

JAMIA MILLIA ISLAMIA

(A Central University by an Act of Parliament)



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Vice Chancellor's Message

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1923-25

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1948-73

Masud Husain Khan
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1978-83

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1983-89

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2000-04

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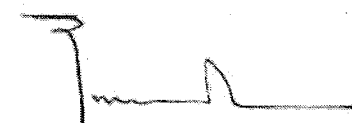
Najeeb Jung
2009-13

A central university such as Jamia Millia Islamia understands its role and responsibility in contributing to the process of nation building. It does so by producing well trained human capital which is not just equipped with knowledge in its own field but is also acutely aware of the pressing needs of our times. Jamia has historically played this role and its long history bears testimony to this. Jamia has often been described as the child of the freedom movement and its role in the 'Khilafat Movement' is but one example of this spirit of commitment. Contemporary Jamia too lives up to its rich legacy and continues to strive in its teaching, research and extension work to contribute to society in a meaningful way.

The Centre for Jawaharlal Nehru Studies at Jamia was established in July 2004 to develop rigorous research and teaching programme to disseminate and develop understanding of the Nehruvian legacy. Keeping this in mind, the Centre has today become a nodal point for research on the economic, social and cultural aspects of the Nehruvian Legacy in contemporary India. The Centre has carried out successful research on various dimensions of development, such as, secularism, social and economic equity etc.

It is with great pleasure that I welcome you all to Jamia Millia Islamia for the 7th International Congress of the Asian Philosophical Association. We are very happy to host this important meet here on an issue of great relevance to all – "Knowledge Based Sustainable Development". Development challenges faced by humankind in contemporary world is a burning debate today and I am sure that scholars and philosophers from various parts of the world will deliberate upon this very important issue and bring forth fruitful ideas for future policy modification and formulation.

I wish you all an academically stimulating time here in Jamia.



(Prof. S.M. Sajid)

**From the Desk of Prof. Dr. Ismail YUKSEK, Rector,
YILDIZ TECHNICAL UNIVERSITY**

I would like to welcome the Seventh International Congress of the Asian Philosophical Association. This congress was organized first in Turkey with a significant topic: THE VISION OF THE ASIAN COMMUNITY. I am glad that now Jamia Millia Islamia and Jawaharlal Nehru University are also part of this global project of peace and tolerance. Although this good project started as a conference organized by the Asian Philosophical Association in Asian countries to represent scholars and experts in Asian studies it is now turned into a congress embracing all academicians of different background and various areas of expertise.

This conference is not a small gathering as it consists of panel discussions and many parallel sessions and a unique musical session with a concert. Among the participants are scholars and artists, experts in different fields, both domestic and international. We hope that it will continue as a growing interest in all the Asian countries, among which so far more than 20 of them are represented in this organization. The Second International Conference of the Asian Philosophical Association was held in Korea Pusan National University under the Umbrella of DaeDong Philosophical Association; the Third in Kazakhstan, then in Indonesia, Japan and Mongolia. I hope that this tradition will continue through generations, as a heritage of Asian contribution to world scientific tradition and world peace and as a dialogue among civilizations.

Those coming from the Asian traditions realize the importance of this venture and set up this conference among the social and human sciences as well artists and other exports to meet and discuss the issues relevant to humanity today. We shall try to offer our Asian solutions to these issues and problems. We sincerely believe and aspire that the world may benefit from and contribute to what are discussed and raised in this congress. This is in general the main objective of this event.

One phenomenon known today as "globalization" is an issue for the Asian community. We need to offer our own interpretation and understanding of this phenomenon. That is why it has been named "glocalism", which is understood as the attitude towards the phenomenon of global rapprochement between all societies and civilizations sustaining at the same time their local characteristics and identity. Scholars and experts from different fields will offer their own interpretation and analysis of the issue. So, I need not go into discussing this in detail. All the papers presented here will deal with this phenomenon from many different aspects in order to offer a perspective that truly represents the Asian community. The topic of this conference in India as "Knowledge Based Sustainable Development" is also very timely and truly serving for the Asian cause. As seen in the name of the conference it carries the name of an association. I hope that in future The Asian Philosophical Association will be established as an assembly and unite all the philosophical associations in the Asian countries under an umbrella Society. With my warm regards I wish success for the conference.



Prof. Dr. Ismail YUKSEK
Rector, YILDIZ TECHNICAL UNIVERSITY
Istanbul

JAMIA MILLIA ISLAMIA

Jamia Millia Islamia, an Institution originally established at Aligarh in United Provinces, India in 1920 became a Central University by an Act of the Indian Parliament in 1988. The story of its growth from a small institution in the pre-independence India to a Central University located in New Delhi – offering integrated education from nursery to research in specialized areas – is a saga of dedication, conviction and vision of people who worked against all odds and saw it growing step by step. They “built up the Jamia Millia stone by stone and sacrifice by sacrifice” said Sarojini Naidu, the nightingale of India.

Jamia Millia Islamia is an ensemble of multilayered educational system which covers all aspects of schooling under-graduate and post-graduate education. The university recognises that teaching and research are complementary activities that can advance its long term interest. It has Natural Sciences, Social Sciences, Engineering & Technology, Education, Fine Arts, Law and Dentistry Faculties. Also it has a well known AJK Mass Communication Research Centre. Jamia Millia Islamia has also started several other research centres that have given an edge to Jamia in terms of critical research in various areas. Obviously, these initiatives aim to promote new and emerging areas of research and programmes that can offer opportunities to its students and teachers to expand their horizons. Today it has 9 faculties, 39 departments and 33 research centres with nearly 18000 students on rolls. The University has a distinction of offering education from nursery school to doctoral level.

The Centre for Jawaharlal Nehru Studies was established in July 2004 to develop rigorous research and teaching programme to disseminate and develop understanding of the Nehruvian legacy. The emphasis of the Centre is on the study of Nehruvian idea, their application and impact, and the process by which these have been marginalised in the current scenario. Keeping this in mind, the Centre attempts to become a nodal point for research on the processes that consider the economic, social and cultural aspect of the Nehruvian Legacy in contemporary India. The Centre has undertaken research projects and seminars dealing with Nehruvian legacy. It has pursued various research themes and projects, which are of contemporary significance, in particular themes like secularism, social and economic equity, and issues relating to contemporary politics and culture. The students are encouraged to do research in these broad themes. Interdisciplinary approach of investigation of social and economic problems is the strength of Centre.

Over short span 9 years, the Centre has developed a library having 12,000 (Twelve Thousand) books consisting of history, anthropology, economics, sociology, environment and cultural studies. The library also has some reports. The library catalogue is computerized. The Library has one reading room with air conditioned and about 35 seating capacity and also 15 computers with internet facility. The Centre has one seminar room with 50 seating capacity along with air condition and LCD facilities.

The Centre has been bringing out an interdisciplinary journal "Contemporary Perspectives: History and Sociology of South Asia" which was published by Cambridge University Press during 2008-2010. Since 2010 it is coming out as the "History and Sociology of South Asia" from Sage Publications, New Delhi. The focus of the journal is to map significant historical processes and the transformation of the social, economic and political fabric of South Asian societies. The disciplinary focus of this journal lies across History and Sociology which enables it to research areas like political economy, social ecology, minority rights, gender and environmental issues.

The Centre has the interdisciplinary faculty members with the following specializations - Economic History and Environmental History, Development Economics, Environmental and Tribal History, Gender and Development, Sociology of Education, Religion, Muslim Studies, Trade and Development issues. The faculty members are belongs to the Economics, History and sociology disciplines.

ABOUT ICAPA - 2014

International Congress of Asian Philosophical Association is organized by the Asian Philosophical Association. Although the organization was established by some philosophers the Asian Philosophical Association is devoted for Asian studies. As such it organizes congress every other year and regional conferences and symposia. The Seventh International Congress of the Asian Philosophical Association will be held in India at Jamia Millia University, New Delhi and Jawaharlal Nehru University, New Delhi

The conference aims at understanding the phenomenon of sustainable development but in order to give a meaningful expression to this concept the point of departure will be knowledge in general but more specifically scientific knowledge. We therefore urge the participants to examine the possible consequences of this concept as knowledge based phenomenon in humanities, the value systems and civilizations of the Asian continent. The conference is structured around following broad themes:

CONFERENCE THEMES

I. Philosophical Foundations

A. Knowledge and Society

B. Knowledge and Economics, knowledge based economy

II. Historical Roots

A. Asian Roots

B. Other Historical Roots

- III. Economic Approaches
 - A. Asian Systems
 - B. Western Systems
 - C. Alternative Paradigms
- IV. Cultural and Anthropological Considerations
 - A. Asian Communities
 - B. Other Approaches

For further updates, please refer to <http://www.asianpa.net/sayfa/17>

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MUSLIH AL-DIN AL-LARI: ADVENTUROUS JOURNEY OF A MUSLIM SCHOLAR FROM INDIA TO OTTOMAN TERRITORY IN THE SIXTEENTH CENTURY

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Muslih al-Din Muhammad ibn al-Lari was born in the south Iranian city of Lar and studied with famous Iranian scholars. Lari left his country due the pressure exerted by the reign of the Safawid Shah Tahmasb (1524-76) and moved to India. He worked between 1530 and 1556 at the court of Humayun Shah (1508-1556) the second Mughal (Babur, Gurkan) Emperor. Lari had a moving life. He spent his life among three countries: Tahmasb's Persia, Humayun Shah's India and Suleiman Magnificent's Ottoman. He met with intellectual figures in Agra, Aleppo, Istanbul and Amid (Diyarbakir). He worked in Amid for Ottoman governor, Iskandar Pasha. In 1559, he was appointed head teacher (*mudarris*) at the Hurav Pasha Madrasah in Amid and the city's Mufti (a type of legal magistrate). Lari, died in this city in 1572. Mucli% al Din al Lari wrote in the fields of logic, history, astronomy, law Islamic (*fiqh*), Quranic exegesis (*tafsir*), and *kalam*. He wrote more than twenty works, many of which were in the field of Islamic studies. Some of these works are: *Mir'at al-Adwar wa Mirqat al-Ahbar*, *Hashiya 'alâ Sharh al-QadîMîr 'alâ Hidâya al-Hikma*, *Hâshiya 'alâSharhiTahzîbi al-Mantýqwa al-Kalâm*, *Hashiyaala al-Fevaid al-Ziyaiyya*, *Hashiyafiha Hal IshkalMatali' al-Anzar*, *Sharh Risâla dar ilm-i Hay'a*, and *Majmuatu al-Rasail*. Lari's hashiya on *Hidayat al-hikmah's* Athir al-Din al-Abhari (d. 663/1264), is sharh (commentaire) on Avicenna's *al-Shifa*. Among many *hashiya* (glosses) on Abhari the most favorite of the work is the hashiya of Lari. This work was used in Ottoman madrasahs as a textbook.

Keywords: Iran, Ottoman, Madrasah, Humayun-Shah, DiyarBakr, Amid

THE REFLECTIONS OF UNIVERSAL ETHICAL RULES IN EAST ASIATHOUGHT

Dr. Ahmet Erhan Sekerci, Istanbul University, Theology Faculty

In this paper, I will survey ethical rules in Abrahamic religions and their reflections in East Asian thought. Then a discussion of their place in contemporary thought will. Ten Commandments are the first flourishing of ethical rules in the Abrahamic religions. This set of rules kept progressing into a whole system of ethics first in Christianity and then in Islam. Our first observation will be that a major part of the ethical rules in Abrahamic faiths are continuous with those of the East Asian thought. For instance, ethical rules one can derive from the four noble truths and the noble eightfold path in Buddhism are mostly compatible with basic universal ethical rules in Judaism, Christianity and Islam. It is thus the aim of our paper to shed some light on the interaction and similarity of ethical rules in Abrahamic religions and the major religious and philosophical movements in East Asia.

THE CRISES OF THE HUMAN SCIENCES: THE CASE OF KAZAKHSTAN

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Nowadays all over the world children are not drawn to a book, classical music, campaigns in museums etc. On the contrary, ninety percent of them, we think, are mad of the internet, computer games and other pleasures of the XXI century. However, what can we demand from the younger generation while their parents and most of the adults prefer to spend the evenings sitting with the remote control in the hands behind the TVs watching the empty, non-cognitive programs rather than spend the time with their children telling them something really interesting and developing. Is this our personal degradation or a humanitarian crisis in general? The crisis in the humanities is evident and it is really surprising because the end of the XIX-th century showed the highest state of the reflection in the humanities. In that century the level of understanding of human spirit, the level of understanding of human unconscious, structure of human society reached the highest state. On the other hand, with the accumulation of knowledge in the humanities the society itself almost lost its interest in that knowledge, the society was more and more inclined to the technical fields. When Zarathustra found many people assembled in the market-place; for it had been announced that a rope-dancer would give a performance and Zarathustra spake thus unto the people a new perspective about the heights of human spirit, about "superman" the people in the square very soon found it boring and followed to observe the circus performance. Back in the fifties of the last century Charles Percy Snow, British novelist and scientist wrote about a gap formed between education in Natural sciences and Humanities. Moreover, he drew our attention to the formation of two cultures and two ways of thinking emerged from two kinds of education. As devastating as the quote is, it reflects the reality, showing nowadays negligible status of humanities and what is more depressing showing no future opportunities for them. This paper is an attempt to investigate these and some other related issues.

SCIENTIFIC TRADITIONS AND CIVILIZATIONAL DEVELOPMENT

Alparslan AÇIKGENÇ, Yıldız Technical University, Department of Philosophy, Istanbul

Development in our age is conceived only in terms of economic prosperity. Only recently we have realized that development "unqualified" with values destroys environment and now is beginning to destroy us. We developed a new concept in order to avoid this type of dangerous development and qualify it with "sustainability" which is a value but not quite sufficient to ease our problems. This is because we need a more comprehensive value; a humanistic value which includes all the necessary moral and aesthetic values for preserving the environment and multi cultural societies. I shall argue in my paper that

such a value can include all civilization constructing elements which we may refer to as "civilizational value". This approach requires us to introduce an explanation to the phenomenon of the emergence of civilizations in history. Upon examining past civilizations we shall discover that it is religion and other spiritual traditions which provide the moral élan to the concept of "civilizational development". In my paper I shall also argue that this moral élan is enhanced by certain scientific traditions which make development sustainable. Based on this argument we may legitimately claim that civilizational development is based on a scientific basis; as such we may take each scientific tradition to be the carrier of its development within its respective society. In order to explain this I shall utilize three civilizations: Ancient Greek, Islamic and Western civilizations.

PHILOSOPHICAL BASIS OF THE CULTURE OF CONSENSUS

Aygün Akyol, Divinity Faculty, Islamic Philosophy Department, Hitit Universty.

Humans desire to live together according to their inner characteristics. Roots of culture and civilization have the desire of living together. However, some social associations which weren't established with healthy roots can create some problems. In this point, we have to develop a culture of consensus in order to accept differences as an abundance not contradiction. This study will analyze philosophical basis of the culture of consensus. At first, concepts of complaisance, tolerance, and indulgence are discussed, then alternative approaches concerning social association is evaluated. For the issue of living together, basics of two philosophical viewpoints which are 'culture of conflict' and 'culture of consensus' and their solutions for society and the feasibility of how people don't hurt each other while associating will be discussed. When the culture of conflict begins, ideas of Kallikles, Fukuyama, and Huntington; when the culture of consensus begins, ideas of Nasýreddin Tusi and J.J Rousseau will be evaluated. From this point of view, we will argue that the possibility of establishing peaceful social and political associations which takes it consider at the core axis according to today's individuals' desire of living together.

SUSTAINABLE DEVELOPMENT AND LEGAL EDUCATION AT SUSTAINABLE DEVELOPMENT

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Sustainable development can be defined in many ways, but according the Brundtland Report the most frequently quoted definition is as follows: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts: First is the concept of needs, in particular the essential needs of the world's poor, to which

overriding priority should be given; and second is the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs. Sustainable development does not mean that focusing on the future we are loose out now. Sustainable development is about finding better ways of doing things, both for the future & present. We might need to change the way we work & live now, but this doesn't mean our quality of life will be reduced. The way we approach development affects everyone. For supporting sustainable development we have to focus on Education. There are many parts of education area could be on it, but I would like to give one example about the legal education in Mongolia. Since 1998, Japanese Govt. has provided legal assistance to transitional countries in Asia that have been promoting economic and social reforms in their transition towards market economy. The legal system and legal education in these transitional countries is generally outdated and there tends to be a deficit in the human resources that practically implement the law. In response to this, the Nagoya University Graduate School of Law has accepted a large number of students from these countries, with the aim of nurturing researchers who will train practitioners the law involved in legislative and administrative activities and nurture the next generation of legal specialists. Our paper will concentrate on the legal system at the moment in Mongolia which is under the construction. Our aim is to keep in view sustainable development as related to the legal system and try to argue that what we might need to change first is the way we work and think. The Mongolian students who studied at the Japanese Law center could do much more things for Mongolian future, because they could see and to compare the Mongolian legal system with other societies in another country.

**THE RELATION OF HEART AND MIND IN ASIAN SOCIETIES MINDED HEART
(GONUL) IN TERMS OF YUNUS EMRE**

Prof. Dr. Bayram Ali ÇETÝNKAYA, Turkey

The heart is God's prayer niche and the center of the inner perception. Yunus, expresses this feature of the heart, in these terse words "Heart is Almighty's throne". In his philosophy, the heart is studied respectively as the center of God, love, secrets, wisdom and knowledge.

Yunus Emre, in his philosophy gives a personality to the heart, he talks to him, he ask him to leave the mischief, to be frugal, to not to be oblique to the concrete world. As far as Yunus's philosophy is concerned, the heart is the power of God, given to mankind to know and to manage himself. The mind is the Sultan in the castle of body. The Heart, however, is figured as a treasury between the mind and the body. This very treasure can occur with the love. All the behaviors of the soul are regulated by the mind. A heart which is not at the order of mind falls into the hands of anger. Anger is the enemy of the reason, the head of the negative behaviors.

If the heart acquires mind as comrade, becomes the sultan. Love is a force of act and power of maturation. All the abstract facilities of body (mind, soul, comprehension) love and reason will be drowned in the sea of unity with fluctuations of wisdom. Mind is helpless in the face of divine transfiguration and secrets. If the mind leans toward the heart and act in accordance with the principles of the heart, it eventually triumphs on the bad side of the soul.

As for wise persons, he knows the secret of unity; does not give measures for the being, does not spend life with negligence. He is illuminated person and knows the meaning of the meaning. According to Yunus, as far as the human acts are concerned the mind checks the love vice versa. A mind without the love may become morally corrupted and may tend to egoistic behaviors. In the same way, a mindless love may mislead a person and drag him to false desires and superstitions. In the battle between good and evil, the divine and devil the only power in the hands of sultan of the goodness is the love. The love asks people to take part in the divine side. The mind stands for the emergence of this thing. The Sultan of the spiritual universe, the soul, comes to the battlefield under supervision of the mind and with the help of it, it triumphs. Mind, protect people from scams. So that the inner battle begins, there is a fight against arrogance, vanguard of the country of evil soul. Later, the anger, the meanness and malice are fought. With the support of patience and endurance, the gossip and the slander, the last forces of country of evil spirit are defeated in the ultimate war and the victory is gained eventually.

ISLAM IN TURKEY IN THE PROCESS OF GLOBALIZATION

Caner Taslaman, Yildiz Technical University, Istanbul

In my presentation, I will try to explain how social and political phenomenon, related to Islam in Turkey, in the globalization process, have developed and what the dynamics of these phenomenon are. I will focus on the following issues in order to clarify the subject: (1) The relationship between center/politics and periphery/society and the revision in this structure; (2) The success rate of the state in spreading its ideology through its ideological state apparatuses and the success of opponent ideologies in "taking position" within these apparatuses; (3) The mentality which is controlling the state and the transformations take place in this mentality; (4) The role of the interpretations and the tactics developed by the people from the "inner circle" of Islamists in the emergence of aforementioned phenomenon.

CONNECTING THE 'COMMUNITY'; INTEGRATION OF INDIA AND PLANNING: A NEHRUVIAN PERSPECTIVE

Etee Bahadur, Assistant Professor, Centre for Jawaharlal Nehru Studies, JNU

Mahatma Gandhi was not in favour of industrialism. He wrote in the *Harijan*, in May 1940, "Pandit Nehru wants industrialization because he thinks if it is socialized; it would be free from the evils of capitalism. My own view is that the evils are inherent in industrialism and no amount of socialization can eradicate them".

Thus the Second Five Year Plan did not appear to very agrarian or Gandhian in its approach. Its emphasis was on rapid industrialization by increasing the national income by twenty-five per cent in five years through, large expansion of employment and reduction of inequalities of income and wealth and an increased investment in heavy industry, transport, power and communications.

The First Five year plan period 1951-1956, was mainly concerned with repairing the damages caused to the agrarian economy by the Second World War and also by the partition of the country. In providing the economic and organization base, to the Five Year Plans, the Community Development and the National Extension Scheme was conceived as bringing about a transformation of the rural society.

For Nehru, "the essence of planning" was to "bring about cooperation at every level".... Community Projects, he stated "envisages a number of activities. They cannot be separated or viewed as isolated activities. The object is to build the human being and the group and to make him and the group advance in many ways".

So the cultural values of the Second Five Year plan changed the ideals of Gandhian agrarianism. Thus the value of the modern industrial state, values new to India were now to be addressed by the Nehru government itself. Despite resistances, communication was established at the village level and villagers were seen as cooperating in voluntary associations of the village community and closer links were forged between sarvodaya, gramdan and community development works.

The language through which this communication occurred was not necessarily of planners and economists. Community Development was to be a 'people's movement' thus changing the face of village India, "to have in every village, a school, and panchayat and an all-purpose cooperative".

Nehru's "welfare statism" called for a "maximum of democracy", that is by the consent of the bulk of the people. He was very insistent on the virtue of self-reliance, which he felt was as important for a nation as it was for an individual thereby discouraging resorting to foreign aid. Nehru never ceased insisting, however, that freedom and democracy required a "high degree of responsibility and self-discipline" and he promoted these virtues constantly as a leader of a democratic society.

SCHEMATIC STRUCTURE OF RHETORIC IN TERMS OF FORM, COGNITIVE PROCESSES AND SOCIAL FUNCTION

Ferhat ENSAR, Bayram BAS, Yildiz Technical University, Istanbul

In order to present a general outline of schematic structure of rhetoric, which is influenced from social, cognitive and textual variables, researchers define the concept of rhetoric as 'a United point that unites concepts in terms of form, cognitive processes and social function.' Researchers interested in Rhetoric Analysis Approach, aim at form a conceptual framework, which comprises both conceptual and experimental findings, for cultural sensitive languages. Another aim of these researchers is to explore ways to explain how to use the framework. In conclusion, Rhetoric Analysis Approach is defined as both descriptive and prescriptive research method. Furthermore, it is also concluded for the conceptual framework for rhetoric that in order to improve the understanding related to delivered talks and writings, the conceptual framework directly may influence the verbal and written language in the future."

KeyWords: Information processing, text/discourse structure, cognitive sciences.

A STUDY ON THE STRATEGY OF ADVANCE TO INDIA OF KOREAN ENTERPRISES

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Jin-Woo Lee, Dong-A University, Graduate School of International Studies, Busan, Korea

Korea and India, the two countries made a bilateral agreement, CEPA. After the agreement of CEPA, economic ties between Korea and India have grown fruitful and the ties between two countries have been reinforced. Nowadays, Korean enterprises have advanced into the Indian market. However, many Korean enterprises did not settle down in the Indian market, so they decided to withdraw from India. This Study analyzes the cause of failures. This study is trying to suggest strategy of advance to India for Korean enterprises for mutual benefits of India and Korea.

Keywords: CEPA, CSR, localization strategy, Korean enterprises

THE ROLE OF ACADEMICIANS ON KNOWLEDGE BASED SUSTAINABLE DEVELOPMENT

Gonul SAKAR EMIRBILEK, Yildirim Beyazid University, Ankara, Turkey

Our century is called Information Age and in this sense it cannot be thought away from any kinds of knowledge means. Not only the economy of the countries but also the politics, have culture even international relations depended on information. Knowledge policy is an inevitable requirement for every country. In an information society, to make

progress in the fields of social and economic, members of society should use the knowledge in an active and productive way. The welfare of the society might be ensured and maintained by the effective use of information. In that standpoint, we see the importance of the role of the academicians on the knowledge based sustainable development. In an information society, academicians cannot be independent from their society. The academicians should come out of their narrow environment. They should not limit themselves to their environment; rather they should be facing their own society. The academicians must give weight to the problems of the society. To provide economic and human development in a welfare society, information must be used effectively, and at this point, the academicians have crucial duty and responsibility on the country policies with their studies.

LOST VALUES, ARISEN DESIRES: TOWARDS A NEW CULTURE

Prof. Dr. Hasan ASLAN, Akdeniz University, Antalya, Turkey

In our age, the wisdom of the East has regained prominence after having been worn out by the science of the West. Although the concepts like "peace", "the other", "cohabitation", "tolerance", "justice", "human rights" which has been gaining importance steadily, are being used as political concepts today, one should not forget that these concepts originates from ethics. As they are originates from ethics, they ooze out of a larger part of our web of belief. These parts are a product of culture, which is the sociological movement of our holistic faith. Our weltanschauung is affected by the culture we born in. These concepts have epistemic value for the West which feeds on the rationality of Enlightenment. These concepts which are deployed as the desire object of knowledge may come forward or back. A sentence like "we want peace so much" may turn into a convincing argument why peace is requisite in the Western rationality. Yet, in the Eastern culture nourished by humanism are ethic concepts related to faith. The Western culture tried to carry its cultural values ahead of the East by dint of a scale of values which had been developed through philosophy. In addition to that, it glorified the fact that the East tried to look at itself through the Western cultural point of view (orientalism). Nowadays, the western values which are based on the enlightenment rationality and the humanist rationality of the East are evolving towards a new culture. How this evolution will work out is going to determine the nature of this new culture. If this evolution doesn't realize in peace and tolerance, a culture of violence, clashes and wars will come to rise. Neither humanism nor rationalism can lead their own path. The togetherness of two traditions, which have been talking about living together, is really important. The economical and the political relationships of our age show that neither the West not the East has the possibility of building up a future based solely on their own traditions. The culture of the future will be an amalgam of the Eastern wisdom and the Western science.

THE AFFECTS OF THE FUNDAMENTAL DYNAMICS OF INFORMATION SOCIETY ON THE FORMATION OF SUSTAINABLE DEVELOPMENT

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Development which can be regarded as an ongoing process is the concern of both developing and developed nations. This process which initiated with the industrial revolution concretely goes on in the aftermath of knowledge revolution. Along with the knowledge revolution, the old paradigms of industrial revolution altered radically. The knowledge instead of the physical capabilities of the humans comes to the fore for the production of the value. Additionally, the developments in the information and the communication technologies foster the globalization which paves the way that the capabilities of the employees change. The emergence of the knowledge workers in parallel to the changes of the skills of the labour market and also the period of globalization accelerated and shaped the process of sustainable development as well. In the study, moving from the definition of the parameters of knowledge society, sustainable development will be covered elaborately. In the first part of the study, the history of the development that starts from the agricultural revolution and goes on with industrial revolution will be mentioned. In the second part, the parameters of the knowledge society will be asserted and also in the last part the contributions of the knowledge society to the formation of sustainable development will be argued.

Keywords: Knowledge, Agricultural Revolution, Industrial Revolution, Knowledge Society, Development, Sustainable Development

THE CONCEPT OF SOCIAL LAW IN IBN KHALDUN

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Ancient Greek philosophers especially Plato and Aristotle had great effect on Muslim philosophers like Ibn Sina and al-Farabi. Especially al-Farabi's *Al-Madina al-Fadila* emphasized that an ideal city consists of people with a moral and ethical goal to establish virtuous life and happiness. In this manner, al-Farabi was comparing the role of a Prophet in leading such a city with Plato's virtuous king as an ideal philosopher. Al-Ghazali, on the other hand, criticized Muslim philosophers of losing themselves in Greek philosophy and departing from the Muslim creed. For al-Ghazali, reason alone cannot attain Truth alone by itself without the guidance of the revelation. Following al-Ghazali's criticism of philosophers, post-Ghazali Muslim thinkers like Fakhruddin al-Razi approached history with a type of relativization of truth to defend their ideas. Opposing this trend of despising

rational, general laws, Ibn Khaldun represents in the history of Islam the revival of rational sciences in approaching history as well as defense of al-Ghazali's emphasis on Muslim traditional values.

**MYSTICAL ASPECT OF SUSTAINABLE DEVELOPMENT IN THE ASIAN CULTURES:
WITH A SPECIAL REFERENCE TO "WA" IN JAPANESE CULTURE AND SUFISM**

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"Development" through industrialism and mass production over the last two centuries has brought many conveniences for the human life. However, it has caused also some unexpected side effects on the nature such as environmental changes, pollution and deterioration of resources. As the result of that many natural problems such as huge disasters; and many social issues like poverty and income disparities have emerged. Being challenged with such severe response of the nature, and being threaded about sustainability of the development and continuity of the modern life, we have been forced to think about solutions for that.

The big question is this; does development only have to do with the time and the space where we have been living now or beyond the borders? It seems that, nowadays, the answer has been sought beyond our physical senses. Therefore, undertakers of development such as policy makers, environmentalists, share holders of the big enterprises try to foresee possible risks of future man, & find solutions for that in advance.

When it comes to dealing with the area beyond space and time where we live in, not only positive sciences, but also "science" of metaphysic can have something to say about. That is to say that, metaphysic knowledge of a society can affect on theory and practice of development within that society. Therefore, in order to find an answer to the above question it is worth studying as well the mystical aspect of development in different cultures. Asian cultures have been still an unexplored field in that sense.

In this presentation, we will try to find a kind of Asian type of mystical knowledge based development theory by examining "wa" philosophy in the Japanese development experience. "Wa", which can be translated as "harmony" or "symbiosis" with the nature, is based on the belief that the nature has souls as the human have, and therefore, it should be treated as a living thing, unlike the philosophical foundation of the western development theory which is based on "occupying the nature". In order to generalize the idea that the Asian cultures prefer development with the nature rather than conquering the nature, we will try also to compare this culture with another Asian originated culture, namely Islamic culture by bring some evidences from "wujud which means "being theory" of Sufism, the mystical interpretation of Islam.

Keywords: Japanese culture, Wa, harmony, wujud, being, Sufism

ALTAR FRONTAL DECORATION PLANS IN SOME TURK-ISLAM ARCHITECTURAL STRUCTURES

Prof. İlhan ÖZKEÇECİ, Yıldız Technical University, Istanbul, Turkey

“Decoration” has been a follower and indispensable part of structural formation of architectural places. It is an element of adornment, and is meticulously designed and applied in detail like architectural plans.

Architecture is also a way of life and life style. The societies through the history formed a character with it and shaped it with their world of beliefs. The followers of Islam based their life on this system and have built worlds with various beauties. Islamic society, which acknowledges “A Single Creator” and His “Final Messenger”, keeps the values alive in internalizing manner. Adornment of spiritual world with such rich, glary works of art makes life meaningful and attractive. In this regard, Turk-Islam architecture prepares a different table in respect to esthetical values that it has in its structure.

Spiritual areas are the most prominent fields of architectural places. Mosques and prayer rooms are among the most important spiritual places. Shrines are also among spiritual places as they are the resting places of those with spiritual ranks. These structures are directed towards Mecca and have altars in symmetrical axis. Altar is the direction of spiritual place. It is a maqam where worshipper takes asylum in God with all spiritual potentiality. As of the very commencement of Altar, architects and artists support spiritual identity of it with esthetical lines and effectuated monumental altar plans.

This paper deals with a few altar samples on the line that stretches from the 9th century to 14th century. Plan schemes, design compositions and calligraphic designs of these works of art will be attempted to be evaluated. These altars are **Ibn Tolun Mosque In Cairo** (dated 879), Bayazid Bastami’s Shrine (Iran-Simnan-Bistam- dated 1120-21/1300-13), Ebu’l-Kasým Harrani Shrine (1138), Ýmamzade Yahya Shrine (Veramin, dated 1264) and Marand Shrine (1330).

THE EFFECT OF KOREAN TRADITIONAL FERMENT FOOD ON THE HEALTH AND PERSONALITY OF MAN

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Korean traditional fermented foods are well-known to worldwide for its balanced and healthy foods. This study was carried out to verify the effect of traditional fermented food on the group with weak digestive function and violent tendencies. A total of 18 persons are participated in this study and we divide them two groups. One group is consists of 8 persons who are provided of Korean traditional fermented food. And the other group is

consists of 18 persons who are provided of normal food. Group is classified by age, sex and pre-interview etc. The result shows that the study group fed fermented food digestion showed a decrease in violent and anxiety, traditional fermented food programs to reduce the impact on the health and suggests that humanity will. No significant record according to a motivation in life. This implies that traditional fermented food is influence on the perception of well-being.

POLITICS OF GREEN KNOWLEDGE AND THE TROUBLED TROPICAL FOREST A Case Study of Andaman and Nicobar Islands, India

Dr. Kavita Arora, Department of Geography, Shaheed Bhagat Singh College, University of Delhi

In public policy frequently, knowledge often means the knowledge of the dominant culture or society and development implies the merging of cultural and social identities of the smaller or weaker communities with that of the dominant culture. The Andamanese tribes and their knowledge about forest management and conservation is a classic example of this kind of dominant cultural politics. The Andaman and Nicobar Islands are clothed in some of the finest tropical evergreen forests. They are also home to several indigenous groups. Over the past few decades, their numbers have dwindled, lifestyles have changed, and some of them are on the verge of extinction. While forest conservation in these islands by these people is as old as their own history, a number of anthropological writings clearly mention not only the indigenous methods of forest conservation but the practices of forest management in their territory. Even references to remote sensing data indicate that the forest cover in the tribal reserves is intact as compared to other forest areas on the islands. Yet the forest officials have denied the existence of such kind of knowledge.

The second aspect of this problem is more complex. While the government officials are denying the existence of indigenous knowledge, a number of people have raised their voice in favor of indigenous knowledge. The interest in "indigenous knowledge" from scholars, policy-makers, business corporation and the officials have been rely on the possibility of profitable investment. They are not realizing that these tribes are not in a position to get benefits from such gains.

Thus this study intends to discuss how the notion of knowledge is politicized by the dominant culture in the Andaman's. The study will also describe the adverse impact of this knowledge politics, which is clearly visible as the form of reduced forest area on these islands.

Keywords: Indigenous, Forest Management, Knowledge Politics

PRINCIPLES OF INCLUSION OF OUR NATIONAL LITERATURE HERITAGE INTO THE PROCESS OF EDUCATION

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Literature is the main source of education. Thoughts of the great scholars like Al Farabi, M. Kashgari, Y. Balasaguni, A. Yassau, who lived in the Middle Ages, were always concerned about well upbringing of the youth, and played a great part in it.

If nowadays development of individuality through teaching our unique valuable literature is very important in modern schools, then why do we decrease the number of literature lessons? It is very important to protect literature as a lesson, as it is our spiritual value. Literature lessons in schools should comply with the time and social needs.

“Civilization’s heritage” is a very important program for the Kazakh Literature. The reason is that during the process of globalization in countries like Germany, Japan and the USA the Literature course lost its independence in general education system, and is included in blocks of lessons known as “culture” or “word”. Not only literature will be removed from the media because of the future development of electronic communication, but also all paper based communication device, even the television will go extinct because of its high price, and thus radio and digital communication will rule in education. Therefore, the fight to preserve the book and the literature is one of the most important cultural movements in the world. The International Reading Forum that was held in Astana two years ago can be evidence of this. Dangerous effects of globalization on the book was clearly shown on that forum. In order to draw the attention of the public to literature governments and public organizations of different countries started campaigns called “One year – one book”. This experience is also being tried in our country. Abay Qunanbayev’s “The Book of Words” was read as last year’s book in accordance to the “One year – one book” campaign. Mukhtar Auezov’s “Kiyli Zaman”(Difficult Time) was chosen as the book for 2008.

THE RELATIONSHIP BETWEEN SELF-MONITORING AND RELIGIOSITY AS MEASURED BY SALAT (DAILY PRAYER)

*Prof. Dr. M. Kayhan Mutlu, Assoc. Prof. Dr. Yavuz Kahraman, and Sýddýk Arslan
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One of the significant sociological arguments in Turkey is related to AKP governance, at present. It is the ruling elite, and by definition it is very much religious oriented party to some sociologists, in Turkey. On the other hand, sociologically speaking, it is strongly suggested that, political power, or in other words– governing will (political institutions), and religious beliefs (religious institutions) should be independent from each other.

Otherwise, religious beliefs might be used in the name of getting votes by some political elite, at the election times, in the country. Briefly speaking, that might cause exploitation of Islam to gain some material advantages by some people.

On the other hand, post modernity studies in sociology, strongly argue, one of the major problems in societies, at our time, is related to reason regulated by means rational social action. The basic assumption for this argument is related to the type of social interactions, dominated by a combination of rationality and individuality, in the light of egoism and material goods, as applied profit motive by people. In summary, how much and what I will gain in a material sense are dominating factor to shape human relations, at our time as suggested by many sociologists.

Following Max Weber, sociologists talk about social actions in the name of kinds of rationality which are "means rational", "value rational", "affectual rational", and "traditional rational". Therefore, we cannot talk about only one type of rationality. In this paper, we consider "means rational" social action since by definition it considers what we mean by "self monitoring" in the social actions. We are interested in to see how likely the subjects in this study are manipulating people to get material profits.

The concept of Self Monitoring is very likely related to the concepts like "self presentation" and "impression management", in everyday life realities as developed by Erwing Goffman. The main point for these concepts emphasize the processes of controlling how one is perceived by other people around the actor. On the other hand, by definition, high self monitoring people are assumed to be sensitive to the others around them, and change their behavior with reference to the clues for the situational appropriateness. In short, relatively speaking, they are situation guided individuals. It is assumed, high self monitoring individuals' behaviors are dominated by situational factors, for them conformity with the social situation is important following their profits. For them, what they do and what they really believe does not have to be the same one. What they say and what they do is different, depending on the situation. In one situation what they do is what they never do in another situation. Therefore, we assume, self monitoring scale measures "means rational" social action.

In this study, we consider salat as a measure of religiosity in Islam. Therefore we asked the subjects how often they do salat in their everyday life.

SOME NOTES ON HISTORY İSLAMIC LIBRARY: CASE OF MARW'S LIBRARY

Mehmet Mahfuz Soylemiez, İntanbul University, İstanbul

Merv has one of the oldest libraries in the world of Islam and its first library belongs to the period of the Sassanids. Then this library moved to Baghdad and formed the core of

the Baghdad Baytul Hikmah. It is well known that Arabic translation of the books from the libraries has contributed to the development of Islamic philosophy. Merv also have had some libraries in the Abbasid period. However, during the Seljuk period where there were twelve major libraries and these libraries have large collections containing tens of thousands of volumes of that period is known as the most voluminous institutions. This paper will examine these historic institutions, that most of them were destroyed during the Mongols, and their system and effects.

THE ROLE OF ORAL HISTORY IN RESTORATION OF PEOPLE'S HISTORICAL MEMORY

Meiramgul Kussainova, Doctor, Associate Professor, Nazarbayev University, Astana, Kazakhstan

Kazakhs are the nation with a rich historical background and culture, and deeply rooted traditions of describing and keeping them. In the society, where the nomadic life dominated in the past, the oral historical traditions perform those functions that libraries and archives usually do in states of a settled civilization.

It is impossible to define the quantity of legends and stories based on real historical events and processes. An unofficial history of the nation is kept on shelves of archives and libraries. There is no need to prove the fact that the majority of the oral and historical pieces are not collected and fixed yet. Unfortunately, this richest treasure-house, the content of which evokes admiration of not only our scientists, but of the foreign ones as well, has never been studied from historical point of view. At present, when the scientific centers of Europe and Africa are actively working out methods and methodology of investigating oral-historical traditions, the local historical science does not spend much time to a thorough research of the very problem. There is no doubt that the systematic study of the best samples of the national tradition of oral history telling will considerably widen the horizons of the national historical knowledge.

Thoughts about the native land, memory of the heroes who fought for the independence of the land are handed down from one generation to another and kept in oral-historical works of the Kazakh people. This priceless heritage which represents a literary chronicle created on the basis of oral creative works, are thriftily used and kept by people, and passed on by word of mouth from generation to generation needs a thorough investigation. These works, no doubt, are not an exact copy of historical events, but they reflect the idea of the nation about the epoch and their assessment of the social and political processes. Therefore, interpretation and scientific analyses of them serve as one of the urgent issues of the historical science. Scientific-theoretical foundation of using oral historical traditions in describing social-political life of the Kazakh society has never been a research object.

The historical poem "Kenesary-Nauryzbai" Nysambai-zhirau is a valuable source for the study of the socio-political history of the Kazakhs in the first half of the 19th century, and especially, for the study of the Kazakh revolt led by KenesaryKasimov from 1837-1847. One of the notable aspects of the poem is the many versions of it in circulation after the rebellion.

This article examines Nasymabi's poem as it was recorded by four different authors: AkhmetZhanturin (published in 1875), ZhusibekShaikhislamov (published in 1903), ZhusibekBasygarin (published in 1924), and KashkynbaiKaraev (published in 1938). In addition to comparing these four versions of the poem, it compares the accounts in the song with archival documents from Orenburg and Almaty to analyze various aspects of Kenesary and his followers.

HINDU ART IN THE TRADITIONAL DOCTRINE OF SACRED ART

Asst. Prof. Dr. Muharrem HAFIZ, Istanbul University

Every sacred art for the traditionalist school (including the names as Renè Guènon, Ananda K. Coomaraswamy, Frithjof Schuon, Titus Burckhardt and Seyyed Hossein Nasr) is founded on a deeply metaphysical background. The traditionalist school is universally taught that this world is only an image and a copy of a spiritual pattern; that the very existence of this world is based upon the reality of its celestial archetypes. Sacred art is, then, the visible and audible form of the Invisible and it helps man to find his own center, that kernel whose nature is to love God. In this presentation, it will be firstly examined the metaphysical aspects of the doctrine of sacred art in general and then the angelic origin of art explicitly formulated by the Hindu tradition with regard to the traditionalist school.

MIDDLE CLASS IN MONGOLIA: THE FORMATION PROCESS.

*Munkhbat Orolmaa, Professor, Head of department of sociology and social work,
Director of social research institute, National University of Mongolia.*

In this presentation, the presenter analyzes a social stratification system in Mongolia focusing on middle class. The question what is development has many different answers including from spiritual progress to economic one. But mostly we accept the pragmatic argument that economic development is the primary objective of the majority of the world's nations almost without controversy. In democratic societies, economic development raises the income, well-being, and economic capabilities of people and formulates more fairness social stratification system. There has been observed a notable economic growth in the

economy of Mongolia since 2003, however, the social development, namely the living standards of the population including poverty and inequality has not succeeded adequately. The percentage of the population that is poor in Mongolia has been around 35 percent in the last decade and Household Socio- Economic Survey (HSES) concluded that 29.8 percent of the total population of Mongolia is living in poverty in 2011. As measured by the Gini coefficient of 0.33, the gap between rich and poor widened. The richest 20 percent of the population consumes five times the amount consumed by the poorest 20 percent of the population. The overall findings suggest that poverty changes have been mainly driven by the growth component. Inequality has mostly contributed in an opposite direction. In general, had inequality not increased that significantly, the decline in poverty would have been more pronounced.

The presenter derives his analysis on social stratification and middle class by examining the social structure of Mongolia for last two decades. He suggests following 4 interrelated system of dimensions to measure Mongolian social structure as 1. Income and wealth, 2. Power and position, 3. Education and 4. Profession and brings results of surveys implemented in 1994-1999, 2004-2011.

He claims that social stratification system in Mongolia is still very dynamic and the middle class in process of formation. The presenter introduces there to be in fact four main stratas in Mongolia: the upper strata, the lower upper strata, the middle strata, lower middle strata and the low strata. According to presenter, the lower upper, middle and lower middle stratas are the main social forces for middle class formation in Mongolia.

ASIATIC MODE OF PRODUCTION: THEORY OR PHILOSOPHY?

Prof. Dr. Murat KARAGOZ and Dr. Mehmet PERCIN, Fatih Üniversitesi, İktisadi ve İdari Bilimler Fakültesi, Büyükçekmece, 34500 İstanbul

The **Asiatic mode of production** (AMP) was theorized by Karl Marx and Friedrich Engels in the mid nineteenth century and since then it has aroused heated discussion among the scientists and philosophers. The philosophical background that considers the Asian continent characterized by political despotism and socioeconomic stagnation in Marx's references ranges from Aristotle (384-322 bc) to Charles Montesquieu (1689-1755) and Georg W. F. Hegel (1770-1831).

AMP theory was an attempt towards to explain the difference between Occidental and Oriental social structures, in particular the nature and role of the state in the two cultural systems. The essence of the theory has been summarized by Lewis and Wigen as "Asiatic societies were held in thrall by a despotic ruling clique, residing in central cities and directly expropriating surplus from largely autarkic and generally undifferentiated village

communities." Two chief characteristics of the theory can be noted. First, there was the absence of private property, which led to stagnant social and economic relations. In particular theory blamed the self-sufficient nature of the village life in Asiatic societies that hindered the social transformations in the countryside. Second, there were the climatic conditions that made Asiatic societies dependent on irrigation which in turn increased the role of the central state.

Some scientist and philosophers have rejected theory on the grounds that the socio-economic formations of pre-capitalist Asia did not differ enough from those of feudal Europe to warrant special designation. The Asiatic mode of production (AMP) became the focus of debate in the 1960s and 1970s among the development economists. They were concerned in particular to understand the role of the state in developing and underdeveloped countries. In the past, AMP theory has been accepted and at the same time criticized by leftist intellectuals in Turkey. Among the others, the most notables are Ýdris Küçükömer and Sencer Dividçiođlu, both were professors of economics in Istanbul University.

In this study, our aim can be stipulated under several items. At first, we are aiming at to discuss its validity from a historical perspective facing it with the realities of Asian world. Whether it can be applicable as a whole or partly, within this vast and non-homogeneous part of the world? Secondly, to investigate whether it was valid in the whole process of the history or especially in contemporary world? What has changed or not changed in terms of the predictions of the theory? And lastly, we would like to discuss the political and scientific repercussions of the theory in Turkey.

FAITH AND RATIONALITY IN RUMI

Doç. Dr. Mustafa Ç VIK, Adýyaman Üniversitesi, Adýyaman

It is seen that when Mevlana mentions philosophy or philosopher, he rather means materialist philosophy which rejects transcendental area. He thinks that a person choosing philosophy as a style is obsessed with reasoning and we understand that Mevlana considers philosophy to be just a positivist perception from his point of philosophical and philosopher view. For him, a disbeliever is equal to a philosopher whom he identifies as blindness. If we say with his own remarks, the evidence of the disbeliever is that: I see nothing except for that homeland which is visible. Yet, we know that positivist philosophy is just one of hundreds of philosophizing styles in the history of philosophy. In spite of the fact that such a philosophical perception was not common in the time of Mevlana or before him, his reaction was to inadequacy in search for knowledge based on evidence. The approach that Mevlana wants to criticize is evidentialism, rather than philosophy. Since he believes that reason is not enough for finding the truth, he finds it wrong to base the truth

on reason. Mevlana stands against systematic reasoning, even he implies in an ironical language that classical reasoning cannot be a trusted source of knowledge. Mevlana's philosophical view will be uncovered by examining his texts, and then what kind of philosophical criticism it is for his comment on 'philosophers' as a whole will be clarified.

Keywords: Rumi, positivism, philosophical thinking, philosophical approach, faith, rationality, knowing by hearth.

KARA CONNECTS THE TAMIL AND JAPANESE LANGUAGES

Myoung-Mi Park, Saga University, etc.

To share the delight of holding the 7th International Conference of the Asian Philosophical Association in India, this presentation considers the question of languages that connects India, Korea and Japan. Among several theories of the origin of the Japanese language, the late Professor Susumu Ohno's comparative analysis of Tamil (a Dravidian language) and Japanese is a major contribution to the research in the field. Based on the comparative data that he gave in his works such as *Nihongo-izen* (Before the Japanese Language) and *Nihongo-no Kigen* (The Origin of the Japanese Language), the presenter will consider the two languages in connection with Korean, i.e., three languages in all.

Professor Ohno compared the customs, annual events and language that are observed in Tamil-speaking southern India and Sri Lanka with those in Japan, and found substantial similarities and phonological correspondences. Reading his works, however, the presenter kept wondering why he approached the question in a roundabout way. With the conviction that a language is carried over by the people speaking the language and that at best new cultural developments and new names for them will appear in a new land, she found Professor Ohno's accounts a little too indirect and roundabout.

A Korean history book, *Sam-guk Yousa* (Three Countries' Chronicles), gives an account of how a large group of people (about 3,000 in number) came from India to the Kingdom of Kara/ Kaya around the time of the beginning of the country. In Japanese history this is not recorded. In Professor Ohno's comparative vocabulary data, there are many words that can be compared to Korean vocabulary. Taken together with the historical account, this gives a good reason to connect Tamil, Korean and Japanese. The route of the population and language move was probably from India to Kara (Korea) to Kyushu (Japan) to the whole country of Japan. This presentation aims to demonstrate that this can be proved by various data.

**CORPORATE VISUAL IDENTITY GUIDELINES DOCUMENT:
AN INSTITUTIONAL NECESSITY IN DIGITAL AGE**

Nuridin Kaparov, Ph.D. Scholar, Faculty of Management, Osmania University, India

Visual Identity consists of Logo, Mascot and Typography (Text) and enhanced with Color Scheme and Type Style (Fonts). Distinct Visual Identity is an integral part of commercial enterprises, government agencies, organizations and as well non-organizational entities like campaigns, projects, conferences, sporting event, personalities, etc. Some institutions do not prefer to use imagery representation hence Typography itself will play role of Logo. Many times Logo synonymously used to indicate Visual Identity that incorporating Logo and Typography (Text). Signature Configuration is main composition format of Visual Identity components and is used in essential places. Consequently alternate configurations are also available to be used in specific situations of space constraints, visibility and necessity.

In current digital and communication age the importance of Visual Identity is undisputable. It plays key roles as: positioning in minds, sending philosophical messages and evoking emotions through its imagery representations and colors. Visual Identity extensively used in printed materials, stationeries, advertisements, dress codes, websites, social media pages, presentations, promotion materials, etc. Hence many times we come across mistakes in usage of Visual Identity and its components by institution itself and as well second parties and third parties. Here is the list of technical mistakes that are observed:

- Alteration of Color Scheme from its origin
- Alteration of Type Style (Fonts) from origin
- Alteration of imagery representations in Visual Identity through Software
- Alteration of proportions and ratios of components of Visual Identity
- Usage of wrong color format from CMYK and RGB formats
- Usage of wrong file extension/format
- Usage of low resolution Logo file
- Usage of Web downloaded Logo
- Addition of effects, shadows, etc in the Logo
- Converting original Logo File to other extension file

The most common mistake is googling logo of institution and after downloading using it for all purposes. Other common mistake is using JPEG format files for most of the time thus best format is PNG for Logo usage. To overcome above said mistakes many institutions developed Corporate Logo (Visual Identity) Guidelines Document that instruct how properly the specific Logo to be used. The scholar would like to present paper titled "Corporate Visual Identity Guidelines Document: An Institutional Necessity in Digital Age" in upcoming conference in India by Asian Philosophical Association. Scholar would like to study in depth aspects of Visual Identity, mistakes in usage and Guidelines Document components. As well scholar would like to develop and to demonstrate Guidelines Document for Indialogue Foundation which is an organization in India working toward education, peace and development.

ANALYZING THE STRUCTURE OF A MONGOLIAN EPIC

Nyamsuren Tserennadmid, Lecturer in Philosophy at Health Sciences University of Mongolia

There is lack of substantive research analyzing the structure of Mongolian epics even though there are plenty of works that have studied Mongolian myths and epics through the behavioral, symbolic, historical and linguistic aspects. It is not only interesting as a subject of research, but also important as a methodology to answer the question of whether structural analysis proposed in *Morphology of the Folktales* by Vladimir Propp is applicable to Mongolian epics and whether other type of structural analysis whose champion is Levi-Strauss, seeking to describe a binary principle of opposition underlying folkloristic text is valid in Mongolian cases. In performing syntagmatic structural analysis, I have broken down epic poems into the shortest possible meaningful fragments, then transformed them into the narrative sentences and written each such sentence on an index card bearing a proper designation (always indicating a specific function) corresponding to the sequence of the story. This approach has given a possibility to clarify whether the structure of fairytales fits with the structure of epics. In doing paradigmatic structural analysis, I have taken out the main elements of the given order or sequence of the story and regrouped them one analytic schema, then checked whether the polar oppositions appear there and the story corresponds to Levi-Strauss's formula. Furthermore, a new understanding about some lines of the epic has been revealed as result of deconstruction.

THE EFFECTS OF INDIAN AND PERSIAN ON IBN SAB'YN'S THOUGHT

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Abd al-Hakk Ibn Sab'in al-Andalusī was born in 1217 in Mursiya and died in 1270 in Mecca. He is one of the most important figures of philosophical mysticism in Islamic world and has a lot of works concerning with philosophy, philosophical mysticism, Islamic Sufism and the thought of wahdath. In this study we will indicate effects of Indian and Persian on Ibn Sab'in's thought. We will exemplify the influences of Indian (and Far East cultures) in three topics. First one is the concept of "budd" which can be seen in Ýbn Sab'in's work titled *Budd al-Arif* and the place of this concept in his thought. Second one is his referring to Indian and the Far East culture concerning with dhikr Allah. The third is Ibn Sab'in's indicating to the Brahmans' ideas concerning with the problem of soul. On the other hand we will discuss the Persian influences on Ibn Sab'in's thought in the context of some symbols of Zoroastrianism. This study has shown us that the Andalusian Sufism had been affected by Indian and Far East culture. This is an important point,

because some researchers claimed that the Andalusian Sufism does not include effects of Indian and Far East culture.

Keywords: Ibn Sab'in, Islam, Sufism, Philosophy, Indian, Persian, Zoroastrianism, Buddhism.

INSTRUMENTALIZATION OF MOTIVATIONAL TOOLS THAT AFFECT Y GENERATION

Orhan ADIGÜZEL, Assoc. Prof. Dr, Department of Social Work, Leyman Demirel University.

Today, while determining the prominent features of Y generation, most probably, the criticism comes to the fore. Therefore, particular problems can arise depending upon their self reliance, addiction to technology, impatience, prejudices, and respect. Michael McQueen who asserts that these features form the basis of the criticisms reveals that "even if these kinds of definitions are true, I have got the feeling that all these does not represent the Y generation. Although they have different behaviors different from the former generation and they have different values, we should accept that they have positive features." To illustrate, according to McQueen, their flexibility, easy adaptation to new conditions, qualified education, social individuals, and their sensibility towards the events are primarily important. "They know and accept their rights which bring about the fact that they often question the authority. They question, criticize the things that they find irrelevant on the basis of their real perceptions. These issues are among those that the former generations are too tough to voice their concerns" says McQueen. McQueen defines the term economically and lays an emphasis on this generation that Y generation gives utmost care to experience, have high level of awareness towards brand, price and they are not loyal which pave the way that they need various motivational tools and their managers take some particular precautions based upon this phenomena.

Key Words: Y Generation, Management.

CLASHES OF THEORIES: PESSIMIST REALISM - OPTIMIST LIBERALISM

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Olcay ER, PhD Student, Department of Management & Organization, Leyman Demirel University.

Both the retrospective and contemporary analysis of international relations (IR) at a systemic level shows that liberal theories, as opposed to realist explanations, are comparatively more successful at explaining the facts and predicting future interactions. Liberalism is a much more compelling theoretic school of IR than realism. Although liberalism is not as rooted a theoretic school as realism, it is based on solider foundations than realism. In addition to these, it offers analytic, coherent, and feasible solutions to

most problems in the international system. The primary aim of this paper is to show how much more compelling liberalism is in IR than realism.

Scientists use some phases to explain IR. Similarly, when considering realism and liberalism, this paper uses three levels of explanations: individual, state, and international system. This paper contemplates realism and liberalism in these levels and offers an analysis of how they can see the same thing in different ways. The individual level of explanation suggests that human nature affects the result of the IR. The state level of explanation argues that states and their nature are the determinant factors of the IR. The international system level of explanation views that the structure of the international system determines the IR.

Key Words: International Relations, Pessimist Realism, Liberalism

TOWARDS KNOWLEDGE BASED SUSTAINABLE DEVELOPMENT: APPLICATION OF BUDDHIST APPROACH IN THE MODERN AGE

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Sustainable Development means development towards the welfare of all being including non-human. Knowledge based sustainable development wants the process of making of path prosperity, happiness and advancement of human based upon the social, economic and environmental parameters. Modern age is the age of uncertainty, so we need some fruitful and useful tools and techniques. In so, Buddhism can do solve these problems, because the Eastern world have been utilize and adopted the Buddhist teaching and doctrine in general. Concept at Anatta, Four Noble-Truths, Ecological process based on the Buddhist Doctrines, and Ecological message of Jataka frames the Buddhist Approach of Sustainable Development. Indeed Buddhism Approach based upon the human welfare, Nature-conservation and spiritual advancement can do so.

Keywords: Sustainable Development Knowledge Based, Modern Age, Buddhism, Anatta, Four-Noble Truths, Jataka, Buddhist economy.

ECONOMIC GROWTH AND SUSTAINABLE DEVELOPMENT IN INDIA

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It is a widely recognized fact that India is an economy which achieved higher growth rate in last two decades. Despite global slowdown, India retained higher growth rate over the period reflecting its inner strength and raising high hopes of a double-digit growth rate in future. Although economic growth is a known objective of India's new economic policy and also made good progress in enhancing growth rates as well. Rightly so, if India wants to raise standard of living of the people below poverty line, all efforts are required to boost

growth, though there are many imperfections regarding its sustainability. It is also opined that higher economic growth may protect the environment in the long run, but causes environmental degradation in the economic take-off stage. No doubt, capital formation, human capital, technology, innovation, etc plays critical role in the growth path of an economy but natural resources and physical environment forms the basis for sustainable development. Unrestricted use or misuse of natural resources may be catastrophic to the countries like us. Worldwide scholars provide argue that the growth of the global economy is not sustainable in the way it is pursued because it consumes many of the environmental services. There is a growing understanding that the degradation of environment and growth of waste materials can reduce the productivity of natural resources and inhibit long run growth prospects. There is also a debate whether economic growth necessarily go hand-in-hand with the well-being of people. Attainment and sharing of appropriate knowledge is the key to sustain the growth rate for India. In the present paper, an attempt has been made to critically examine the India's growth path from its sustainability perspective.

**LANGUAGE STANDARDIZATION, SHIFT, DEATH AND REVITALIZATION
A STUDY OF LANGUAGE POLICY ESPECIALLY IN BIHAR AND JHARKHAND
AND ITS IMPLICATION IN EDUCATION, DISSEMINATION OF KNOWLEDGE AND
ECONOMIC DEVELOPMENT**

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The first part of the paper deals with the concept of pluralism in the Indian constitution and rights given to the linguistic and cultural minorities. Next part talks about the concept of standardization of language, national official language status given to Hindi, its historical background and politics of Hindi in the Hindi belt. Next the paper discusses the reasons and impact of spread of Hindi. It also discusses the Eighth Schedule and its politics. Next section discusses about the language and education policy with special reference to its impact on the marginalized sections of Bihar and Jharkhand and minor and tribal languages of these states. In the last section I have tried to link the socio-economic and educational backwardness of marginalized sections of the population in Bihar and Jharkhand with lack of official recognition to minor and tribal languages, and how it is a leading factor in language shift and death. The conclusion part talks about few policy decisions and remedial measure, which could be taken at the level of community, society and political leadership to address the issue of language loss and begin the revitalization process of the marginalized languages, providing marginalized sections, with better access to education and economic development. This can make sustainable development, available for all sections of society, without anybody paying the price of development with the loss of their language and culture.

THE RE-EVALUATION OF MAX WEBER'S THESIS ON PROTESTANT WORK ETHICS IN THE CONTEXT OF CONTEMPORARY WORLD RELIGIONS

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Weber believes that there are many factors influential on the formation of mentality and they dwell on the effect of religion which is one of the factors affecting mentality on moral economy. Weber tries to explain Western individuality through the notion of "rationalisation". According to Weber; Protestantism, especially Calvinism's sense of morality, rational outlook on the world and being able to transform this to a lifestyle, the perception that rather than seclusion by losing touch with the world; not aspiring to worldly possessions yet working and avoiding wastage are important duties of man actually above became an influential factor on the formation of capitalism as its most outstanding attribute that distinguishes it from other sects and world religions. Weber first tries to explain Western individuality through the notion of "rationalisation". From this point of view, the West has a distinctive rationalisation property of its own. This understanding has had an impact on all the aspects of life on an institutional level. Secondly, Protestantism, especially Calvinism's sense of morality, rational outlook on the world and being able to transform this to a lifestyle, the perception that rather than seclusion by losing touch with the world; not aspiring to worldly possessions yet working and avoiding wastage are important duties of man actually above became an influential factor on the formation of capitalism as its most outstanding attribute that distinguishes it from other sects and world religions. According to Weber, although capitalism benefited from Protestant ethic, that is Calvinistic conception of world when it first emerged, it does not need them anymore. As a result of rationalisation, a bureaucratic structure that almost suppresses the individuals that Weber describes with the term "iron cage" has developed. According to Ulgener, Weber acted prejudiced in his comments about Islam. Weber made comments fit for his purpose since he brought world religions forward in order to explain the close connection between Protestantism and capitalism, not to understand them in fact. According to Ulgener, world view of Islamic Sufism became effective on craftsman associations and guilds in particular.

Keywords: Religion, mentality, capitalism, Islam, *tasawwuf* (Islamic mysticism), professional ethics

MAKING A BETTER KNOWLEDGE SOCIETY

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Knowledge is the symbol of human progress and the metaphor of civilized society in modern time. This article points out some social, cultural, and educational aspects of knowledge and its importance in the society for its development. "The sociology of

knowledge primarily concerned with the relations between knowledge and other existential factors in the society or culture.” (Merton, 1968) The sociology of knowledge is pertinent under a definite complex of social and cultural conditions. It dealt with problems, concepts and theories which are relevant in the contemporary social situations. With increasing social conflict, differences in value, attitudes and modes of thought of groups develop to the point where the orientation which these groups previously had in common is overshadowed by incompatible differences. Not only do there distinct universes of discourse, but the existence of any one universe challenges the validity and legitimacy of the others. The coexistence of these conflicting perspectives and interpretations within the same society leads to an active and reciprocal distrust between groups within a context of distrust one no longer inquiries into content of belief and ascertains to determine whether they are valid or not, one no longer confronts the assertion with relevant evidence. As a concluding remark the above description about the concepts of knowledge discloses the power of knowledge in the society and indicates the relevant of it in modern time. For making a better knowledge society a balanced approach on traditional and modern wisdom is required.

FROM 1989 TO 2001: AFGHAN UZBEKS' APPROACH TO TALIBAN AND OTHER EXTREMIST GROUPS IN AFGHANISTAN

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Afghan people have been living in a war atmosphere for 34 years now. This on-going war environment has torn down the security and stability not only in Afghanistan but also in the regional countries. Because of its geopolitics any anarchy or terrorist activities in Afghanistan has a direct impact especially on Pakistan and neighboring Central Asian countries, mainly on Uzbekistan. This situation also awoke the heterogeneous structure of Afghanistan and the identity fractionation became apparent.

This study will examine the stance of Afghanistan-based Uzbeks against the extremist groups in Afghanistan during the era of 1989-2001. In order to do that, firstly, I will give a historical background on Afghanistan mainly focusing on the last 35 years (since 1979). It has been more than three decades now that Afghanistan had experienced nothing but conflict including ethnic one. So, secondly, the ethnic dimension of the Afghan problem will be analyzed. The ethnic differences became a current issue in Afghanistan during the civil war and the Taliban era from 1989 to 2001. Since then, the ethnic communities, especially the Uzbeks of Afghanistan, came in possession of the reality of Afghanistan politics. So, Afghanistan-based Uzbeks' stance against other fractions of Afghanistan will be examined.

The political, economic, social and religious reasons of the Afghan Uzbeks' stance against other fractions of Afghanistan should be explored and understood very well in order to avoid a similar situation when the NATO troops leave the country at the end of 2014. There is a perceivable risk of Afghanistan to drift into a state of chaos in the post-2014 era. Therefore, in this study, suggestions about how to prevent a chaos environment in Afghanistan after 2014 from an ethnic dimension will be discussed.

Keywords: Uzbeks in Afghanistan, Taliban, ethnicity, extremism, security

SUSTAINABLE DEVELOPMENT AND EDUCATION FOR SUSTAINABLE DEVELOPMENT

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Knowledge itself is a basis of the development. Nowadays, we have acknowledged that Sustainable Development cannot succeed without due knowledge of those aspects of the human society and natural factors that maintain balance between them and contribute to the equilibrium of the world. Sustainable development is "an organizing principle for human life on a finite planet". The term was given an accurate definition in the 1987 Report "Our Common Future" of Brundtland Commission (the United Nations World Commission on Environment and Development) as follows "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Many definitions of sustainable development coexist. As provided in the publications, the concept of sustainable development can be understood on the basis of the three constituent domains: environmental sustainability, economic sustainability and social sustainability. However, many other possible ways to explain the concept have been suggested, for example, distinguishing the four domains of economic, ecological, political and cultural sustainability. Except this, others have suggested the fourth domain as 'institutional' or as 'good governance.' No matter how the term is determined, all definitions are important in this concern. We shall investigate this issue in detail in our paper.

THE ADIVASI LANGUAGE AND KNOWLEDGE OF PLANTS ON THE FRONTIERS OF PHILOSOPHY

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Since the last decade of end of the 20th century, Ethno botany has been collecting and documenting information from Adivasi about uses of plants, and making it available to sustain the production of medicine and food diversity. Alongside state power is being relentlessly deployed to bring adivasis to become part process and programs of economic development and of the modern society. As a result there are few adivasis left who have this information. There is no understanding of how this knowledge was created without the

knowledge of physics, biology, chemistry, and mathematics. Neither adivasis, nor tribal's, nor modern scientists have engaged with this issue.

The question-how can we begin to understand the way adivasis find out the properties of plants (without the methods and theories of modern science and philosophy) is on the frontiers of science and philosophy? This paper discusses this some aspects of this question.

THE ELEMENTS OF INTERGENERATIONAL JUSTICE ACCORDING TO AL-GHAZALI

Selvi ERTUGRUL, Turkey

Justice has been one of the main topics of philosophy throughout history because it has an important role within both political and moral philosophy. The questions _of what fair is, what justice is, how to achieve justice, how justice could be maintained even if it is settled_ are located in the center of discussions. Quran brings brings members, judges, and administrators the necessity of being just in all kinds of special and general cases. The concept of justice is one of the most important and the most basic responsibilities that should be fulfilled in the all society.

In this paper, it will be discussed the concept of justice from the general perspective and interpreted intergenerational justice addressing the different approaches from both Western and Islamic Civilizations. In order to provide a better understanding for the responsibilities of present people, after explaining definitions of justice, views of Islam about Intergenerational justice in Ghazali's thought will be analyzed. Al-Ghazali, dealt with these issues and states that lying, cruelty, unfairness are vile and believes the necessity of justice. The main purpose of this study is to evaluate the works of Al-Ghazali, will be considered one more time from the perspective of the intergenerational justice under the elements of the trust (*amanah*) and the saving (*iktisaad*). Our aim is not to end the arguments of past and present on the concept of justice that is mandatory for the human lives but to contribute to the discussions in the frame of the concept of intergenerational justice from a Muslim thinker's perspective.

Key Words: Justice, Intergenerational Justice, Al-Ghazali, Trust, Saving

SKEPTICISM: THE NEED FOR SUSTAINABILITY

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The dream argument is a common question for thinkers who want to speculate about the reality of the universe and the validity of the knowledge gathered from the sense perceptions from it. It is not a mere fiction that human can be a brain in a vat for radical skeptics. Al Ghazali who shared close examples with the skeptics offered an Islamic epistemology which is different from classical western tradition on human and gathering

knowledge. The distinction of his method depends on his Islamic worldview. The developing technologies on biological studies open a new way to assess Ghazali's epistemological theory especially on sustainability. The four concepts: heart, soul, spirit, reason are closely related and clearly defined in his books. In this article the definitions of these four concepts will be examined. However the focus will be on sustainability as an epistemological source. It is the main aim of this article to find a way to systematize a theory of skepticism for sustainability in Ghazali.

IN SEARCH OF JUSTICE IN THE CASE OF THE *REPUBLIC* AND *AHLÂK-I ALÂÎ*

Sengul OZGEDIK, Fatih University, Istanbul, Turkey

*Whether you tear yourself into thousands of pieces,
or your scream, with a terrible sorrow, even reaches the sky,
nothing can be useful if you fail to take the opportunity
to be close to the most Beloved.*

Noblest, Aristotle says, *is that which is the most just*. But is there justice? Or are we just looking for something which is non-existent, yet an unprecedented dream of humankind and the only thing worthy of a lifetime of searching, counting all things found along its path as nothing but tools valuable only for reaching this highest aspiration of humankind? Does justice pay? For if justice is not real, the biggest injustice will be done to one's self, surrounded by all of these gorgeous beauties in their terribly attractive felicity, by lacking eternity in which justice is involved! The language that surrounds the reader and takes him into its own atmosphere, just as passing years and lands sweep one away into their peculiar feelings and understandings, is the first condition worthy of mention. Through the medium of language, one is able, or not, to comprehend what the author has attempted to articulate. The difficulty of language translation, by which the author's meanings have been brought through time and across great distance, is a responsibility of the first order. Yet, however difficult it is to understand and feel the classics completely, as they would have been felt by their contemporaries, it is nevertheless inspiring and strengthening to reach the fullness of a comprehensive world view that will prove to be absolutely worth catching. As a result, speculations regarding the *Republic* have continuously been discussed, just as with the seemingly endless controversies surrounding other Socratic works. So, while it is difficult, interpretively speaking, to thoroughly appreciate the value of the *Republic*, it is not, however, completely impossible. Having the idea of justice at its core, *Ahlâk-ı Alâî*, prepared between 1563-6, however, has been protected through the centuries from such ambiguity, as has been suffered by the *Republic*, by its manuscript. It is molded from several languages and grounded upon countless books written before. Kýnalýzâde, while preparing his work, is obviously quite cautious and careful to take the proper affairs, related to the issues, into consideration since every cell represents the importance, value,

and strength of the whole body. Adorned with numerous examples, anecdotes, and lines of poetry, the rich composition of *Ahlāk-ý Alâi* is a mixture of philosophical, historical, literary, and political knowledge of his time. In fact, Kýnalýzâde basically weaves throughout the entire work his religious feelings and experiences, namely the deep love and unending reverence for God. As the heritage of Ottoman understanding and feeling, *Ahlāk-ý Alâi* presents the background principles for the outstanding successes of the sixteenth century. Kýnalýzâde divides the book into three branches: the science of ethics, the science of the regulation of households, and the science of the government of the city. This present article is an attempt to try to give the core message of the thesis, *In Search of Justice in The Case of the Republic and Ahlāk-i Alâi*. The thesis fortunately will be helpful to appreciate the unchangeable value of the notion, and have a perspective, that human beings have not changed in the course of time, and no matter how distant their places, they can understand each other, feel the same, and share things to build and produce just living conditions. Indeed, the aim, as embodied in this thesis, is to prove the essentiality and benefits of these two works, belonging as they do to different times and places, for humankind's understanding and the promise of their common future. Undoubtedly, variation that enriches the sciences and the arts, and the common feelings and understandings in any work, strengthens the truth. My paper will start by presenting the two works classified in accordance to the affairs related to the notion of justice, along with quotations, criticisms, and supporting documentation, written sometimes in the main passage, some times in the footnotes. It will continue firstly with giving a comparison of both works, then address the main mistake of Plato, and conclude with the core message of *Ahlāk-ý Alâi* which is the inspiration for this thesis: what is justice, the significance of its role, and how it is to be maintained.

THE SOCIO-CULTURAL SITUATION OF INDIA IN ABDURRASHID IBRAHIM'S WORK ENTITLED ALEM-I ISLAM

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Tanzimat sonrası Türk aydýnlarýnda Hindistan'a dönük az da olsa bir ilgiden bahsedilebilir. 1960'larda Cemil Meriç'in Hindistan etrafýnda kaleme aldýđý eserlerle bu ilgili oldukça yüksek bir seviyeye çýkmýptýr. Bu genel tablonun dýpýnda özel olarak söz konusu coğrafya ile ilgilenen isimlerden bahsedilebilir. XX. asrýn baþýnda özellikle Asya'da yaptýđý seyahatler ve gözlemlerle öne çýkan isimlerden Abdürreþit Ýbrahim'in Hindistan hakkýndaki deđerlendirmeleri önemlidir.

Abdürreþit Ýbrahim, Rusya'dan Japonya'ya uzanan ve bütün Asya coğrafyasýný kucaklamayý hedefleyen dikkatiyle, gündelik hayattan siyasî, kültürel, ekonomik hayata deđin çok önemli tespitlerde bulunur. Onun gezdiđi yerlerden biri de Hindistan'dýr.

Hindistan'ın kültürel çeşitliliği içerisinde hemen her toplumsal yapıyı tanıyıp tanımayaya çalışan Abdürreşit İbrahim, adeta yüzyıl önceki Hindistan'ın fotoğrafını çeker, analizler yapar. Bu bildiriye Abdürreşit İbrahim'in Hindistan seyahatinde öne çıkardığı sosyo-kültürel meseleler ve diğer coğrafyalarla giriştiği mukayeseler tahlil edilecektir.

INCLUSIVE GROWTH IN INDIA: SOME REFLECTIONS

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On 14 August 1947, Jawaharlal Nehru announced: "Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge. The achievement we celebrate today is but a step, an opening of opportunity, to the great triumph and achievements that await us." He reminded the country that the tasks ahead included "the ending of poverty, ignorance, disease and inequality of opportunity". To achieve the above mission and goal, India assigned significant role for the government over market to improve the level of basic services in areas such as health and education till 1990s. Since 1990s, India's economic policy became growth oriented having core role of the market and globalization of economy. Along with the liberal market reforms, inclusive growth has also been projected as the strategic pillar of the 11th five and 12th five year plan. As a result of market reforms, India achieved rapid economic growth since the 1990s, but social and economic disparities remain at large. Even today, 37% of people in India live below the poverty line. Many unresolved issues related to unemployment, inequality, rural-urban divides, regional disparities, women empowerment, access to health and education remain unresolved pose challenges to the claims of shining India. Caste, ethnic and religious groups face several constraints. India's development strategy fails to provide equal opportunity to underprivileged sections of society accounting 43 percent of population of India. There are unlimited numbers of provoking questions of such nature, though there are few credible answers. In this paper, an attempt has been made to raise these questions and explore the probable answers. Finally, it reflects on whether inclusive growth can be achieved within the capitalist structure of economy or requires a new philosophy of development to ensure inclusive growth.

LAOZI DEMONSTRATED SUSTAINABILITY

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In ancient China, there were several ideological factions. Among them, the distinguishing one was Confucianism, and the other was Taoism. To say their ideological tendency, Confucianism was focused on social justice, and on the other hand, Taoism was focused

on social survival. Laozi(4ùP) was ancient China's representative Taoism philosopher. He left a book called [Dao De Jing]. The contents of [Dao De Jing] consists of a lot of survival methods. In other words, the focus of [Dao De Jing] was placed on the methodology for improving sustainability of the state, society, and individual.

THE ROLE OF RELIGIOUS FACTOR IN THE FORMATION OF SPOKEN LANGUAGE

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This paper analyses effects of Islamic elements in spoken language of Turkish society, reflections of these elements on the folk literature and semantic loss that are experienced currently from a sociological perspective.

Language is the most powerful and the oldest means of communication in expressing emotions, thoughts and imaginations among people. Expressing oneself through oral or written way paves the way for emergence of literature which is art of oral or written formation of language. Turkish literature has undergone some changes and developments in parallel to alphabets, beliefs and geographies and has always been a mirror that reflects the culture of the era. Folk literature, which is recognized as oral literature, is consisted of proverbs, fairy tales, folk tales, legends, folk poems, lullabies, and elegies, all of which are splendid heritage from past to now. Deep, colorful and effective oral literature have been produced in the forms of poetry, song, anecdotes and riddles by the society and/or recognized and adopted. Folk literature which begins with Dada Qorqud epic and legends tell about the life style of the society.

Religion and values are source of power and inspiration for literary works of art, products of folk literature. A life style which is completely integrated with religious elements has been reflected to all types of literary works. Such interactions create movements that nurtures and strengthens each other and are continuous and productive. As a result, the dynamic cycle leads an individual to a position where the individual is transmitted, active not passive, living what he or she believes, and transfers his or her experiences in the most delighted way. An individual transmits a tale, poem or a legend along with the values that he likes, adopts and believes to new generations. Folk tale elements, which surrounds life in all perspectives, offer limitless treasures of universal values and notions such as humanity, morality, belief, peace and order which we need very much today.

A dimension of a perspective that produces this civilization is art in life, science in life and religion in life. Hence, religious concepts and elements cannot be considered only within the body of oral literature produced by the society. The religious elements have permeated at daily spoken language entire from beginning, which starts with hello (merhaba), to the farewell, which ends with (Allahayısmarladık). In this context, many examples can be

provided such as "Allah Allah" for expression of astonishment, "Yınpallah" as a well wish, "Hay Allah" as a regret, "Ma°allah" as something to prevent evil eye, "Allah kahretsin" as an expression of anger, "Allah mesut etsin" for congratulations, "Hayırlıysı olsun" for the end of all things.

These elements today are used frequently and commonly in all classes of the society. However, these elements are transmitted to new generations as habits in spoken language rather than virtue and spiritual connections at the root. These semantic losses in concepts and terms with religious profundity can be seen as a result of social change and transfer in the basic values and phenomenon of the society.

PHILOSOPHY OF ESSENTIAL INTEGRATION AS THE BASIS OF GLOBAL DEVELOPMENT

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Integration and harmony is the direction of the World Community. After a long history of misunderstandings and conflicts, a new dimension of existence has been opened to men. The contemporary metaphysics explains this situation clearly, even if, by the inertial force of the past paradigms, many philosophers fail to see this fact. This is to say that, in this new dimension, the harmony between men, technology, and nature, between religion and science, and between religions can be realized but the fossilized philosophies remain irresponsible to the situation of our age. So, with the idea of Essential Integration, our philosophy of the Being tries to give the solutions. The diagnosis should start from finding the obstinate cause of the problems.

We see that a certain confusion interrupted our way to the awakening of Being. The confusion of essence and instrumentality has led to the oblivion of Being and Life. We have experience the influence during the period of modernization. The modern rational thinking, even if useful for instrumentality and technology, caused serious problems when it became an unlimited universal principle. During the period of industrialization, all countries have experienced its double side of benefit and harm at the same time. In spite of the economic development, convenience, and safeness due to it, men are suffering from the accompanying pollution of environment, danger of total collapse, and mental devastation. In this immature stage of modernity, technology, men, and nature stand in confrontation each other.

This unhappy situation cannot be solved solely by the advance of higher technology. As the instrument, technology can serve for good or for bad. If there is a confusion of instrumentality and essence in our way of thinking, and consequently, if we are confined in an artificial system of illusions, naturally we will forget our true Being. In this situation, the next step will fall us in the dangerous pitfall of inversion of value.

The fundamental transformation of contemporary Western metaphysics illuminates exactly the origin of such problems, and recommends us to overcome the prevalent paradigm of positivism. Through its customary dichotomy between object and subject, concept and intuition, reason and emotion, etc., giving reality only to the formers, positivism confines us in a level of superficiality, blocking the way to the true reality of the Being. That is why the techno-scientific civilization is vulnerable to the dangerous confusions and inversions.

When we are alienated from the true reality of the Being, i.e. the ultimate unity of the verity, beauty, and divinity, the integration of technology and life will not be attained. That is why religious awakening, artistic emotion, and philosophical thinking have more importance for today's techno-scientific civilization. The old Asian tradition which has respected the spirituality of essential integration of philosophy, arts, and religion will enlighten the future way of new global civilization. When the future high technologies are accompanied with this spirit of essential integration, the harmony between technology, man, and nature, and between different civilizations will be realized.

Keywords: Essential Integration, Confusion, Modernity, Transformation, Awakening

ON THE IMPORTANCE OF WOMEN'S EDUCATION FOR CONTINUED DEVELOPMENT

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Education is important, needless to say. It is important in any society. It is necessary to draw out individuals' potentials and to develop their minds, skills, moral awareness, etc. In ancient times when schools were not institutionalized, parental guidance and teaching by knowledgeable elders were probably the main sources of education in communities. That provided enough education in traditional societies. In modern societies, however, there are a lot of new things and new developments that parents and knowledgeable elders do not know enough about and cannot keep up with, and therefore they cannot be reliable sources of knowledge. (They will remain good teachers of moral education at home, though: wisdom will be something that does not lose its value easily as time goes by.) Thus, school education becomes increasingly necessary in modern societies.

One thing that needs to be noted here is that traditionally, women's education has been either neglected or made light of. It is in modern times that issues such as equal rights, women's education, etc., came to be taken seriously, and still in many modern societies, e.g. in Japan, we cannot yet say we see total equalities. Women's education is important because when they become mothers, they are the first teachers of their children, and wise mothers will be reliable sources of education for the children. Not only that, women also want to work and contribute to society, not just raise children at home. From a viewpoint of universal human rights, it is wrong to say that women should stay at home and raise children and do housework rather than work outside. (Of course, when children are very

small, mothers should stay home and take care of them, but after a while they should be allowed to go back to work when they want to.) Along with men, women are assets of society who need to be educated equally.

Although this is an obvious conclusion that needs no explanation, many traditional or developing societies may believe that they cannot afford equal education for women, especially in rural areas. Taking a brief look at Japan's grassroots educational system *terakoya* from history, the writer will consider how education for boys and girls alike can be provided in all sorts of communities. (In fact, UNESCO Japan seems to be modeling one of its educational aid programs on the *terakoya* schooling system, and it will be worthwhile to understand why.)

CULTURAL COLLABORATION AND CREATIVE ECONOMY WITH HISTORICAL COMPARISONS OF EASTERN AND ENVIRONMENT ARTS

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Modern Society is characterized as globalization and localization, so as to, glocalization. Modern society is also diversified society and is under complicated situation as the boundary of each area has been disappeared. To understand and accept such complicated situation as widely as possible, it is required to understand interaction of receiver with intertextual environmental arts as the structure of open text. This study examined interaction of environmental arts in terms of intertextual feature based on experience of receiver on combined element of different space and time, combination of genres. Furthermore, this study compares hystoically the eastern and western arts. This is the concept of meaning personal experience or situation as receiver participates the process of completing art works, and set the fantasy, post-place and speciality of location and temporal-spatial expression method, as characteristics of intertextuality. Features of such experience elements are used as methodology of analyzing characteristics of each work. Feature of fantasy uses strategy of inducing spatial experience of receiver with dematerialization for post-place and expands the place where events occur with intervention of contingency and event situation. It suggests the spatial-temporal expression method as the features focusing on process and reflecting changes in spatial-temporal continuum and speciality of place emphasizing context of place. In conclusion, environmental arts needs to be deep rooted on complicated existence aspect of receiver beyond metaphysical dimension depending on presence and to accomplish conversion of awareness of supplying bisection of life from that place. By doing so, environmental arts can live textual life as it gets together with all other texts in terms of text dimension and creativity can be rebern as practical creativity in intertextuality rather than uniqueness. Such combination with other areas and acceptance of various aspects of receivers who see

and experience this will result to creation of open works which can be create newly over and over again in multi-dimensional aspects.

Conclusively it is argued that eastern art and western art have much to collaborate with each other. This mutual collaboration, especially in environment art, will develop creative economy drastically in modern soft society. Finally it is suggested the method of establishing network of environment art in global context.