth is open dynamic logic system⁴⁷⁶. But Cassirer is first philosopher, who developed philosophical theory of myth and could do philosophical-systematical analyses about myth. We may say that for Cassirer philosophical theory of myth explains its truth content.

And we want to say that «The Secret History of the Mongols» is the heritage of Mongolian mythical thought and rich resource of Mongolian Philosophical Thought. So philosophers need to analyze «The Secret History of the Mongols» as a text of Mongolian mythical thought. The Russian philosopher A.S.Bogomolov said: «Philosophy accepts a language of myth, religion, ritual and god-spirit names; and reflects on them; and reanalyzes them» [8]. Language of philosophy originated from myth language.

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⁴⁷⁶ We wrote about mythical dynamic structure which was developed by structuralism in the journal «Philosophy and Religious studies» Mongolian National University, 2010 №336.

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CONSTITUTIONALISM IN PRACTICE

Constitutionalism is the philosophy of the constitution which imposes limitation upon the exercise of power. It is also a doctrine that determines the legality of the state and government activities. However, the principle of legality concerns not only the breach of predetermined legal norms and law provisions by actions or inactions of the state and government. The authority granted by the law does not necessarily mean the adherence to the fundamental law, the constitution. Only in case if the political system has established the supervising institution or mechanism to control the powers regarding protection of rights and liberties of the citizens, this system shall be considered as in compliance with the constitutionalism. Today 124 countries have adopted constitutions and four countries - Israel, New Zealand, Saudi Arabia and the United Kingdom- have had uncodified constitutions (constitutional conventions and Qur'an) among which 59 countries have founded separate Constitutional Courts.

The constitutionalism is principally defined as follows:

- expresses the interests of the people and is recognised by the people;
- limits the government and its authority by the fundamental law;
- promulgates the immunity of the individuals, e.g. their rights and freedoms and enables the society be open;
- appropriately and equally separates the legislative, executive and judicial powers;
- desires the rule of law.

In the narrow context, the doctrine of constitutionalism is based on the theory of limits and equal separation of powers and responsibility of the state and government. In the wide extend, the constitutionalism considers that the state powers are derived from the whole body of fundamental legal norms and is the complex of behaviour, approaches and concepts that imply the principle of limitation by those norms.

The formation and the process of development of the constitutionalism in Mongolia is recognized, in the context of legal consciousness factor, as the result of legal traditions and their reforms. The history of the constitutionalism in Mongolia is the achievement of the legal traditions and modernity. In other words, it is the result of searches in the field of social life, the experience and study of history of the country and conflicts in its history. Although the development of the constitutionism is a complicated question that requires certain period of time, in case of Mongolia, this does not seem to be so new and critical. It has roots deep into many thousand years of State of Mongolia. It is evidenced by written laws evolved since the time of Chinggis Khaan Empire and Constitutions (1920, 1940, 1960,1992) developed and adhered to in different periods of the history of Mongolia. The new democratic Constitution of 1992 did cardial reconstructions in the social and state structures of Mongolia, it brought new approach in the legal mentality of the society and development of the constitutionalism.

One of the most important principles of democracy is the principle of rule of law. In the political society, a political organization is constitutional to the extent that it "contains institutionalized mechanisms of power control for the protection of the interests and liberties of the citizens. In such a political society government officials are not free to do anything they please in any manner they choose; they are bound to observe both the limitations on power and the procedures which are set out in the supreme law, the Constitution.

The Constitution considers the democracy as its basis, ensures the basic rights and freedoms of citizens, determines the power of the state authorities and its constraints and maintains the balance between the bodies of the legislative, judicial and executive powers as well as their supervising system. It is obvious that in some countries of young democracy, for instance Mongolia, there have been evidences of distorting interpretation of the perceptions of the Constitution by some authorities for personal interests and incorrect application of particular provisions, and sometimes there have been attempts to adjust the constitutional provisions to personal interests. Thus, the role of the supervising system, e.g. the Constitutional Court is very important.

It is believed worldwide the importance of the Constitutional Court in the development of the constitutionalism and this is seen as criteria of the rule of law with regard to the public authorities. It has already passed 20 years since the establishment of the Constitutional Court of Mongolia.

For the comparatively short period of time the Constitutional Court of Mongolia faced many new issues and worked out the appropriate decisions which were considered a big contribution to the development of the constitutionalism and rule of law in Mongolia. The specifics of the Constitutional Court of Mongolia is that the conclusion of the Court regarding the petition or dispute is submitted to the Parliament for acceptance and further issuance of due resolution. Only after that the conclusion becomes the final decision. In case of non-acceptance, the Constitutional Court discusses the grounds for non-acceptance on its full panel convention and issues the final decision or resolution.

The first petition to the Constitutional Court was submitted on 13th July 1992. Since that time more than 1500 petitions, information and requests were received and decided. For the past period the Constitutional Court issued totally 131 conclusions in which 71 were considered breached the Constitution. For the same period, the Court settled 45 disputes regarding breaches of the Constitution by various laws. It is important that the Constitutional Court discussed 11 disputes regarding the breach of the Constitution by the public officials (in 4 cases of 6 the Speaker of the Parliament and MPs breached the Constitution; 2 cases involved the Prime Minister; the Chief Judge of the Supreme Court and the General Prosecutor each were involved in other two cases).

The Constitutional Court reviews and decides the disputes on breach of the Constitution upon the petitions and information of citizens and on the request of the Parliament, President, Prime Minister, Supreme Court and General Prosecutor. The difference of the Constitutional Court of Mongolia from the same institution of some countries is that the right to submit petitions on breach of the Constitution is granted to citizens of foreign countries and people without citizenship lawfully residing on the territory of Mongolia. The percentage of the petitions submitted by the citizens is 99 while only one percent of petitions were submitted

by the public authorities and officials. This implies that the citizens did enormous effort to the protection of the Constitution and its principles.

When the Constitutional Court settles whether the law breaches the Constitution or not it, first, does formal review of the law or, in other words the procedure of the adoption of this law. Then it reviews the controversy of the law with the provisions of the Constitution. In case if the Constitutional Court decides that the Constitution is breached, the Court has to determine whether the faulty law was initially void and have the court of law to settle the fault law invalid. In many countries there is a practice not to invalidate the law that breaches the constitution, but determine in essence that the law was void. Therefore the state, public officials not only avoid applying that law, but also are obliged not to implement decisions issued based on that law.

The central element of the concept of constitutionalism is that in political society government officials are not free to do anything they please in any manner they choose; they are bound to observe both the limitations on power and the procedures which are set out in the supreme, constitutional law of the community. It may therefore be said that the touchstone of constitutionalism is the concept of limited government under a higher law.

In summary, constitutionalism forms an institutional groundwork for the rule of law, strikes a proper balance between the rule of law and the rule of person, provides a minimal guarantee for the justice of both the content and the form of law and, finally, is itself safeguarded by the rule of law. Constitutionalism is also safeguarded by the rule of law in another sense. For constitutional provisions to be meaningfully and effectively operative there must be institutional and cultural mechanism, which is partially created by the Constitution itself, to implement, enforce and safeguard the Constitution. The rule of law is one key component in the constitution-implementing and safeguarding mechanism. An independent judiciary, independent constitutional review, and the notion of the supremacy of law all work together to ensure that the letter and spirit of the Constitution are complied with in the framework of a constitutional government.

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MONGOLIA: THE PAST AND THE PRESENT

INTRODUCTION

"The past and the present" of Mongolian Society is a wide field of study, but in this case we have tried to discover only some aspects of the past which connects with the changing scene of Mongolia.

The past of Mongolia today has been rediscovered only the recent past of the history of the Mongolians. Particularly development of Communist Mongolia has been receding influence of democratization process in the country. There are different views on this subject.

The first is mainly propagated on the pages of Mongolian as a variety of a new thought. This view spread the opinion that communist period of Mongolian Society was full of mistakes: over, the whole development of this period was ignored. The second understanding of the recent past of Mongolia kind of neo-Marxist, it explicates the communist period of the century. This view has two aspects. One of them is a strict apologist to Communism in Mongolia. According to this view, the theory Marxism was right, but Mongolian Communist leaders not pursued it and they never implemented Marxist ideology with the true spirit.

Another aspect is an apologist conception that has some attitude in regards with the theory of Marxism. It is that there were major hardness between preaching Marxism implementation, Marxism has inherent deficiencies in itself. At this opinion Marx's theory of state also has a point for the future development of Mongolia.

Our view of the matter is different from the above mention one, on one hand the theory of Marxism has no possibility to be realized in the practice of social life. Contents of the theory are wrong and they are far away from implementation in real life. However, on the other hand during 70 years of realization of this theory in Mongolia our society and people achieved some important progress. For example, the independence of the country, introduction of European or so called western-oriented culture, technology, improvement of life standard and so on. But Mongolia also went through several important and difficult challenges during this period of time such as political terror, destruction of culture, financial bankruptcy, etc.

By analyzing the other side of it, we cannot describe communist period in Mongolia as genuine model or a logical process of the historical development.

In that case, the society has all positive aspects that studied by scholars working on this field. Studies have some results and lessons for the future of the Mongolian society. But we must not forget that these studies do not analyze the shadow side of Mongolian communist development due to the strong influence of the propagated ideological reasons. Only after the democratization process initiated in Mongolia, hidden facts and suppressed truths of communist period started coming out. These facts manifest the

secret and dark sides of the communist rule. It is a healthy beginning and a good attitude for traditional Mongolian society.

Now we have a free and fair society, where freedom of expression exists and we are able to study Mongolian Society without control and imposed ideology from the State. Today anyone can expose the facts to the society. In order to explore more facts and ideas, a comprehensive study is needed.

Nothing comes out of nothing. First of all, an appropriate study necessary for the understanding of the subject. Accordingly, at the circumstances we should inform the reader about our previous analyses that were published in Mongolia a few years ago.

After a careful study of modern Mongolian Society in the general theoretical framework of Marxism, we believe that most important features of the above said theory could not applicable to present Mongolian Society. Then, we tried to analyze concretely traditional Mongolian nomadic production process.

In this case we see a wide possibility for development of traditional Mongolian nomadic society, on the basis of modern technology. This concept was already explained in 1990. But during the time of the Mongolian democratic revolution (1990-1992) some politicians suggested interesting and splendid ideas of Mongolian Revivalism. Of course, their ideas and our ideas have some common features and differences.

The pioneer of Mongolian Revivalism (the idea) Dr. Byambasuren.D. the former prime Minister of Mongolia (1990-1992) has suggested to use all classic traditional ways of nomadic property and life style, again today. We are also supporting this idea of Mongolian Revivalism for the sake of Mongolia.

It means that, all possible positive things of the old Mongolian life style are to be reintroduced again in the modernity of Mongolian society. Why not? Some old traditional tools and instruments are so useful for utilizing in modern social life anyway. For example, we still use horses as a transport and this does not mean that we are neglecting modern technology. In our opinion the nomadic society still has its validity. These valuable dimensions of nomadic life style would be useful for the development of the country if they could be blended with modern technology. The main arising obstacle is "How to blend traditional nomadic society with modern Western life style without contradiction?"

Now we are going by the way of the Western democracy, which means the plural polity and the market economy. This process of transition from old to new is being analyzed here also.

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MONGOLIA AS A NOMADIC SOCIETY

The Mongols founded their state in the III century B.C. It was HUNNU Empire (III-I Century B.C). Then it became the XIAN'PI Empire (I-IV) and later the NIRUN (Joujan) state (IV-VI Century A.D). The Mongols established a strong state in the XIII century under the leadership of the Great Chinggis Khaan. This Mongolian Empire was divided into several parts in the XIV century and later from the XVII century till the beginning of the XX century the Mongolian State became a part of the Manchu Empire.

Studies and analyses regarding its 2,500 year history and society, in modern Mongolia were mainly based on the theory and principles of the Marxism. Mongolian Marxist historians classified Mongol states as early feudalistic societies (Hunnu, Xian'pi, Nirun) and modern feudalistic societies. But these old and modern feudalistic Mongol societies had no fundamental difference between them. The basic characteristics were almost the same, although, the main characteristics of these societies were based on the conditions of the surrounding nature.

The Marxist-Leninist theory explained only a few aspects of the development of the Mongolian Society. Hence, here we have attempted to study and analyze other aspects of the development of the Mongolian Society.

The Mongolian Society is a historical product of the activity of the Mongols as a nation. In its turn, the nation is a product of the surrounding nature of the environment. This nomadic characteristic of the Mongolian Society is a distinguished feature of its own. It also has the other features which are common in any other world's herding societies (1). Nomadic characteristics were acquired by this society due to their existence around the Mongolian great steppes and Gobi desert of the Central Asia. In this vast ecological location, people inherited a nomadic style of living. Due to insufficient water resources in the great steppes and the Gobi desert, agricultural growth is considerably low. But this vast area is suitable for growing livestock and cattle. Availability of wild grass and vast open area make cattle breeding quite ideal. From moving from place to place for cattle pasture the Mongols acquired nomadic character.

What is the general nature of the Mongol's common life? They utilized everything from their cattle: milk, meat, leather and wool. The Mongols used cattle not only for food, but also as a transport. They produced various items from livestock and these methods production have been improved.

Ancient Mongols established their state during the period of the III-VI century B.C. In this period their state was based on nomadic society with military features. This ancient Mongolian society, once again became into limelight from to the XIII century A.D as a great Empire under the rule of Chinggis Khaan and his successors. Even during this period, the economic base of the society was livestock and cattle breeding.

The development of Mongolian Society during that period was studied by Mongolian historians: Dr. Suhbaatar.G., historian and archaeologist, Dr. Ser-Odjav.S., Dr. Perlee.H., Ph.D. Navaan.D. and others (2). Especially, Dr. Suhbaatar.G. wrote interesting books on the history of the original ancient Mongolian states - Hunnu, Xian'pi and Nirun. These academic studies show that ancient Mongolian Slate was a livestock herding nomadic society. But Dr. Suhbaatar.G. named them as "a state of early feudalistic society".

The Mongolian Society had a special social organization which was different from other ancient societies, particularly European societies. What is the nature of social organization of the Mongolian Society of that period? The traditional Mongolian Society had unique social structure.

The ancient Mongols had their Great Khaan (the King) which in Hunnu State was know as Shaniyu. Structured around the Great Khaan were his Khatan (the Queen), Khagan hubegun or Gunj (Prince or Princess), Khagany Udomyn Noyod (the Lords, related with the King).

The Great Khaan (or Khagan) had several important ministers who were named as Shadar Said (The Great Khaan also appoints Noyons (Lords) who had different ranks as Noyons (Noyad) – commanders of units with thousands, hundreds and tens of soldiers.

In the ancient Mongolian Society also existed different state servants like Jarguchi (Judge), Jairagchi (Manager), Dargachi (Representative), Elchi (Ambassador), Cherba (Chief) etc. From the ancient period Mongolian Society had different cultural, geographical communities such as tribes, clan, otags, etc. They were usually allied by their Noyons, who were appointed by the Great Khaan. These communities were further divided into different sub-groups. This organizational structure was suitable for military activities and warfare. So, in the ancient and medieval Mongolian Society, the basic model of social organization was mainly a type of militia model. That model of the Mongolian nomadic society had been successfully developed during the time of the Great Khaan's and Ugoodei Khaan's rules. The history of this period (1206-1260) was extensively studied by Mongolian historian Dr. Ishjamtz.N. (3).

Of course, after the reforms of Ugoodei Khaan, the basic military mode had been changed into, classic feudalistic model under strong influence of agrarian societies - particularly the Chinese society. During Yuan dynasty (1260-1368) number of changes took place. However, during this period the traditional Mongolian Society as a livestock nomadic-social organization did not get destroyed completely.

The history of that period was studied by Professor Dalai.Ch. It is known that the Mongols of this period and before were engaged into extensive cattle breeding. The Mongol arats (commoners) migrated from place to place in small groups of known as ails (households) within the limits of a strictly fixed territory, which was included into the domain of a feudal lord. The arats were register to a lord and had no right to leave him. During this period hunting was the major occupation of the people. Simultaneously the agriculture, handicrafts and commerce began to develop.

Historical changes in the traditional Mongolian Society took place during the Manchu domination in Mongolia (1691-1911). A history of the society of that period was studied by well know Mongolian historian and academician Professor Natsagdorj.Sh. and also Dr.Gongor.D.(5). They also studied the traditional Mongolian Society under the influence of the theoretical principle, which expresses that the Mongolian traditional society was a feudalistic nomadic society, the idea that was formulated by Soviet historian Vladimirzov.B.Ya. on the basis of Marxism-Leninism.

During the period of the Manchu domination in Mongolia, the traditional nomadic society continued to change in organizational and administrative structure. But the basic social organization as a livestock-nomadic society remained with some changes under the strong influence of a wide-spreading process of Buddhism in Mongolia (XV-XIX centuries). The Manchu rulers actively supported the spread of Buddhist religion in Mongolia. This historical process was studied by Dr. Purevjav.S. (7).

After 200 years, traditional Mongolian livestock nomadic society was completely transformed into the religious model of a social organization. In Mongolia, several hundred religious centers and Pagodas /monasteries/ were built. The Northern Mongolia alone had more than a thousand of them where about 120.000 lama (monk)-s lived. Every family had its own several thousands of cattle for their life needs and at least one lama for their religious needs. The principles of Buddhism were adopted, as a base to find solutions to their problems. This model of social life and organization continued to exist even after the Mongolian Revolution of 1911 /independence from Manchu Empire/. As a result of the revolution, Mongolia became an independent state under Bogdo Khan VIII - the leader of Mongolian Buddhists.

The Mongolian nomadic society slowly developed into a religious model of social organization during the independent Mongolian state. A history of this period was studied by Puntsagnorov.Z. and Dr. Sandag.Sh. (8). But they did not analyze enough basic social organization of the Mongolian Society during that period.

In the traditional Mongolian Society, many special features and important events remained until this period of the Mongolian social development. For example, the whole traditional technology of livestock production and cattle breeding; organization of economic activities; ownerships and property system in the process of livestock production; social stratification and status of classes in the socio-political life of the society. The social stratification underwent through some changes under the strong influences of the new historical age.

However, the traditional Mongolian Society remained in existence until Mongolian People's Revolution of 1921. After this event, the history of the Mongol's

traditional nomadic society began to change under the Mongolian Revolutionist's Rule, with the direct and strong support of the Comintern (Communist International III) and the Soviet Union.

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MONGOLIAN SOCIETY UNDER THE COMMUNIST DEPRECIATION

Mongolian People's Revolutionary Party's leaders and the Soviet advisers, who followed the Marxist-Leninist political theory, felt that the traditional Mongolian Society was undeveloped and uncivilized. They thought that it would become more developed under Marxist's ideology. Mongolian and Soviet historians described this society as a depressed one. This view in detail, explicated in the works of Soviet historian Maiskii.I. and Mongolian historian Shirendev.B. (1). The studies of these scholars had given important information and facts regarding the communist period Mongolian Society and explained the later changes. Mongolian revolutionaries and the Soviet communist leaders insisted on the implementation of their principles and opinion in Mongolia, otherwise Mongolia would not develop any longer.

Prior to the communist changes, the Mongolian Society experienced its own way of style, specific mode of technology and a systematic economic life. It was a traditional Mongolian nomadic livestock or a cattle breeding economy.

At the beginning, with the adoption of the Communist principles, the traditional society had its impact on the economy of Mongolia, especially in nomadic livestock and cattle breeding. For example, the Northern Mongolia (presently the State of Mongolia) had a population of around 600.000 people and 3.776.100 cattle.

The Mongols used their traditional methods of nomadic livestock production for livestock industry. They were producing meal, milk, wool and leader. They were also producing secondary products like butter, cheese, etc. The Mongols were utilizing livestock for their everyday needs. Moreover, the Mongols had a unique method of livestock nomadic production for thousands of years. The nomadic method of livestock production depended on climate conditions, green grass and irrigation facilities situation. Their method also included a specific organization form of livestock production community, the hot ail (a group of nomadic families) where proprietors determined the number and sort of their livestock.

Every hot ail was a basic unit of social economic cooperation in nomadic society and kept all necessary tools for the normal function. Moreover, each hot ail not only provided its everyday life needs by its own productive activities, but also every hot ail used to sell its surplus products to others or at the market. For that important task every hot ail approached the nearest market place once or twice a year when it (hot ail) was moving from one place to another. So it meant that the Mongolian nomadic society had a special way of community contact among moving rural communities (hot ail or saakhalt ail) and market towns (huree or naimaa hot). At the beginning of the twentieth century, the Northern Mongolia had more than 100 towns (huree, hiids) which were centers of culture and trade.

Before the communist regime in Mongolia, towns and cities had been built initially as centers of religious activities of the people and people who served the religion as settlers of culture and trade, and thereby they became prominent in Mongolia.

Main settlers in Mongolian towns and cities were Buddhist lamas. Usually, lamas had no family, but some lamas who owned cattle sent them to a herdsman's family

for rent. However, the arats and their leaders had, in fact, fulfilled the functions of economic enterprises. Accordingly, some of the herdsmen worked for the Buddhist pagodas. Moreover, some lamas who usually did not possess high degrees in religious studies worked as herdsmen among the nomads, simultaneously attending important religious functions. Mongolia had more than 100,000 lamas before the revolution of 1921. Over 30 percent of these lamas lived as herdsmen or nomads. It meant that the lamas in Mongolia had a unique way of lifestyle. Hence, it was more convenient for nomads. Also, the Mongolian life style had a religious character like Tibetan way of life. For example, main forms and rhythms of basic livestock production, cultural and educational activities of the people and Mongolian lifestyle had been connected with the Buddhist pagodas.

Especially, education, culture and medicine had very close contacts with Buddhism. Actually, in the Mongolian Society two forms of education existed. One was the education system in the Buddhist Centers, which received pupils from their parents through lamas who had religious sanctions for educating them. In these pagodas, Buddhist literature, history, poetry, elementary mathematics were taught to children and the religious teaching was exempted. These studies were taught on the Tibetan language.

The other form of education in the Mongolian Society was the elementary civil education of nomads, particularly in the residences of the feudal lords who were mostly provincial authorities. At home children were taught Mongolian literature and elementary mathematics. Sometimes they used to study Manchu or Chinese language

By the process of education in the Buddhist pagodas, there were produced specialists, intellectuals, writers, artists like musicians and painters. Of course, some of the intellectuals were produced through the traditional education at home. But intellectuals in medicine such as doctors were specialized and trained at Buddhist pagodas. They served the Mongolian Society before the People's revolution.

All these facts show that the Mongolian Society had even required for a normal civilized human society. Of course, the degree of development, method of advancement, might be lower than the educational societies. Since Mongolia still was more or less a rural society without any modern technology and scientific advancement, one could understand the dynamics of nomadic society well under those prevailing conditions. Modes of production and distribution certainly were different. The traditional Mongolian Society is regarded as one of the specific modes of the Asian societies. Mongolian Buriat and Kalmyk Revolutionaries had special political tasks and ideas on Mongolian problems, while they proposed hypothesis and solutions to the development of nomadic society. They viewed Mongolia as an underdeveloped and backward country.

They had an important political task regarding the Northern Mongolia. The author analyzed these problems, especially in the book "Mongolia: Revolution and Independence 1921-1992", which was published in 1993 (3). For political reasons, the communists described the Mongolian nomadic society as an under developed and uncivilized society.

Unfortunately, some scholars explained that the facts such as a psychological interest or only a theoretical attitude of mind by a lack of historical documents. For example, Professor Robert A. Rupen wrote "Communist do not like nomads, which means, in effect, they do not like typical Mongols" (4).

The Communists did not like the Mongolian nomadic society, because they wanted to keep the Mongols under the influence of the USSR. They destroyed Mongolian nomadic civilization not only for the realization of their theory, but also for their political interests in the Central, the North-East and Far-East Asia. They enacted it from 1920, onwards till the disintegration of the USSR. These hidden acts were analyzed by the author in the book (5).

Mongolian culture was destroyed by the Communist revolutionaries; they destroyed all traditional nomadic towns, cities and Buddhist pagodas. Out of 900 cultural centers, only 4- 5 centers existed by the 1990's. The Communists abolished Mongolian national script, which was in practice more than thousand years.

The last Communist war against the Mongolian nomadic society started countrywide in 1957 under the name "Collectivization of livestock". It was a war against the economic basis of the Mongolian nomadic society. Soviet and Mongolian communists had attempted to start this campaign at the beginning of 1930's, but historical factors were not in favor for such actions, consequently, they stopped their Campaign.

The Communist disliked nomadic livestock, because it was an obstruction that prevented the establishment of a settled life for the nomads. Soviet and Mongolian Communist leaders declared a settlement of nomads as a fundamental goal in near future of

Mongolia. Soviet and Mongolian Communists considered that settlement was better proposition than nomadic way of life. They explained their view by the following several arguments:

- in the prevailing conditions of nomadic life, it is impossible to use centralized infrastructure such as electricity, water supply system, road transport network and many other things, as it happens in settled life;
- nomadic style of production cannot supply livestock etc. In bulk to the centralized modern industry due to its less productive nature. Nomads keep limited number of livestock with them;
- to the nomads, it is impossible to decide important modern problems of civilization, like centralized medical service, educational and communication facilities, trade-market systems (6).

These reasons were put forward by Soviet and Mongolian Communist leaders in the course of their anti-nomadic policy in Mongolia. But possibly, they had other reasons for the complete abolishment of Mongolian style of life. As Soviet and Mongolian Communist leaders followed a policy of terror and geostrategic importance in Mongolia, they had a secret expansionist aggression against the Mongols as an independent nation.

The nomadic livestock industry as an economic basis of the Mongolian nomadic life-style included in itself a basic natural characteristic of the nation. Of course, that model of society and life style had many problems for the development of Mongolia. In order to find a solution to these problems, there was no need to destroy the natural characteristics of Mongolia. So, the campaign of "Cooperative Movement" in Mongolia was an important political action under the leadership of Soviet and Mongolian communists. I am of the view that the historical fact

of "Collectivization in Mongolia" needs special regarding on advantages and drawbacks. But these policies were adopted to build a new society on Marxist-Leninist theory.

The main results of communist destroying process of Mongolian nomadic society were:

- destruction of the Buddhist religion, including destroying of pagodas, cultural centers and rural towns of nomads;
- political terror over intellectuals belonging to Buddhist or traditional Mongolian culture;
- destruction of nomadic society and its very economic basis, including abolishment of nomadic livestock technology and elimination of basic forms of social organization in nomadic livestock society (7).

Instead of livestock nomadic society and the civilization of the Mongols, the Soviet and Mongolian communists insisted on a Mongolian socialist society, which drew its sustenance from Marxism-Leninism.

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COMMUNIST CHANGES OR SOCIALISM IN MONGOLIA

Although Soviet and Mongolian communists destroyed Buddhist pagodas, cultural centers and towns of nomads during the period of the communist regime, they contribute the development. For example, they built more than 400 administrative centers, developed European medical and educational systems, and introduced and propagated Cyrillic script, which replaced the traditional Mongolian script.

Mongolian communists strongly and actively introduced Marxism-Leninism to the people and influenced them in abandoning Buddhist beliefs. In other words, Mongolian communists had fought against Buddhist religion and established Marxism-Leninism in the name of "atheism". Thus, a long process was finalized in the 1960's (1). The common people received Marx, Lenin, Stalin and Choibalsan in the place of Buddha, Nagarjuna, Zonkhav or Bogdo Geggan. So, Marxism-Leninism was introduced to the Mongols as a new religion. It means that Mongolian communists had fully established a reign of Marxist-Leninist ideology over the Buddhist ideology in Mongolian society.

In the primary, secondary and high schools, the pupils systematically studied Marxism-Leninism as religiously sacred principles, with the active assistance of special mass communist organizations like Baatarhud, (Octoberist), Pioneers and Evlel (Komsomol). After reaching 18 years everyone was compelled to join the mass communist organizations such as Evlel, Uildverchin (Trade union) and the MPRP (Mongolian Communist Party). In 1990 the Communist Party had more than 80.000 members, who had the best and comfortable positions, unlike the common people. Members of the Communist Party immensely trusted the ideas of Marx and Lenin, just as Mongolian lamas who laid immense trust in religious principles of Buddhism. It means that Mongolian Communist

leaders generated almost 100.000 new "red lamas" or communist religious monks under the name of Mongolian Communists instead of "yellow religious monks". With the close assistance of these red monks, Soviet and Mongolian communist leaders built a socialist society in Mongolia.

Then what is the real nature of the socialist society in Mongolia?

Mongolian socialist society had started taking shape in 1960. During this period, under the political and ideological influence of Mongolian Communist leaders and the ruling Communist Party (MPRP), Mongolian scholars characterized their society as "a country which had completely abolished all forms of exploitation" because private ownership was abolished. According to Marxist-Leninist theory, all means of production belong to the society or to the people's government, in a socialist society all people work only for themselves, as owners. Therefore, all goods and services are distributed by the Government is respective of one's contribution to the society. This was the status of Mongolian Society as analyzed by scholars during the communist regime (2). But, in practice these principles were not being followed earnestly and they were deviated from the principles of the communist policy in Mongolia.

Mongolian socialist society had a large number of Communist Party officials and bureaucrats. Most of them lived as a privileged classes who enjoyed the best facilities, in comparison to other groups or classes like workers, herdsmen and others.

These communist bureaucrats used the Government and its organizations as tool to exploit the common people. The privileged group was earning a higher salary, special

services and had more rights for their social choices. But these drawbacks were not being properly analyzed by the scholars of socialist Mongolia due to the exclusion imposed on analyzing the drawbacks of the communist regime in Mongolia.

Mongolian communist leaders and bureaucrats disguised their exploitation of common people. Even if some scholars tried to identify and pinpoint the extra privileges of bureaucrats and leaders, they were tortured and suppressed for these analyses and ideas. Mongolian socialism only shifted the traditional exploitation of common people from Mongolian "Black" and "Yellow" feudals to the "Red" feudals (Communist leaders and Bureaucrats).

In my opinion, though private ownership was abolished in the name of communism, communist leaders (bureaucrats) swindled and enjoyed public wealth in the name of people and common property. They were suppressing the common people continuously and people lost democratic rights and freedom of thought and expression. They could not openly criticize the Government due to severe torture in the name of anti-communist activities. Besides, Mongolian communists controlled the whole process of the socialist construction in the country.

So, what was the socialist construction in Mongolia during the Mongolian communist leadership?

Their main task was to build Material Technical Basis of Socialism (MTBS) (3). What is the MTBS? Mongolian Communist leaders described the MTBS in Mongolia as follows:

- a) Industrialization of the country or development of modern industrial sectors in national economy;
- b) Industrialization of agriculture and cattle breeding or nomadic livestock (4).

The construction of the MTBS was done on Soviet model of technology and organizational structure of socio-economic life under the leadership of the MPRP. This process resulted the Sovietization of Mongolian Society (5). The process of Sovietization was organized actively and strongly, more and more, under a political campaign to develop Soviet style of life in Mongolia, to study and spread "Soviet experiment" to realize "Unity and intimacy with the Soviet Union and other Socialist Bloc" countries (6). But this process of Sovietisation of the Mongolian Society had stopped in 1990 thanks to the beginning of the democratic revolution in Mongolia. It made an end to socialism in Mongolia.

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DEMOCRATISATION OF MONGOLIAN SOCIETY

Present changes in the Mongolian Society are marked by the process of democratization. This process began 20 years ago as an impact of the political changes occurred in the socialist world. When the democratic forces started demonstration on the streets of Ulaanbaatar in 1989, there was a common anxiety of ruling Communist Government to use a force against the democratic movement, but the Government and the leadership of MPRP tackled the problem very reasonably without using the force.

There were some obvious reasons which had influenced this process. However, success of democratization process elsewhere in the socialist world particularly in the Eastern Europe prevented the Communist regime to suppress such movement. The impact of the process of democratization on the Mongolian Society has many fields.

Psychological impact

The psychological and mental outlook of the Mongolian Society was conditioned by the ideology of the MPRP /Mongolian People Revolutionary Party/, which was carried out by the Mongolian Dotood Yam /Secret Police or Internal Police/ throughout 70 years. The MPRP's political indoctrination during the 1950's included campaign against "Japanese imperialism" which was not a real danger for Mongolia for a long time. Then the MPRP's indoctrination was followed by anti-Chinese campaign till the 1980's. Besides, capitalism, religion, nationalism and ownership of private property etc. were defined as major reactionary forces against the Mongolian Society shed all such enemies.

It had become inevitable for the people to become conscious about their national identity. Efforts to replace the established national identity based on dogmatism, to an identity based on Mongolia's own political history.

As a result of these dramatic changes in the Mongolian Society and nation's new perceptions of the people had emerged. A general popular disapproval of the old system and deviations are reflected in the new thinking of the Mongolian society. Because, a common man with the help of the *il tod* (transparency) understood the dishonesty of the communist leadership. But the middle bureaucracy was much displeased against the old leadership for their mistakes; it exposed the old communist regime's anti-people attitude. Now we see another growing danger for present-day Mongolian society. It's that there are some backward masses who are criticizing the old communist regime for departure from (previous) stand. They do not understand the real danger of the old communist regime's past mistakes and due to their confusion. They also do not like democratization of the society. They hold the view that country should stop the democratic debate soon and should restart the implementation of the programs of the previous government. But when they realize the real dangers of the bureaucratic communist regime they would accept democratic regime in the country.

A large section of workers, peasants and intellectuals still depend on the values based on the doctrine of Marxism-Leninism. The dogmatic concepts of Marxism propagated by the MPRP are so deep rooted in all spheres of Mongolian life that it is difficult to separate one from another. Conservatives support and justify such value based national

identity under the "pretext that deviation from which will go against the national interests of Mongolia".

Reintroduction of Buddhism is again influencing the psychology of the people. Buddhist centers have been set up in all 18 province (aimag) of Mongolia. Mongolian Buddhists actively participated in the recently held Kalachakra imitation by His holiness the Dalai Lama in Varanasi. The Dalai Lama several times visited Mongolia.

According to Alan Sanders "Religion and national tradition have always been tightly linked in Mongolia, and the rebirth of religious enthusiasm is helping Mongolians in their search for a national identity that has been suppressed for decades in the interests of a spurious communist internationalism".

Until very recent times, the MPRP actively fought against Buddhism. Today, the right to worship is being included in this party's rule. The MPRP's newspaper *Lin* even began to publish Tibetan language lessons and teachings. Such a development would open up vast religious texts to the people. These developments reflect new changes within the ideology of the MPRP. Some new political parties in Mongolia are criticizing this changed stand of the ruling party. In their view it is clear that the MPRP is even ready to change its ideology from Marxism-Leninism to Buddhism, as long as the party remains in power.

Political democracy

Democratization and emerging politics have favored the formation of multi-party system and a new structure of the state governance. The new parties include the MPRP, the MDP (Mongolian Democratic Party), the MSDP (Mongolian Social Democratic Party), the MNPP (Mongolian National Progress Party), and the Mongolian Green Party etc. Except for the MPRP, these parties have emerged during the last years.

All the new political parties were formed at some point of political struggle against bureaucratic socialist system in Mongolia. Each one of these new political parties has its own mass organization. For example, the Mongolian Democratic Party has the Democratic Alliance, the Mongolian Social Democratic Party has its Democratic Socialist Movement, and the Mongolian National Progress Party has New Progressive Alliance and so on. All these new political parties have different internal structure principles from the MPRP. These new parties are organized on the model of the Western parliamentary political parties.

The new parties are demanding political reforms which include creation of multi-party system, freedom of press and respect for human rights. They also criticize Socialists.

One of the major developments in the changed political life is the abandonment of the Secret Police - the *Dotood Yam* which massacred thousands of people since its formation. It was the State apparatus of purges and terror.

The result of political liberalization is also seen with regard to respect of human rights and freedom of press. It is now possible for every individual to express his own idea freely.

Economic changes

Mongolia's economy was regarded as a socialist economy based on autocratic planning and growth strategy. It was controlled and commanded economy operated by the bureaucracy. Some scholars believe that Mongolia's stagnant and bankrupt economy is a result of the decades of Soviet economic control, planning and aid. This may be true to some extent. However, a new shift in economic strategy has begun along with the political reforms. The country has introduced free economy and private ownership.

As a first step to free market economy the Mongolian Parliament decided to privatize the state owned enterprises, shops, gas stations and livestock by granting free of charge voucher which worth 10 000 MNT /about 300USD in rate of that time/ to each citizen of Mongolia.

In 1991, Law of Economic Entity was amended and for the first time in Mongolian History Law on Privatization was approved by the Parliament and the Property Privatization Commission was established. For the period 1991-1994 over 470 state-owned enterprises were re-organized into shareholding companies and approximately 86 percent of Mongolian citizens owned those new companies shares, but in a little while people started selling their shares for less value due lack of knowledge about share and stock exchange.

Despite these changes in the economic policies, the country was facing economic problems, such as low level of technology, power shortage of consumer goods and unemployment. Along with democratization process, it has been observed that the rate of social crime has also increased. The slow economic reforms had also led to increase of black market. At the present Mongolia attracts a lot of foreign investment by its expanding mining industry.

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SIMILARITIES BETWEEN MONGOLIAN AND TURKISH

Introduction

It is apparent that Mongols and Turks have influenced each other throughout history. Early in the 13. century, the person known by the name Timuçin or Cengiz united Mongolian tribes that had been living as immigrants dispersedly in the years before the 13. century, and established the greatest empire of the world in terms of area. Cengiz, who led Mongols between 1206 and 1227, enacted laws in his own name and built up a large-scale organization of state. This sovereignty over the world lasted only one century with Cengiz and his successors; the empire disintegrated in a short time since it was allocated among Timuçin's sons and their children. During Cengiz Khan's time, Mongols got a regular organization for the first time in their history. Mongolian written culture was also constituted at this age⁴⁷⁷.

We may call the 13. century "the period of Mongol". In fact, Mongols deeply impressed this period. The relation between Mongols and Turks goes back to ancient times. One of the most significant proofs for this is the ancient Turkish inscriptions which still exist within boundaries of Mongolia today. There are a great number of both large and small works which were written in Turkish within boundaries of Mongolia at present.⁴⁷⁸ Yenisei and Orkhon inscriptions are the most important ones of them. Turkish texts engraved largely on stones in Gokturk alphabet based on runic origin, are of great importance in terms of Turkish language, culture, history, and ethnography. Likewise, there are a lot of statues and *balbals* (stone statues installed around a grave) that belong to Turks in Mongolia. And they constitute monumental equipment⁴⁷⁹.

Depending on features of the languages spoken by Mongols and Turks, who lived in a closely interrelated way, we can state for sure that there may be some similarities between them. Mongolian and Turkish are among the languages belonging to Altaic branch of Ural-Altaic phylum. Chuvash dialect, one of the furthest dialects of Turkish, is used as a key in identifying relations among the languages which are included in Altaic phylum⁴⁸⁰. While scholars such as Ramsted, Rasanen, Pelliot Spuler, Aalto, Poppe assert an absolute relationship exists among Altaic languages by regarding closeness between Turkish and Mongolian languages, scholars such as Bang-Kaup, Nemeth, Alauson are of the opinion that this relationship has not been proved. It is beneficial to state that: Whether the relationship between the two languages is proved or not, what all scholars agree on is that historical

⁴⁷⁷ Osman Gazi Özgüdenli, *TDV İslâm Ansiklopedisi*, İstanbul 2005, Cilt: 30, s.225.

⁴⁷⁸ Bu konuda bakınız: Hüseyin Namık Orkun, *Eski Türk Yazıtları*, Türk Dil Kurumu Yay., No: 529, Ankara 1994.

⁴⁷⁹ Vladimir D. Kubarev, "Moğolistan ve Altaylardaki Yeni Türk Heykelleri", *Türkler*, Cilt:3, Ankara 2002, s.904.

⁴⁸⁰ Ahmet Caferoğlu, *Türk Dili Tarihi I-II*, İstanbul 1984, s.43.

background exists among the Turkish and Mongolian nations, and there are similarities in their life styles and languages⁴⁸¹.

In our notification, some similar particularities of two languages which are included in Altaic branch of Ural-Altaic phylum (Turkish and Mongolian) will be given point:

There are several phonetic, morphological, and syntactical similarities between Mongolian and Turkish:

A. Phonetic Similarities

Several phonetic particularities between Turkish and Mongolian attract attention. They are stated below:

1) Both Turkish and Mongolian are languages rich in vowels. There are three front vowels (“e, ö, ü”) in Mongolian while there are four front vowels (“e, i, ö, ü”) in Turkish; and there are three back vowels (“a, o, u”) in Mongolian while there are four back vowels_ (“a, ı, o, u”) in Turkish. The vowel “ı” is always admitted both a back and frontal one. Examples: Turkish= *ağaç* ‘tree’, *kaya* ‘rock’, *iyi* ‘good’, *güneş* ‘sun’; Mongolian= *mal* ‘cattle’, *bal* ‘honey’, *olan* ‘much/many’, *usun* ‘water’, *eke* ‘mother’, *köke* ‘blue’, *küçün* ‘power’; *ükiül* ‘dead’⁴⁸²

2) Long vowels do not exist in words with Turkish origination in Turkish (especially in Turkey Turkish). Vowel length in articulate syllables in borrowed words (especially ones with Arabic and Persian origination) into Turkish is preserved in vernacular. And in written language, the circumflex “^” is put with the words that are written identically but that have different meanings. Although there is considerable difference on pronouncing words long or short in Mongolian also, length is not generally marked in dictation. Diphthongs in Mongolian (Two vowel sounds following one another is called “diphthong”.) are pronounced as long vowels. For example: *buu- bú* ‘cannon, rifle; *nokai-nokâi* ‘dog’⁴⁸³

3) There are some sound equality between Mongolian and Turkish. In these equalities, Mongolian and Chuvash stand at the same category. The consonant “ş” in some Turkish words can turn into “l” in Mongolian, and likewise the consonant “z” can turn into “r”. Examples: Turkish *öküz* (ox), Chuvash *vêgêr, mêgêr*, Mongolian *üker*; Turkish *buzacı* (calf), Chuvash *peru, poru*, Mongolian *birägu*; Turkish *ikiz* (twins), Chuvash *yeger, yegres*, Mongolian *ikire, ikere*; Turkish *kaşık* (spoon), Chuvash *kajek*, Mongolian *halbağa*; Turkish *taş* (stone), Chuvash *t’sul*, Mongolian *çilağun*⁴⁸⁴

4) Harmony of backness-frontness, which is one of vowel harmonies, is significant in both languages. In Turkish and Mongolian, if a word begins with a back vowel, it continues with back vowels and back vowel affixes; and if it begins with a front vowel, it continues with front vowels and front vowel affixes. For example: Turkish= *ağaçlar* (trees), *iyilik* (favor), *ayrı* (separate), *büyük* (big); Mongolia= *ebüdüg* ‘diz’ (knee), *utasun* ‘ip’ (string), *aka* ‘ağabey’ (elder brother), *irekü* ‘gelmek’ (to come).

⁴⁸¹ Ahmet Caferoğlu, *a.g.e.*, s.42.

⁴⁸² Nicholas Poppe, *Moğol Yazı Dilinin Grameri* (çev.: Günay Karaağaç), Ege Üniv. Edb. Fak. Yay., İzmir 1992, s.9-10.

⁴⁸³ Nicholas Poppe, *a.g.e.*, s.10-11.

⁴⁸⁴ A. Caferoğlu, *a.g.e.*, s.28-30.

5) The rule “The vowels “o, ö” are not placed in syllables except the first syllable in words with Turkish origination.” is also partially pertinent for Mongolian. In Mongolian, the vowel “o” is not placed in the middle or last syllables of words which include one of the vowels “a” or “u” at its first syllable⁴⁸⁵. Examples: Turkish= *horoz* (cock), *doktor* (doctor), *şoför* (driver); Mongolian= *uruki* ‘çağırmaq’ (to call), *nigur* ‘yüz, surat’ (face).

6) The vowel “a” at the first syllable in Turkish is in the form of “ı” or “u” in Mongolia. Examples: Turkish *sarı* (yellow), Mongolian *sira*; Turkish *altın* (gold), Mongolian *altın*; Turkish *katıg* (Ancient Turkish), *katı* (rigid), Mongolian *katagu*⁴⁸⁶.

7) Neither language has a grammatical gender. That is to say, masculinity or femaleness is out of question both in Turkish and Mongolian.

B. Morphological Features:

Several words were borrowed from Turkish into Mongolian and vice versa. For example: Words such as *kök*, *beg*, *ala*, *agıl* (Mong. *ayıl*) were borrowed into Mongolian from Turkish; and words such as *boroan* (*bora*), *kaburga* (*habirga*), *cebe*, *müren* were borrowed into Turkish from Mongolian.

Turkish and Mongolian are among agglutinative languages in terms of structure. A fertile system of affix and agglutination is present in these languages. Both languages derive new vocabulary by getting some affixes to their specific word roots (These affixes are derivative ones.). Agglutination is made to the ending. That is to say, both languages are among ending agglutinative languages. For example: words constituted by one of Turkish noun converting to noun affixes *-lık/-lik*, *-luk/-lük*: *birlik* (togetherness), *gözlük* (glasses); words constituted by Mongolian affix *-bur/-bür*: *nogugan* ‘yeşil’ (green)- *n*” *ogugabur* ‘yeşillik’ (greenery); words constituted by Turkish affix *-cı/ci*, *-çı/-çi*; *--cu/-çü*, *-çu/-çü*: *sütçü* (milkman), *gözcü* (watchman); words constituted by Mongolian affix *-çar/-çer*: *kara* ‘kara’ (black)- *kara-çar* ‘karanlık’ (darkness); words constituted by Turkish verb converting to noun affix *-gı/-gi*., *-gu/-gü*; *-kıl/-ki*, *-ku/-kü*: *atık* (scarf), *görgü* (cultivation), *sevgi* (love), *bilgi* (knowledge);); words constituted by Mongolian affix *-gan/-gen*: *kara-‘bak-‘*(look) *karagan* ‘bakış’ (glance); words constituted by Mongolian affix *-gu/-gü*: *yada-‘güçsüz olmak’* (to be weak)=*yadagu* ‘fakir’ (poor); *kata-‘kurumak, sertleşmek’* (to dry up, to stiffen)=*katagu* ‘sert’ (stiff), words constituted by the affix *-lang/leng*: *coba-‘acı çekmek’* (to suffer)=*cobalang* ‘acı, üzüntü’ (pain, grief), *cirga-* ‘to become happy’=*cirgalang* ‘mutluluk’ (happiness)⁴⁸⁷.

C. Syntax

Syntax of Turkish and Mongolian resemble each other. The order of sentence components in Mongolian is like that of Turkish, which is “agent, object, and verb”. For example: in the sentences *Şabi nom unğşimui* in Mongolian and *Öğrenci kitap okur* in Turkish, Mongolian word *unğşimui* and Turkish word *okur* are predicates. Further examples: *Bi çimadur koyar*

⁴⁸⁵ Nicholas Poppe, *a.g.e.*, s.13.

⁴⁸⁶ A. Caferoğlu, *a.g.e.*, s.36.

⁴⁸⁷ Nicholas Poppe, *a.g.e.*, s.43-56.

biçig ilegebe “Ben sana iki mektup gönderdim.” (I sent two letters to you.); *Konin çiniadur barigdaba* “Koyun kurda yakalandı (The sheep was caught by the wolf.)”⁴⁸⁸.

Conclusion

Similarities between the two nations (Turks and Mongols), who had more similarities while they were living together in close geographies for the most part at ancient times of history, declined gradually particularly because they contacted various nations in different geographies after the 15. century; and today the two nations have ended up being unfamiliar with one another. However, this involvement, which is in hiding inside intellectual codes as a result of constantly prevailing relation between Turks and Mongols at historical background, continues at present as well.

In our notification, we have tried to draw attention to the involvement between Turkish and Mongolian by making use of similarities which were rather prevailing at ancient periods. Comprehending especially the researches Western scientists have done on this subject, our notification will be regarded to reach the goal on condition that it makes any contribution concerning the present Turkish and Mongolian communities take advantage of these similarities and improvement the interrelations.

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⁴⁸⁸ Nicholas Poppe, *a.g.e.*, s.168-169.

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SOME QUESTIONS OF ASIAN PHILOSOPHY

"Happy is he who has overcome his ego" Siddhartha Gautama

The history of philosophy is not why the history of the sagacious attainments of humanity, but it is also the history of the critical thinking. Therefore the study of the philosophic history of humanity is very significant for the present generation from the various points of view philosophic history, particularly the eastern philosophic historical problems has been little studied in Mongolia and in the world. So the need and demand for this above mentioned purpose is still on the increase.

Philosophical questions arise out of reflection on experience. Experiencing sorrow and grief, we ask, what is suffering? Experiencing pleasure and joy, we ask, what is happiness? What is beauty? So what it means to lead a "good" life? What concepts such as justice and happiness actually mean and how we can achieve them, and how we should behave? Reflecting on the difference between waking experience and dreaming experience, we ask, what is real? Reflecting on mistaken claims to know something we ask, how do we come to know something? Reflecting on our experience of hurting others by our actions and on our own suffering caused by the actions of others, we ask, what are the right and wrong ways of actions? And reflecting on our own struggles to achieve personal identity and give meaning to our life, we ask, who I am? People everywhere, whether eastern and western, seek to answer the same basic question.

These questions, the fundamental questions of philosophy, are important because philosophers everywhere understand that the unexamined life is not worth living, and that philosophical reflection will show how life should be lived. They are also important because their answers, as incorporated in basic human practices, ultimately determine the value and meaning of life.

People in the west sometimes ask, for example, "Is there philosophy in Japan", "Is there philosophy in Mongolia". This question is not surprising, for although westerners have come to know a fair amount about Japanese technology, economics and Mongolian history, their knowledge of the intellectual history of western is still sparse.

"Asian philosophy for the most part, unlike much modern western philosophy, has not sharply separated thought from practice and has tended to see the conceptual and the spiritual

as closely related⁴⁸⁹. Asian philosophical thought, like western, is self-critical, is concerned with conceptual analysis, and emphasizes good arguments.

But Asian philosophy also tends to emphasize insight into and human being and understanding of reality and its importance as a guide to life. Many people today also hold that human beings are basically good and need only develop this goodness. Buddhism, Confucianism, and Daoism, for example, are all ways of practice as well as philosophies or ways of thought. Their philosophical dimensions have grown out of reflections on practice. At the same time, philosophical presuppositions and reflections have given rise to and guided these ways of practice. This intimate interrelatedness of philosophy and practice is one of the reasons why philosophy has been held in high esteem throughout Asia and why it is seen as relevant and important to everyday life.

Because Asian philosophical traditions are different in important ways, the westerners should attempt to consider them in their own contexts and in terms of their own merits. Often they do not fit neatly into modern western intellectual categories, which tend to divorce thought from practice and philosophy from religion. Indeed, one of the main challenges to understanding Asian thought is to see where it is like and where it is unlike western thought.

The problem, however, is not so simple. In the west, philosophy and religion occupy two different arenas: while philosophy is a human enterprise involving the intellect and reason, religion is a matter of faith and practice in the light of revelation. In one sense, western intellectual history is a process of opposition, conflict, and synthesis between philosophy and religion, reason and faith. Throughout the long history of philosophy, its practitioners have usually insisted upon its independence from religion and upon the autonomy of human reason vis-à-vis divine revelation. As a result, purely theoretical philosophy, logic, and science are unique to the western tradition. And even when the identity of knowledge and practice or metaphysics and ethics is advocated, rational thinking is predominant.

In most of India, Mongolia, China, and Japan, on the other hand, philosophy and religion are originally undifferentiated and inseparable. Truth in knowledge is none other than truth in practice and vice versa. But such an emphasis on the unity of knowledge and practice has resulted in a lack of logic and of purely theoretical doctrines regarding human beings and the world.

For example, this basic difference between the western and eastern traditions finds expression in the reactions of Japanese thinkers to western philosophy when it was first introduced to Japan in the 1860s following a three-century period of isolation from the rest of the world. Many Japanese thinkers steeped in Confucianism and Buddhism were attracted to the theoretical clarity and logical consistency of Western thought. The first Western philosophies introduced to Japan were nineteenth-century French positivism and English utilitarianism. Although these philosophies were not as profound as Buddhism and Confucianism, their practical character and rational and analytical way of thinking appealed to the Japanese.

⁴⁸⁹ Nishida Kitaro. *Fundamental Problems of Philosophy*. Translated by David A. Dilworth. Honolulu, 1970. 47pp

Thinkers throughout Asia were also questioning conventional wisdom. This is a good experience. For example, they were with how best to organize a just society and provide moral guidelines for the individuals within it; in the process examining what constitutes a good life and human nature.

There are many differences among the philosophies of south and East Asia, but they all share the practical concern of how to live better. There is shared agreement that the development of moral virtue is an important ingredient of a successful way of life, and that the well-being of the individual cannot be separated from the well-being of the family and larger social community. They also agree that to follow the way to a better life we must have a deep understanding of ourselves and the world.

Because it is concerned with the fundamental thought and practices of the Asian peoples, philosophy has been of primary importance in Asian cultures. Therefore, in order to understand the life and the attitudes of the peoples of Asia, it is necessary to understand their philosophies. And in order to understand their philosophies, it is necessary to look at the traditions in which these philosophies developed and through which they continue to nourish the cultures of Asia.

So according to oriental philosophy, the ultimate key to social progress and human development is not economic transformation, but moral development

SUMMARY

Humanity are challenged with various difficulties. In order to come over these challenges we need to look into the inner thought. This means that he put an emphasis on the eastern philosophy. Indeed humanity are challenged with unaccountable difficulties. In order to get rid of these difficulties or challenges we abide by many teachings or doctrines. We do not attain to good results. So our eastern philosophy views iam to recognize oneself. To live independently, to not harm oneself and others and respect one own dignity, he expresses the importance to combine the eastern and western philosophies in one's behavior.

Philosophy is not just the preserve of brilliant but eccentric thinkers that it is popularly supposed to be. It is what everyone does when they are not busy dealing with their everyday business and get a chance simply to wonder what life and the universe are all about. This in turn has implications for what kind of life the philosopher believes we should lead and what type of society would be ideal. And in turn, this entire system of ideas has been the starting point for subsequent philosophers.

"We have for a over a century been dragged by the prosperous west behind its chariot, choked by the dust, deafened by the noise, humbled by our own helplessness and overwhelmed by the speed.

We agreed to acknowledge that this chariot-drive was progress, and the progress was civilization.

If we ever ventured to ask, progress towards what, and progress for whom, it was considered to be peculiarly and ridiculously oriental to entertain such ideas about the absoluteness of progress.

Of late, a voice has come to us to take count not only of the scientific perfection of the chariot, but the depth of the ditches lying in its path"

RABINDRANATH TAGORE

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IN MONGOLIAN AND TURKISH PROVERBS, AGING AND ELDERLY FROM THE SOCIOLOGICAL VIEWPOINT

Abstract

Aging is inevitable process of life. In every society and in every time people evaluate ages. Every age stage has special characteristics in our social life. Societies' expectancies are roughly similar. Socialization is a very important process to advance the members of society. Since ancient times people transfer experiences to new generations with several ways. Most of the societies choose similar ways for transferring information to the future of their societies. Art and literature are more effective ways to say something people easy to remember. Proverbs are popularly defined as short expressions of popular wisdom. People remember them for ages. Mongolian and Turkish culture have some similar characteristics that depending on living in Asia.

In this study some proverbs which are related to aging or elderly were analysed in a frame of sociology of aging and social gerontology. This study depended on the book of "Moğol Atasözleri" ("Mongolian Proverbs", (2010) pressed by Turkish Culture Research Enstitute)

As a result it was determined that several proverbs are similar as meaning in Mongolian and Turkish societies.

Key words: *Mongolian proverbs, Turkish proverbs, aging, elderly*

Moğol ve Türk Atasözlerinde Sosyolojik Bakış Açısından Yaşlılık ve Yaşlılar

Özet

Yaşlanma yaşamın kaçınılmaz bir sürecidir. Her toplumda ve her zaman yaşlar değerlendirilmiştir. Her yaşın kendine özgü özellikleri vardır. Toplumların beklentileri genel olarak benzerdir. Sosyalleşme toplumun üyelerini geliştiren önemli bir süreçtir. Sosyalleşme ile eski çağlardan beri insanlar bildiklerini ve yaşadıkları tecrübeleri yeni kuşaklara aktarırlar. Toplumların çoğu bilgiyi gelecek nesillere aktarmak için benzer yolları seçmişlerdir. Sanat ve edebiyat insanlara bir şeyi akılda kalacak şekilde söylemenin en etkili yollarıdır. Atasözleri halk bilgeliğinin kısa ve öz, akılda kalıcı ifadesidir. İnsanlar atasözlerini yüzyıllar boyunca hatırlar ve yapacağı işlerde karar verirken atasözlerinden rehberlik alır. Moğol ve Türk kültürleri Asya'da yaşamaya dayalı benzer özelliklere sahiptir.

Bu çalışmada yaşlılık ve yaşlı ile ilgili atasözleri yaşlılık sosyolojisi ve sosyal gerontoloji çerçevesinde incelenecektir. Bu çalışma Bülent Gül'ün(2010) hazırladığı "Moğol Atasözleri" ve TDK Atasözleri sözlüğü üzerinden yürütülmüştür. Çalışmanın sonucunda yaşlı ve yaşlılıkla ilgili atasözlerinin benzer oldukları görülmüştür.

Anahtar sözcükler: Moğol atasözleri, Türk atasözleri, yaşlanma, yaşlı

Giriş

Yüzyıllarca aynı coğrafyada ve aynı kültür çevresi içinde yaşayan Türkler ve Moğollar arasında pek çok ortak özellik görülmektedir. Bu ortak özellikler atasözlerinde de bulunmaktadır. Türk ve Moğol atasözleri karşılaştırıldığında yapısal olarak kalıp ve ritim açısından benzediği dikkat çekmektedir. (Gül, 2003/5:45-64, Türkbilig, Moğol Atasözleri)

Sözlü kültürdeki ahenk öğrenmeyi ve hatırlamayı kolaylaştırır. Bu çalışmada amacımız atasözlerini biçimsel açıdan değerlendirmek değil de taşıdığı anlam açısından, kültüre yaptığı etki açısından ele alacağız. Bülent Gül'ün hazırladığı Moğol Atasözleri kitabından içinde yaşlılarla ilgili olanlar seçildi ve benzer Türk Atasözleri ile karşılaştırıldı. Anlam olarak ne içerdiğine, yaşlılık için olumlu mu yoksa olumsuz mu olduğuna bakılarak sınıflandırıldı. Geçmişten günümüze nesiller boyu aktarılarak gelen atasözleri sözlü kültürün sürdürülmesini sağlayan akılda kalıcı, kısa ve öz ses uyumu olan şiirsel anlatımlardır.

Toplumsal yaşamda yaşlı insanlar uzun yıllar yaşanmışlığın birikmiş deneyimlerin yaşayan canlı örneği olarak bulunurlar. Atasözleri, onların geçmişe bakarak yaptığı değerlendirmeler veya çıkarımlar olup, olumsuz tecrübeleri tekrarlamamak veya olumlu tecrübeleri pekiştirmek adına ortaya çıkmış öğütler, geçmişten aktarılan bilgi birikimleri ve babadan oğula bırakılmış nasihatlar gibi ele alınabilir. İnsan yaşantısında bilgi çok önemli bir yer tutar, bir insanın ömrü her şeyi deneyerek öğrenmesine izin vermez. Fakat bireyler kendinden öncekilerin ürettiği bilgiyi kullanarak hayata yenilikler katabilir. İşte bu nedenle Atasözleri toplum, üyelerini yetiştirirken rehber gibi rol alır. Gelişim süreci içinde araya giren tüm değişkenler aslında sosyalleşme sürecine hizmet eder. Sosyalleşme sürecinin sözel araçlarından biri olarak işlev gören atasözleri söylenecekleri dolandırmadan kısa ve öz, şiirsel bir nitelikte ifade eder. Böylece söyleneceklerin akılda kalması kolaylaşmış olur.

Yaşlanma doğumla birlikte başlayan bir süreçken, yaşlılık, çocukluk, gençlik ve orta yaş döneminden sonra gelen yaşamın son evresi olarak anılır. Bu dönemde fiziksel bir gerileme dikkati çekecek kadar kendini gösterirken, uzun yılların birikimi ya da "hayat tecrübesi" doruğa ulaşmış ve yaşama dair birikimleri genç nesillere aktarmaya hazır hale gelmiştir. İlk çağlardan beri filozoflar ve bilginler yaşlılık hakkındaki fikirlerini dile getirmişlerdir. Kimine göre "yaşlılık iyileşmesini dört gözle beklemediğimiz tek hastalıktır" ya da "yaşlılık, ölümün acısında gençlik zevklerini yasaklayan bir diktatördür" veya F. L. Wright'ın dediği gibi "asıl iş yaşlanmadan büyümekte" Cicero için ise "Yaşlılık: yaşamın tacı, oyunumuzun son perdesi" dir. Cicero'nun sözü yaşlılığın aslında ne kadar önemli bir dönem olduğunu vurgulamaktadır.

Günümüzde toplumlar hızla yaşlanma sürecine girmişlerdir. Gelişmiş ve gelişmekte olan toplumlarda teknoloji ve tıptaki gelişmeler nedeniyle salgın hastalıkların azalması ve doğum oranının azalması dolayısıyla bebek ölümlerinin azalmasına yol açmıştır. Bu durum insanların daha uzun yaşamasına ya da nüfusun hızla yaşlanmasına yol açarak, nüfus içindeki çocuk oranının azalmasına, buna karşılık yaşlı oranının artmasına sebep olacaktır. Batı toplumlarının çoğu bu nüfus tablosunu ve getirdiği sorunları şimdiden yaşamaya başlamışlardır.

Geçmişte toplumlarda teknoloji hızlı değişmediği için yaşlıların tecrübesi birikimi oldukça değerli olmasına rağmen gençlik ve yaşlılık kıyaslamalarının ve gençlikten yaşlılığa geçişin daha keskin olduğu görülmektedir. Toplumsal yaşantıda insanın gücü, yapabileceği

kapasitesi geçmişte, günümüze göre daha fazla dikkati çekmekte ve önem taşımaktaydı. Günümüzde insan enerjisi yerine geçen teknolojik gelişmeler hayatı kolaylaştırıp gençle yaşlı arasındaki farkı azaltmıştır. Ancak fizyolojik değişimleri tamamen ortadan kaldıracak bir teknoloji olmasa da yaşlanma sürecini yavaşlatan yeni buluşlar ortaya çıkmıştır. Geçmişle günümüz kıyaslandığında bugün yaşlı olmak daha avantajlı görünmekle birlikte teknolojiye zorunlu olarak ayak uydurmak gibi bazı zorlukların olduğu da bir gerçektir.

Toplumsal hayatta halkın her konuda birikimini sözel olarak bir nesilden diğerine aktarma eskiden oldukça önemliydi. Sözel kültür dilden dile kulaktan kulağa aktararak devam ederdi. Günümüzde sözün yerini yazı aldı ve bireyselleşmenin artmasıyla yalnızlaşan insanlar bildiklerini, düşündüklerini ve inandıklarını sözlü olarak aktarma şansını giderek kaybetmektedir. Atasözlerine bakıldığında toplumsal hayatın her durumunu ele aldığı, geçmişten geleceğe öğütler, ipuçları sağladığı görülmektedir. Geçmişte toplumsal yaşamda gündelik hayatı yaşarken işlevsel olan atasözleri bugün daha çok edebiyat birikimi açısından ele alınmaktadır.

Yöntem

Bu çalışmada edebiyat açısından değil de sosyolojik açıdan bir inceleme yapılan yaşlılık üzerine, yaşlılığı ve yaşlıyı ele alan atasözleri dikkate alınmıştır. Nitel araştırma yöntemlerinden biri olan içerik çözümlemesi tekniği (Bilgin,2006 ve Gökçe,2006) ile yaşlı ve yaşlılıkla ilgili Moğol ve Türk atasözleri incelenmiştir. Benzer olan atasözleri ve anlamları yaşlılığın ne anlam taşıdığı (olumlu, olumsuz, doğrudan bir öğüt içerme) yönünden değerlendirilmiştir. Moğol atasözleri Moğol dilinde ve Türkçe'de verilmiştir. Üstlerinde yer alan numaralar Gül'ün(2010) kitabında atasözünün numarasını göstermektedir. Ayrıca benzer olan Türk atasözü de altında verilerek değerlendirme yapılmıştır. Türk Ata sözleri TDK atasözleri ve Deyimler (Aksoy,2009) kitabından alınmıştır. Moğol atasözlerindeki şiirsel yapı dikkat çekici bir biçimde öne çıkmıştır. Bu durum kısmen Türk atasözlerinde de geçerlidir.

Yaşlılık sosyolojisinde teorilere dikkat ettiğimizde ilk teorilerin fonksiyonalizmin etkisinde ortaya çıktığını yaşamdan geri çekilme, rol, etkinlik ve devamlılık teorileri olduğu dikkati çekmektedir. İkinci kuşak teoriler ise sosyal etkileşim teorilerinin paralelinde gelişmiş olan sembolik etkileşim teorisi, etiketlenme teorisi, sosyal çöküş teorisi, sosyal yeniden yapılanma teorisi, sosyal alış-veriş teorisi, yaşlılığın politik ekonomisi, ve sosyo-çevresel teoridir. Üçüncü kuşak teoriler ise daha yakın döneme ait psikolojik temelli ve bireyselliğin öne çıktığı fenomenoloji, eleştirel teori, feminist teori ve post-modern teorilerdir(Canatan, 2012: 365)

Fenomenologlar, yaşlanmanın gerçeklerini yaşın doğasını ve çeşitli şekillerde yaşlanmanın ne olduğu, kimleri ilgilendirdiği ve nasıl tarif edildiği gibi konuları sorgulamaktadır. Fenomenologların vurgusu anlama üzerinedir. Yaşlılıktaki bireysel süreçlerin sosyal tanımlarının ne olduğunu ve sosyal yapılar tarafından etkilenişini anlamaya çalışırlar. Fenomenologlara göre teoriler gerçekliği inşa etmekle kalmaz, insanların günlük yaşamlarını da inşa eder. Gubrium, bakım kalitesinin kişisel anlamını ve bakım evlerinde kalanların yaşam kalitesini araştırırken, onların yaşam hikayelerini kullanmıştır. Yaşla ilgili gerçekler ve yaşla ilgili kavramlar sosyal olarak inşa edilmektedir. Örneğin; yaşlıları bağımlı, asekstüel, kırılğan ya da marjinal olarak etiketlemek gibi. Sosyal yapı ve iktidarı dikkate

almak yerine bu tanımlamaların sosyal inşalarla nasıl ortaya çıktığına odaklanır. Gubrium ve Diamond gibi sosyal inşacılar ve fenomenologlar, yaşlılık tecrübesinin değişik görüntülerini elde edebilmek için bireysel etkileşimlere odaklanır, etnografik ve daha niteliksel yöntemlere yönelmektedir. Sosyal inşacıların perspektifinden, yaşlılığın, yaşlanmanın içinde olduğu ekonomik, kültürel, tarihi ve toplumsal bağlam ile ortaya çıkan değişiklikler dikkate alınır. Sosyal yapılaşmacı yaklaşımcılara göre var olan yaşlı kavramının bozulmasına ve bireyin kendi durumuna göre yaşlılık deneyimlerine bakılmasına ihtiyaç vardır. Bu da gerontologların sadece sorunlu alanlara ya da yaşlıların karşılaştıkları problemlere değil, onların güçlü, esnek, engellerin üstesinden gelebilen olumlu sürdürülebilir yönlerine de odaklanmak gerektiğini göstermektedir (Canatan,2012: 373-374).

Aşağıda incelenen Atasözlerinde yaşlılığın hem olumlu hem de olumsuz yönleri dikkate alınarak bir değerlendirme yapılmıştır.

Bulgular

Yaşlıları toplumda değerli gören ve onların tecrübelerine önem veren atasözleri:

Toplumsal değerler içinde tecrübenin, birikimin bir değer olarak oldukça önemli bir yer aldığı dikkati çekmektedir. Geleneksel toplumda yaşlının ne kadar değerli olduğu anlaşılmaktadır. Geleneksel toplum düzeni hiyerarşik yapı içinde en üst statüye yaşlıları yerleştirmiştir. Geleneksel toplumda iktidar sahibi yaşlıdır. Toplumsal düzenin sürdürülmesi, ahengin bozulmaması için iktidar sahibi yaşlıyı öne çıkarıp, gençleri tecrübe sahibi yaşlıya yönlterek yaşlının otoritesi ve iktidarı pekiştirilmiş oluyor. Aşağıdaki Atasözlerinde (113, 220, 593, 628) bu durum açıkça görülmektedir.

113

Arts zamanı üner saihan,

Ahmad hüinii surgaal saihan

Ardıç, (Sandal) ağacının kokusu güzel,

Yaşlı insanın öğüdü güzel.

Büyüğünden öğüt al.(Türk Atasözü)

220

Buurlaas üg sons,

Bolsnoos am hür.

İhtiyardan söz dinle,

Pişmiş yemekten (azda olsa) tat.

(Moğol geleneğinde pişmiş yemekten mutlaka tadılmalıdır. O yemekten yenilmeden gitmenin uğursuzluk getireceğine inanılır)

Ulu sözü dinlemeyen uluya kalır.(Türk Atasözü)

Büyüğünün sözünü dinlemeyen yanılır.(Türk Atasözü)

Büyüğünün sözünü dinlemeyen yorulur .(Türk Atasözü)

593

Sain tömör zevrevç heregtei,
Sain hün ötlövç hündtei.
İyi demir eskileşmişse de gereklidir,
İyi insan yaşlansa da saygılıdır.

Ulular köprü olsa basıp geçme.(Türk Atasözü)

628

Tömriin sainıg darhan medeh,
Töriin sainıg övgöd medeh.
Demirin iyisini usta bilir,
Hükümetin iyisini yaşlılar bilir.

Ulular ile urgan çekişme.(Türk Atasözü)

Yaşlılıkla gençliği karşılaştıran atasözleri:

Burada yine tecrübenin önemi vurgulanırken, gencin tecrübesizliği öne çıkarılmaktadır. Gencin yaşlıya muhtaç oluşu, yaşlının aklının gençten ileride oluşunun altı çizilmektedir. Bunu yanında gençlikten yaşlılığa taşınması gerekenler ya da gençken yaşlılık için yapılacaklar belirtilmektedir(386). Bu gruptaki Atasözlerinde fiziksel ve mental bir karşılaştırma da bulunmaktadır. Gençliğin fiziksel gücü yaşlının dermansızlığına karşı bir avantaj olarak gösterilirken, yaşlının olgunlaşmış hata yapmayan tecrübelerine dayanan aklı gencin tecrübesizliğine karşı bir avantaj olarak durmaktadır (727,728, 660,258). Fakat hızlı sosyal değişme sürecinin yaşandığı günümüz toplumunda sürekli yenilenen teknoloji ve mühendislik eski iş yapma biçimini ve eskiden gelen tecrübe ve birikimlerin değerini azaltmış görünmekle birlikte özellikle sosyal hayata dair yapılması gerekenler yönünden tecrübelerin değeri azalmayıp artmaktadır. Günümüzde hayatında başarıyı yakalamış yaşlı insanların hayat hikayelerinin kitap haline getirilmesi ve bu eserlerin çok satanlar listesine girmesi basit bir tesadüf değildir.

727

Zaluu hün genen,
Övgön hün haşır.
Genç insan tecrübesiz,
İhtiyar insan güngörmüş.

Genç bilse ihtiyar yapabilse.(Türk Atasözü)

728

Zaluu hün huruu nemehed
Höşgin hün uhaan nemdeg.
Genç insan parmağını katarken,

İhtiyar insan aklını katar.

Genç bilse ihtiyar yapabilse .(Türk Atasözü)

258

Deeliin şine n'
Hünü huçin n'
Kıyafetin yenisi,
İnsanın yaşlısı.

Adamın başı büyük olana kadar yaşı büyük olsun.(Türk Atasözü)

386

Idertee surahgüi bol,
Ötölsön hoinoo gemşiltei
Gençken öğrenmezsen,
Yaşlandıktan sonra pişman olursun.

Ne korsan çanağına o gelir kaşığına.(Türk Atasözü)

660

Uragşgüi zaluugaas,
Uhaalag högşin deer.
Başarısız gençten
Akıllı ihtiyar iyidir.

Koca öküz çizgiyi doğru çeker. (Türk Atasözü)

Eski kurt yolunu şaşırılmaz. (Türk Atasözü)

Gençliği yaşlılığa yeğleyen (yaşlılığa göre daha değerli gören) atasözleri:

Bu Atasözlerinde gencin fiziksel enerjisi, hızı, gücü kuvveti gibi gençlik özellikleri ön plana çıkararak yaşlının fiziksel olarak gerilemesiyle ve yetersizlikleriyle karşılaştırılmıştır (630,729,730,794,744). Gençliğe imrenme, imkan olabilse tekrar geçmişe dönme isteği var, fakat bunun imkansızlığı dile getirilmiştir. İnsanlar genellikle içinde buldukları durumdan hoşnut olmayıp daha farklı bir durumda olmak isterler. Yaşlılık döneminde güçten düşme yetersizlikler yaşama yaşlının “ah keşke genç olsam” demesine ve gençlere imrenmesine sebep olmaktadır. Atasözünün burada iki mesajı bulunmaktadır(630). Bir yandan gençliği överken diğer yandan da yaşlılığın olumsuz olduğu örtük mesajı verilmektedir. 729’da genç insanın değer görme arzusu yaşlı insanın ise dünyadan geçmiş, her şeyden vazgeçmiş yorgun hali vurgulanmıştır. 729,730,794’te yaşlılıkta yorgunluk, güçsüzlük vurgusu yoğun olarak işlenmiştir. 744’te ise genç insanın tecrübesizlikle birleşen sertliği, katılığı ve karşısındakilere yaşattığı zorluk kirpinin dikenini yoluyla anlatılmıştır.

630

Tsagiin saihan havar,
Nasm saihan zaluu.
Zamanın güzeli ilkbahar,
Yaşın güzeli gençlik.

Gençliğin lezzeti dinçlik (Türk Atasözü).

Gençlik uçan kuştur(Türk Atasözü).

İhtiyarlık naçar iştir(Türk Atasözü).

Gençliğin kıymeti ihtiyarlıkta bilinir (Türk Atasözü).

729

Zaluu hün nerd durtai,
Höşgin hün derend durtai.
Genç insan itibarı,
İhtiyar insan yastığı sever.

Ulu kuş yavaş uçar(Türk Atasözü).

730

Zaluu hün yavan jargadag
Höşgin hün suun jargadag.
Genç insan yürüyerek,
İhtiyar insan ise oturarak mutlu olur.

794

Züdersen morind joloo hünd,
Yadarsan höşgind am 'sgal hünd.
Yorulmuş ata yolculuk zor,
Yorulmuş ihtiyara nefes almak zor.

İhtiyarlık insanı her şeyden geçirir (Türk Atasözü).

Gitti gelmez gençlik, geldi gitmez ihtiyarlık (Türk Atasözü).

744

Zaraanı üs örgöstei,
Zaluu hün omogtoi.
Kirpinin tüyü dikenli,
Genç insan sinirli.

Genç beyle, küheylan atla geçinmek zor.(Türk Atasözü)

Yaşlılık dönemi için öğüt veren atasözleri:

Bu Atasözleri yaşlıların durumunu gençlere anlatarak öğüt vermektedir. Gençken fazla yıpranmanın yaşlılığı zorlaştırdığı vurgulanmaktadır. İnsanların gençken yaşlılığını düşünerek enerjisini, parasını harcaması gerektiğini işaret etmektedir(415, 734, 735). Bir başka deyişle gençlere güçten düşmüş yaşlılık günleri için birikim yapma öğütünü vermekte, nasihat etmektedir. 731’de gençlere, yaşlılara nasıl davranılması gerektiği bilgisi verilmektedir. Bugün “aktif yaşlanma” kavramı yaşlılık sosyolojisinde önemli bir kavramdır. Bu kavram insanların eğer gençlikte bilinçli yaşarlarsa yaşlandıklarında hala aktif olabileceklerini ileri sürmektedir. Aktif yaşlanma yaşlılıkta görülen kronik hastalıklar ve sağlık harcamalarını da etkilemekte, yaşlının sosyal refahını da belirlemektedir. Bu bağlamda “gençlikte nasıl gittiğin yaşlılıkta belli olur” Moğol atasözü çok doğru bir öğüt vermektedir.

731

Zaluu хүнд сургамј heregtei,

Höşgin хүнд өргөмј heregtei.

Genç insana tavsiye gerekli,

İhtiyar insana da saygı gerekli.

Ulular köprü olsa basıp geçme.(Türk Atasözü)

415

Jildee sain yavsan n’

Şinelehed haragdah,

Zaluudaa sain yavsan n’

Ötlöhöd haragdah.

Bir yılda nasıl gittiğin,

Yeni yılda belli olur;

Gençlikte nasıl gittiğin,

Yaşlılıkta belli olur.

Gençlikten kocalığa pay bırak.(Türk Atasözü)

Gençliğine bak ihtiyarlıkta yak.(Türk Atasözü)

Gençliğin kıymeti bilinince ihtiyarlığın şikayeti az olur.(Türk Atasözü)

734

Zaluu nasand züs çimeg,

Ötlöh nasand ed çimeg.

Gençlikte görünüş süs,

Yaşlılıkta mal süs.

İhtiyara yoksulluk güç.(Türk Atasözü)

İhtiyarı gençleştiren paradır.(Türk Atasözü)

735

Zaluudaa zovbol,

Ötlöhdöö jargana.

Gençken zorluk çekince,

Yaşlılıkta mutlu olursun.

Gençlikte taş taşı kocalıkta ye aşı.(Türk Atasözü)

Gençlikte para kazan kocalıkta kur kazan.(Türk Atasözü)

Yaşlılık hakkında olumsuz anlam veren atasözleri:

Bazı Atasözleri yaşlılığı bilgelik olarak görmeyip daha çok acizlik, düşkünlük ve başkasına bağımlılık olarak görmektedir. “İnsan yaşlanınca çocukların maskarası olur” sözünün belirttiği gibi yaşlılığı olumsuz bir anlam yüklemektedir. Bu atasözü fonksiyonalist bir bakış açısı sergilemektedir. Toplumun herhangi bir üyesi topluma bir fayda üretmiyorsa gereksizdir ya da toplumda değeri düşük bir fayda üretebilir pragmatist anlayışını taşımaktadır. İnsanın gelişim dönemlerinde geriye dönüş yoktur. Her dönem değişmez bir sıra ile yaşanır. Doğumdan yetişkinliğe kadar her yönden bir gelişme gösterse de yetişkinlikten sonra, özellikle fiziksel olarak yavaş yavaş gerileme başlar. Bu gerilemeyi tersine çevirmenin yolu yoktur. Gerçi böyle bir hikaye 2008’de “Benjamin Button’ın tuhaf hikayesi” adlı Brad Pitt’in başrolünü oynadığı F.Scott Fitzgerald’ın senaryolaştırıldığı ve David Fincher’in yönettiği filmde vardır. Benjamin 80 yaşında bir yaşlı olarak dünyaya gelir ve giderek gençleşir o esnada trajikomik olaylar yaşar.

733

Zahuu nas hüseed olddoggüi,

Höşgin nas husaad arildaggüi.

Gençliği dilesen de bulamazsın,

İhtiyarlığı arıtsan da silemezsin.

Gençliğin kıymeti ihtiyarlıkta bilinir.(Türk Atasözü)

Gençlik ileriye, ihtiyarlık geriye bakar.(Türk Atasözü)

200

Buh högşirvöl byaruunı doog,

Hün högşirvöl hüühdiin doog.

Boğa yaşlanınca dananın maskarası,

İnsan yaşlanınca çocukların maskarası.

Kurt kocayınca köpeğin maskarası olur.(Türk Atasözü)

İhtiyarlık maskaralık.(Türk Atasözü)

Sonuç

Bu çalışmada incelenen Moğol ve Türk Atasözleri aynı ya da benzer anlamlara sahip olarak iki toplumun yaşlılık hakkında geçmişten günümüze ulaşan sözlü tarihi ve sözlü toplumu ortaya koymaktadır. Toplumsal yaşantıda tecrübe geçmişte önemli bir yere sahipken günümüzde teknoloji bunun yerini almaya başlamıştır. Bir başka deyişle hali hazırda toplumda yaşlılar gençler kadar değer görmemekte ya da geleneksel toplumda eskiden var olan değerlerini yitirmeye başlamışlardır. Atasözleri her ne kadar geçmişte de bir sosyal değişimin var olduğuna işaret etse de bugünkü kadar hızlı bir değişim olmadığı açıktır.

Toplumda bireylerin yaşlılara ayrımcı davranmaması, önyargılı olmaması hatta onların yaşantılarına destek olması gerekmektedir. Bu nedenle gençler ve yaşlılar arasında sosyal ilişkileri geliştirmeye uygun kuşaklar arası dayanışmayı sağlayacak tedbirlerin alınması gerekmektedir. Aksi halde geçmiş ve gelecek arasındaki köprüler kurulamayacağından değerlerin geleceğe aktarılması da zor olacaktır.

Yaşlılıkta gerileme istenmeyen bir şeydir, durdurulamaz ancak günümüz teknolojisi sağlıktaki gelişmeler yaşlanmayı yavaşlatmanın yollarını aramakta ve olabildiğince geç elden ayaktan düşmenin yolunu bulmaya çalışmaktadır. Fakat gelecekte toplumlarda uzun yaşama imkanı arttıkça bakıma muhtaç çok ileri yaşta yaşlıların çoğalacağı da bir gerçektir. Toplumların bu gerçeğe göre hazırlanması bireylerin gençlikte sağlığının kıymetini bilmesi ve yaşlılığa hazırlanması gerekmektedir.

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