ICAPA 8 CONFERENCE

30 APRIL-03 MAY 2015 ISPARTA-TURKEY

Barida Hotels
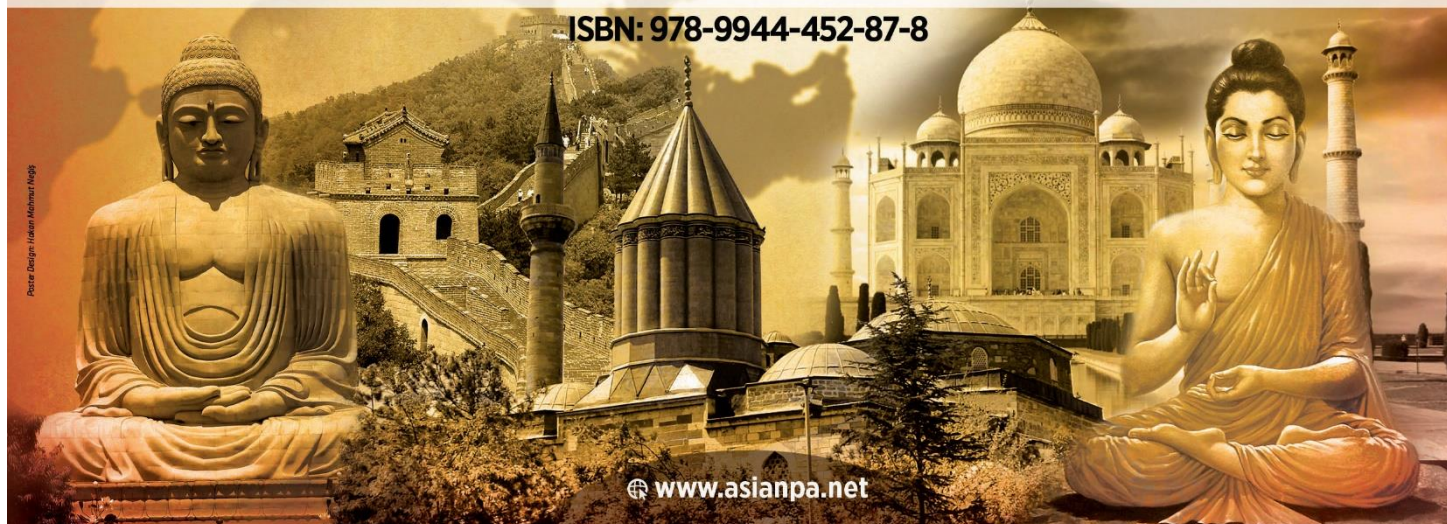
Turkey

"Come, come, whoever you are, come again... "
Hz. Mevlana

PROCEEDINGS BOOK (Full Book)

ISBN: 978-9944-452-87-8

www.asianpa.net

Poster Design: Hakan Mahmut Nalçacı

PROCEEDINGS OF THE EIGHTH INTERNATIONAL CONGRESS OF
THE ASIAN PHILOSOPHICAL ASSOCIATION

THE PATH TO ALLIANCE OF CIVILIZATIONS
THROUGH THE ASIAN COMMUNITY

Editors on behalf of the Organizing Committee

Alparslan Açıkgenç, Yıldız Technical University, Istanbul, Turkey
Choi Woo-Won, Pusan National University, Busan, Korea
Orhan Adıgüzel, Süleyman Demirel University, Isparta, Turkey

Organizing Committee
Orolma Munkhbat, Vice Rector, Mongolian National University, Ulaanbaatar, Mongolia
Ishii Yasuhito, Chikushi Jogakuen University, Dazaifu, Japan
Gulnara Yeleukulova, Suleyman Demirel University, Almaty, Kazakhstan
Şengul Çelik, Fatih University, Istanbul, Turkey

Co-Presidents of the Association:

Prof. Dr. Alparslan AÇIKGENÇ, Yıldız Technical University, Istanbul, Turkey

Prof. Dr. Woo Won CHOI, Pusan National University, Busan, Korea

Prof. Dr. Munkhbat Orolma, National University of Mongolia, Ulaanbaatar

Vice Presidents:

Prof. Dr. Yasuhito ISHII, Chikushi Jogakuen University, Dazaifu, Japan

Secretary:

Asst.Prof. Dr. Gulnara Yeleukulova, Suleyman Demirel University, Almaty, Kazkhstan

Chair:

Assoc. Prof. Dr. Orhan ADIGÜZEL

Co-Chair:

Dr. İbrahim ÇETİNTÜRK

Assoc. Prof. Dr. Şengül ÇELİK

Scientific Committees:

Prof. Dr. Alparslan AÇIKGENÇ, Yıldız Technical University, Istanbul, Turkey

Prof. Dr. Woo Won CHOI, Pusan National University, Busan, Kore

Prof. Dr. Yasuhito ISHII, Chikushi Jogakuen Unversity, Dazaifu, Japan

SÜLEYMAN DEMİREL ÜNİVERSİTY
ICAPA CONFERENCE ON ASSIGNMENT LIST

CONGRESS PRESIDENT:

Orhan ADIGÜZEL

EXECUTIVE BOARD MEMBERS

Habil ŞENTÜRK

Mevlüt ALBAYRAK

A PREPARED BY PUBLICATION

H. Zeynep GÜNDÜZ

Merve Nur MERT ŞENCAN

Adeviye ERDOĞAN

Ahmet KALKAR

SCIENTIFIC-coordinate their

Adem EFE

Belma KEKLİK

Bahadır ESER

Aydın AYDIN

Seher DERYA KULA

Ozan ÖZDEMİR

Şefika ÖZDEMİR

Session General Coordinator

Orhan ER

Session Coordinator

Yusuf PARAN

Transportation and Transfers

Ömer KULA

Muhammed Ali SARIŞAHİN (Yaşam Boyu Eğitim Merkezi)

Admissions

Yekta HALICI

İlker ÖZÇELİK

The preparation of Invitations Thank-Participation Certificate -Soon Card

Döndü Sümeyye ÖZKAN

Tülay SOLMAZ

Publication Distribution Poster, Brochure, Brenda, hotel referrals, promotion, distribution

Yekta HALICI

Adeviye ERDOĞAN

Serkan GÜNDOĞDU

Hakan NEGİŞ

Mesut ARSLAN (Liderlik Araştırma Merkezi)

Social Program TOUR

Mesut ALKAN

Gülay BULGAN

Çetin MEYDAN

Accommodation and Catering

Hasan ŞENOL

Mustafa KAVUT

Ümit YAVUZ

Public Relations

İlker ÖZÇELİK

Ferdi AKBIYIK

S.D.Ü. Social Programme and Gala Dinner Isparta

Melih GÜNAYDIN

Ahmet ANDAÇ

Ahmet KARKAR

Neşe OKUR

Hande GÜNAYDIN

Gifts and Promotional Organization

Süleyman SOLMAZ

Tülay SOLMAZ

Typographic

Ramazan DAĞ

TABLE OF CONTENTS

Part I
Global Discourses across Exclusive Approaches to Social Thought (This part is organized by the World Social Sciences and Humanities Network: WorldSSH Net)

Part II
Civilizational Perspectives of the Asian Community

Part III
Education and Asian Civilizations in World Context

Part VII
Religious Perspectives in Asian Civilizations

Part VIII
Socio-Philosophical and Ethical Context in the World Asian Community

WELCOMING MESSAGE

Prof. Dr. Hasan İBİCİOĞLU
Rector, Süleyman Demirel University
Isparta, TURKEY

To the Distinguished Representatives of the 8. ICAPA,

It is my great pleasure to witness this gathering of scholars and philosophers at the "8th International Conference of the Asian Philosophical Association: The Path to Alliance of Civilizations through the Asian Community" today. On behalf of Universitas Turkey, I wish to extend warmest and cordial welcome to all of you to this event in Isparta, Turkey.

Your presence and participation in this conference signifies the spirit of new humanism in the region. Scholars from Philosophy as well as other disciplines gather here to discuss and exchange views about the current state of forging Asian community. This is an important conference as Asia is increasingly gaining its status as the 21st century key player in the world. The topics cover a wide range of issues from the path of alliance of civilizations to different perspectives of contemporary challenges Asian face. I am sure we will gain insights and challenges to our pre-conceptions of being Asian in this conference.

I would like to take this opportunity to encourage further collaboration between our university scholars and all distinguished scholars here. I imagine the creation of new knowledge and innovation in understanding Asia and its positions in the world in all its complexities. The knowledge of which could be crucial in building the new future of our humanities. As the axes of our civilization are changing, we must question and critically build and implement new understanding of the change with the hope that we can wisely play our parts.

I would also like to extend my appreciation to the organizing committee, steering committee, Faculty of Humanities, Administration Faculty and our International Office as well as all other sponsors and parties that have made this conference a successful one. Last but not least, I wish you an intellectually-stimulating and inspiring conference and hope you enjoy your stay in Isparta.

Thank you very much for your attention.

INTRODUCTION

In our Introduction to the Proceedings of the Fourth International Conference of the Asian Philosophical Association (ICAPA) the very first statement was the following: "Human world needs peace and order." We also stated that this just and good cause should be realized through also peaceful means. Our conference and regularly held congress are all devoted to this end. That is why the topics for each conference was chosen to explore this possibility from a different perspective. To summarize these topics from the first ICAPA till the present one which is the eighth we would like to reserve some space in this introduction. After the Sixth conference held at Mongolian National University, Ulaanbaatar, the members of the Asian Philosophical Association decided to hold its regular meetings after this conference and as a result changed the name of the conference to International Congress of the Asian Philosophical Association (ICAPA). Let us now list the topics of our each conference:

The First ICAPA (2005, Istanbul, Turkey): **The Vision of the Asian Community**
The Second ICAPA (2006, Busan, Korea): **The Rise of Asian Community and the New Dialogue Between Past and Future of the World**
The Third ICAPA (2008, Almaty, Kazakhstan): **Ideals of the Asian Community: Aspirations for a Harmonized World Order**
The Fourth ICAPA (2009, Jakarta, Indonesia): **The Path to Alliance of Civilizations through the Asian Community**
The Fifth ICAPA (2011, Fukuoka, Japan): **Plurality and Self-Identity of the Asian Community in History**
The Sixth ICAPA (2012, Ulaanbaatar, Mongolia): **New Paradigms of Social Development in Asia**
The Seventh ICAPA (2014, New Delhi, India): **Knowledge Based Sustainable Development and the Asian Communities**

We have now returned to Turkey for the Eighth ICAPA which is held at Süleyman Demirel University, Isparta. Our aim with this conference and congress is to have participants from all world cultures with a variety of background so that we can evaluate world peace and try to see how these cultures may contribute to this end. That is why the general topic was announced as "**World Cultures and Asian Reflections: Prospects for an Earthling Unity**". Under this ambrella concept we tried to cover all world cultures which is aimed at displaying the beauty of difference in all parts of the world. That is why the subtitles for this conference were announced as the following:

I. THE AFRICAN OUTLOOKS

1. African Cultures and the Onslaught of Global Hegemony
2. The South African Case
3. North Africa and the Arab Awakening

II. THE ASIAN OUTLOOKS

1. Asian Cultures and the Onslaught of Global Hegemony
2. The Korean Case
3. India and the Local Indian Cultures
4. The Malayan World
5. Vietnam and its Struggle

III. THE WESTERN OUTLOOKS

1. Western Civilization and the Onslaught of Global Hegemony
2. North Americas
3. South Americas

IV. THE PHILOSOPHY OF WORLD UNITY

V. EDUCATION AND WORLD UNITY

VI. SCIENCES IN A WORLD OF UNITY

VII. STATE POLICY MAKERS AND THEIR APPROACH

VIII. MASS MEDIA AND WORLD UNITY

Objective and the Scope of the Congress is expressed in the following words: World peace is not possible as long as there is territorial competition. The best way to get rid of territorial struggles is to avoid territorial borders keeping only administrative borders. Therefore, Asian Philosophical Association aims at "world unity" as a part of its mission. In order to achieve this there is the greatest duty which befalls upon the shoulders of scholars. They are the ones that can shape a world in which everyone lives in peace. In order to elucidate this point we would like to refer the reader to some of the most relevant papers presented in the conference. Here, in an introductory way we shall try to pinpoint the main philosophical and other relevant issues in our endeavor for a humanely world unity.

Of course the most significant point is human education. We need to educate next generations in all cultures and in this effort we need to benefit from the positive aspects of all cultures. Our participants already talked on this issue in our previous conferences. But this education should try to take into account human nature in which there may be tendencies for violence and try to introduce cure for these tendencies. We need psychologists to analyze this aspect of human beings in order to find solutions for these problems. The most dangerous aspect of our global age is the wide spread technology which makes us forget our spiritual aspect and pay attention to only the physical aspect. This causes many spiritual and psychological problems not only in the individual but in the whole society as well. Is it possible to infuse technology with some sort of spirituality so that we can solve this problem? We shall try to find solutions to such problems.

Another significant issue is today globalization, which may render a local evil global. This phenomenon also leaves many local cultures with the danger of annihilation. There are some concerned intellectuals and sensitive people who try to avert the loss of local cultures and detrimental consequences of globalization by stopping it. Undoubtedly, the purpose of these people is good and definitely desirable; but their approach is futile because globalization cannot be stopped in this way. In order to find out a more effective method to ward off the damaging effects of globalization we may need a more insightful analysis of this phenomenon based on the being who desires it. For, it is human beings who cause globalization; it is not something that is brought in from without. This requires a double analysis: an analysis of human nature with regard to globalization and an analysis of globalization based on the former one. Again the result is human education in accordance with these analyses. We should realize that globalization is like a very strong flood coming on us. We cannot stop it by building barriers in front of it because it is so strong that it will destroy all barriers. In that case we can open up many channels to divert the directioın of water to many different channels and in this way we also utilize the water for good purposes. This is waht we can do for globalizaiton in this age. But how? We try to find solutions for this kind of questions also.

We hope that this Asian initiative will continue in this manner to be a messenger of love and respect wrought with knowledge and wisdom. With this final words we would like to announce that The Ninth International Conference of the Asian Philosophical Association will take place in Vietnam with again the hope that these efforts will preserve global peace and lead to the rise of a new consciousness to unfold the Unity of a world civilization aspired by this organization.

On behalf of the Organizing Committee,

Assoc. Prof. Dr. Orhan Adıgüzel
Chair, Local Organizing Committee
Süleyman Demirel University, Isparta, Turkey

Prof. Dr. Woo-Won Choi
Common President, Asian Philosophical Association
Pusan National University
Busan, Korea

Prof. Dr. Alparslan Açıkgenç
Common President, Asian Philosophical Association
Yıldız Technical University
Istanbul, Turkey

P A R T I

GLOBAL DISCOURSES ACROSS EXCLUSIVE APPROACHES TO SOCIAL THOUGHT (THIS PART IS ORGANIZED BY THE WORLD SOCIAL SCIENCES AND HUMANITIES NETWORK: WORLDSSH NET)

MYSTICISM AND METAPHYSICS IN THE DIMENSION OF ESSENTIAL INTEGRATION: THE PHILOSOPHY OF WORLD COMMUNITY

CHOI Woo-WON[1]

ABSTRACT

"Return to the original inspiration and spirit." Why is this motto felt more significant today, especially to the philosophers, scientists, artists, and religious men of high intelligence? What essentials ever have we lost or forgotten in spite of the enormous effort of theoretical rigor or minute sensuousness? Why do sciences fall into a trap of inversion and inhumanity, why do arts grow away from the verity of the soul, why do religions rest in the state of mutual hostility, and finally why do our philosophies turn in the circle of nonsense and inability instead of giving solutions to these problems? This paper tries to recover the essential integration forgotten by immature reason.

Today's World Community is searching for the spirit of this integration in a new dimension of the Being. Between different civilizations, between different religions, between science and religion, between art and religion, between man and nature, between technique and humanity, etc., our age calls for a true philosophy of the Being capable of leading them into an essential integration, ceasing the mutual isolation and conflict. That is why we focus our attention to the mysticism and, at the same time, to the fundamental transformation of contemporary metaphysics.

In the history of Western philosophy, the mysticism has been expelled from the land of reason except for a very few philosophers. The ordinary dichotomy of modern reason between subject and object, emotion and reason, intuition and concept, religion and science, etc, has fortified this trend. It is with the fundamental transformation of contemporary metaphysics that the reason began to decipher the empirical verity of the mysticism. Surpassing the depth of Cartesian *cogito ergo sum*, the metaphysics attained, in the root of the Being, the ultimate dimension of the unity of verity, beauty, and divinity. The message of divine love emanating naturally from this ultimate Awakening will be the philosophical basis of the World Community. Reflecting the fact that the fundamental transformation of contemporary metaphysics was possible by the influence of Buddhism, our philosophy has already told about the alliance of civilizations and World Community.

Key Words: Essential Integration, Modern Reason, Contemporary Metaphysics, Mysticism, Awakening

1. BOTTOM OF COGITO AND LIBIDO

Contemporary metaphysics starts from the point where Descartes stopped digging the land of verity. The limit and, at the same time, illusion of Cartesian 'Cogito ergo sum' becoming those of immature modern reason, the whole Western modern philosophy have turned in the erroneous circle. H. Bergson rightly found the origin of this fault in the ancient Greek philosophies, especially in the school of Elea, and described the history of Western philosophy as the variation of false theme. In spite of his great effort of rigor and accuracy, what fact did Descartes lose sight of in his so called clear and distinct notion of 'Cogito' and 'Sum'? Even if he was right in affirming that 'Cogito ergo sum' is already immanent in all our thoughts and

---

[1]   (Pusan National University) choiww@pusan.ac.kr

concepts, he could not perceive it as the flowing time process of living. Cartesian 'Cogito' is not real 'Cogito' and Cartesian 'Sum' is not real 'Sum'. The fact that the fundamental notion of Being itself is a process moving and changing in flowing time was not awakened to Descartes. He could not see the real nature of Being as pure duration. Duration is the continuous progress of the past which gnaws into the future and which swells as it advances.[2] Likewise, the inner reality of thinking as the interpenetration of the past and present, as the interaction of unconsciousness and consciousness for the action was closed to his logical rational thinking of 'Cogito'. So, it was natural for modern rationalism to reject the theories of unconsciousness as irrational.

We should overcome such a superficial *raison moderne*, and enter into the inner reality of our moving Being and thinking. This is possible by introspecting delicately the interaction of our consciousness and unconsciousness. Sailing upstream the flowing mobility of our consciousness, we should advance deeper and deeper into the abyss of unconsciousness until the ultimate point to see what is lying and acting at the root of all our conceptions, evaluating activities, intentions and volitions of life, and direction of behavior. Shall we say, following psychiatrists, that it is Freudian 'Libido' that is finally attained? Our answer is 'never'. Libido is a limitless selfish sexual desire of love. Even in this kind of limitless love of the self, something ultimate of essential or original love is inherent at the unconscious bottom, and pursued. In this matter of contemporary metaphysics, the sensitivity of the artists and concentration of Zen is needed to perceive the contents and messages from the fleeting moments of consciousness. Even though it is forgotten and often betrayed, it is the original love in its highest form that lies at the bottom of Libido and moves it. In the various elements like the excitement, imagination, hope, ecstasy, etc., underlying sexual desire, there dwells already the mystic emotion of highest beauty and divinity which lead us to the original love. The fact that love is the most profound essence of our Being is also shown in the cases of many criminals who have testified that, at the moment of crime, they heard, even if instantaneously, faint voices of conscience coming from within.

2. MYSTICISM OF LOVE AND CHARITY

These facts remind us of the teachings of Mawlânâ Rûmî. "Our Prophet's way is Love. We are the sons of Love; our mother is Love." By spiritual resonance reaching into our heart, Mawlânâ Rûmî's poems guide us to the Divine Love. He teaches us what the true meaning of love is. The true love is the love of God embracing all existences. Our personal love will not have its true meaning until it is awakened to the Divine Love latent in it. "The lovers of the whole are not those who love the part: he that longed for the part failed to attain unto the whole."[3] Those whose love is limited only to worldly things are alienated souls. "Those love which are for the sake of a color (outward beauty) are not love: in the end they are a disgrace."[4] At the beginning, our love may be attracted by the beauty and charm of a particular individual. But, as it becomes deep and true, this love will no longer make us remain in the particular dimension. It will open for us the gate of the universal divine love which has been ready to receive us from the beginning.

It is in Buddha, the initiator of open religion, that we find the origin of the teachings which illuminate the essence of the Being and Life as the universal love and unlimited charity. Under our consciousness, there is a storehouse of unconsciousness named "Alaya Consciousness"

---

[2] H. Bergson, *Creative Evolution* (translated by Arthur Mitchell), Macmillan & Co, London, 1954, p. 5.
[3] Mathnawî, 1/2903
[4] Mathnawî, 1/214. In Asia, traditionally the word color (色) has been commonly used to mean material thing, body, outward beauty, or sex.

where all Karma[5] is accumulated. The Alaya Consciousness preserves all past memories, desires, psychic impetus, and vital energy, melted and spread in our body.[6] We are apt to think that this Alaya Consciousness which is bound to our finite body is our true self. Buddhism teaches us to free ourselves from this illusion. It preaches us to go much further, crossing the thick strata of Alaya Consciousness, to attain the ultimate verity of our true self, the Buddhahood.

Our ordinary intellectual activities relying on the routine conceptions and languages cannot make us transcend the Alaya Consciousness latent in subconsciousness from time immemorial. As long as we wander in the confusion and illusion of the Alaya Consciousness, we will remain harassed by anguish and anxiety resulting from our vain desires.

Buddhism encourages us to overcome ourselves. The verity of Being, though neither visible nor audible because of the many folded thick strata of confusions and desires, can be felt anyway, even if faintly, in our heart, through its vibration from the deepest part of ourselves. That is why the Saints, musicians, artist, poets, philosophers, etc., have continued their greatest efforts so long, even during their whole life. Their efforts meant to find, or develop a way of tuning to open the true dimension of Being. After a long period of mortification, when the Great Awakening came to them with religious ecstasy, the Saints found themselves in the inexplicable ultimate dimension of the unity of verity, beauty, and divinity. In this mystic dimension of infinity, they found themselves to be in oneness of the Being.

The awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. Ordinary men, captured by desires, interests, anguishes, etc., remain in the state of forgetfulness of this verity. That's why Buddha taught us to transcend the level of Alaya Consciousness to attain our true self.

Here, we should be awakened to the true meaning of love. When we love someone truly, we do not hesitate to give her or him anything we have, even if it demands our sacrifice. We can understand why the Saints of Divine Love have gone the way of maximum self-sacrifice, mortification. To embrace all existences, to save them, the Saints decided to give all things they had, even their lives. Naturally, that way meant the death of ego, desertion of all desires. Their souls wore the minimum cloth of matter for the existence on earth. Like the candle which illuminates the world by firing its body, they practiced the Divine Love. This spirit is so great and sublime that sometimes it takes the way of redemption, sacrificing its own life, for the salvation of all the others. The mortification of Buddhist, Christian, Islamic saints, and the cross of Jesus are the symbol of this great spirit of redemption. In front of this most sublime spirit, who can dare to fight each other because of the different theologies!

As we noted in the previous paper as an essential point, Jorge Luis Borges, Sarvepalli *Radhakrishnan*, Ken Wilber, Aldous Huxley, Huston Smith, Thomas Merton etc., affirm that in spite of the outer differences of surface religions there is an astonishing sameness in the

---

[5] According to Buddhism, our happiness or unhappiness is due, not only to our own actions after birth, but to our own past doings traced back to a proximate or remote past births. Buddhism calls these actions and doings "Karma".

[6] This Buddhist theory of Alaya Consciousness is so similar to Bergsonian theory of memory that we can see how deeply Bergson was influenced by Buddhism. Based on this theory of memory, Bergson developed his philosophy of evolution creatively.

mystical experiences of in-depth religions.[7] From the story of the Saints of Buddhism, Christianity, and Islam, we can see that it is from this ultimate dimension of the Being and Life where the mystic union with God in the state of ecstasy of the highest beauty and divinity reveals the ultimate verity of the divine love of all existences that the open religions launch their mission, the practice of love.

3. INTEGRATION OF METAPHYSICS AND MYSTICISM

It is most important to see that contemporary metaphysics transformed fundamentally the notion of the Being itself which has underlain the Western philosophy from the ancient Greek epoch and opened a new dimension of philosophy.[8] In our ordinary life, the illusion of the Being developed into the oblivion of the Being and finally produced the inversion of values. The dangers menacing the techno-scientific civilization coming from the deformed value system like oblivion of the Being or inversion grown from the confusion of essence with instrumentality, today's problems cannot be solved solely by the advance of high technologies. We should rediscover the true Being and the essence of Life concealed, or forgotten by this confusion, or illusion. That is why we are to focus our attention to the privileged mystic experience. As it stands in the opposite dimension of the forged world view born from the illusion, and as we sometimes can feel the minute vibration or flash emitted from the deepest part of our self, our philosophical mind demands us to investigate again completely the contents, nature, and meaning of this experience as the origin of art, and religion. One of the most important missions of contemporary metaphysics is to decipher the contents and meaning of this privileged experience. On this matter of integration of mysticism and philosophy, Bergson wrote :

Yet we may admit that mystical experience, left to itself, cannot provide the philosopher with complete certainty. It could be absolutely convincing only if he had come by another way, such as a sensuous experience coupled with rational inference, to the conclusion of the probable existence of a privileged experience through which man could get into touch with a transcendent principle. The occurrence in mystics of just such an experience would then make it possible to add something to the results already established, whilst these established results would reflect back on to the mystical experience something of their own objectivity. Experience is the only source of knowledge.[9]

Even though it is a very rare special experience, attained through a long and painful spiritual mortification, there is nobody who can deny that it is a given fact. Categorizing it as purely subjective and expelling it from philosophical investigation in the name of pure objectivity will be nothing but repeating the stupidity of the immature modern reason. As the biological epistemology and paradigm shift theory show, the pure objective experience or experiment is only an illusion, and we should not forget that a scientific experiment was also a very rare special experience in its birth age of the 17th century. Mystic experience is a very special experience that can be attained only when we penetrate into the deepest essence of our self, and it is the highest dimension of the Being and Life where the verity, beauty, and divinity are unified in oneness, telling us what truly we are. On this point of privilege, Plotinos said:

---

[7] Choi Woo-Won, "Transformatiom of Metaphysics and New Education in the Era of Globalization", *Journal of Eastern-Asia Buddhism and Culture*, June 2012, Vol. 10, p.293.
[8] I pointed out the fact that we can see deep influence of Buddhism on this metaphysical transformation achieved by H. Bergson, and that this transformation signifies the birth of a new civilization by the fusion of Eastern and Western civilizations. Ibid., p.284.
[9] H. Bergson, *The Two Sources of Morality and Religion* (trans. by Audra and Brereton), Doubleday Anchor Books, 1954, pp. 247-248.

Often I have woken up out of the body to my self and have entered into myself, going out from all other things; I have seen a beauty wonderfully great and felt assurance that then most of all I belonged to the better part; I have actually lived the best life and come to identity with the divine; and set firm in it I have come to that supreme actuality, setting myself above all else in the realm of Intellect.[10]

This character of supreme actuality appears in the word 宗教 which is used as a translation of religion in Korea, Japan, and China.[11] Translating the Sanskrit word **Siddhanta,** 宗*(summit)* means the highest dimension of verity[12]. And 教 means delivering and teaching in human language this inexpressible supreme verity. As the etymology of the word 宗教 shows the wonderful merit of the Asian tradition, here, there is no confrontation between philosophy and religion, no conflict between science and religion. Starting from different places, they advance in harmony and mutual encouragement towards the same summit like in mountain climbing. The famous phrase *Union of the Heaven, Earth, and Man,* dating back on prehistoric times, expresses the ideal of this spirit of essential integration. This ideal is the cultural basis of Asian society.

It was not until the dawning of contemporary metaphysics that true investigation of experience in relation to unconsciousness became possible for Western philosophy. Even though the dimension of this supreme actuality is open by the transformation of contemporary metaphysics, our ordinary life and even the philosophy in most universities are still alienated from it by the inertial force of the superficial modern reason. Actually, instead of being a prime mover to a higher dimension of life, the philosophy in universities is degraded to a heavy load frustrating the advance. The reason why the philosophy in universities is perishing is on the inside, not outside. We should discuss this problem.

4. FAILED ONSITE OF MODERN REASON

It is not difficult to see that today, our ordinary life and education is dominated by the paradigm of positivism. At first sight, it seems scientific and rational. But, the serious fundamental problem is the fact that, as the final product of *raison modern* in most popular form, positivism inherits its superficiality and uniformity, and, as a result, it blocks the way to the true Being. In this unhappy one-dimensional state of mind, the original unity of verity, beauty, and divinity is broken, and, as we see today, they are represented in mutual isolation. Just as science and religion confront each other, art and religion lost their same original ground. With the division of art and religion, the essential unity of beauty and divinity has been forgotten, and, even if art becomes more and more sophisticated in its skills, its spiritual origin is disappearing from us almost completely. We do not perceive the true messages that art is delivering to us. We have lost sight of the fact that the ultimate meaning of beauty is divinity.[13]

---

[10] Plotinos, Ennead (with an English translation by A. H. Armstrong), IV. 8. 1., Harvard University Press, 2004, p.397.

[11] This translation is not an exact one, because, as we see in our paper, the meaning of 宗教 is different from that of the etymology of religion.

[12] Interpreting the *sadd harma-pundarīka-sūtra(法華經)*, the Chinese Buddhist monk 天台山智者 *of the early 7thcentury used this word* 宗教 *in his book* 法華玄儀. *Concluding that* the *sadd harma-pundarīka-sūtra(法華經)* is the ultimate teaching of Buddha, he called it 宗教.

[13] The origin of art is in religion. On the relation of beauty and divinity, Jacques Maritain wrote: "From this transcendental nature of beauty the ancients concluded that the attribute of beauty can and must belong to the Prime Cause, the Pure Act who is the supreme analogate of all transcendental perfections; and that beauty is one of the Divine Names."

Under the influence of this false philosophy, education is to be misled and reproduce the corresponding false relations and attitudes in life. Forgetting their original essential integration, philosophy, art, and religion are deformed as we see today. In this deformed system dominated by the oblivion or inversion of values, what matters is only the maximization of technological efficiency and money. Even in the field of philosophy, we can see the similar phenomenon of oblivion or inversion in the Logical Positivism which reduced philosophy to a simple analysis of scientific languages, forgetting the fundamental inseparability of synthesis and analysis, original meaning of sense and non-sense, etc.

If there are hidden illusions in the basis of metaphysics of the Being, naturally, through wrong education, they will cause the oblivion of the true reality and the inversion of values, which will finally deform and oppress the life of the people. One of the most horrible crimes brought about by this inversion of values is certainly the organharvesting genocide committed by the communist party of Red China and the medical doctors of the public hospitals.[14] The wrong metaphysics of materialism underlying this inversion, education, and crime should be criticized severely. In history, we can find many such cases where the hidden unconscious illusions and dogmas have dominated the world in the name of religion or rationality. It is the totalitarian society that a well organized small power group dominates and controls by its uniform principles or dogmas, oppressing the open liberal discussions.

The history of philosophy shows that the Western traditional rationalism did not attain the inner reality of the world at all. Today, we see that the philosophies which had been severely criticized and expelled as irrational until the beginning of 20th century give us a deeper understanding of the world. As Bergson rightly indicated, the rationalism, molded on the inert matter, cannot be a guiding paradigm in our study of the Being and Life. The sympathy, co-existence, and harmony with the other civilizations and religions, in short, with the otherness, are possible when we open our eyes into the true meaning of the Being and Life. But the traditional Western philosophy, lacking in the vision of the essence and wholeness of the real world, has been confined to the obstinate habit of uniform thinking like the Identity Philosophy, which made it closed in the established superficial preconceptions.

Today, positivism, most influential in ordinary life among the various forms of modern philosophies, regards the type of scientific knowledge as the ideal model. It is not difficult to see that positivism is the inert prolongation of the modern reason. In his biological epistemology on intelligence, H. Bergson rightly pointed out the fact that the metaphysical illusions on the Being have produced a confusion of instrumentality and essence in *raison moderne*. Such a uniform thinking, best shown in the Logical Positivism of Vienna Circle, is a case of the happy illusion and self-oblivion, which menace the techno-scientific civilization. The superficiality of positivism makes people blind to the inner reality of the world. It is the vulnerable soil on which the various dangers, psychological, social, or political, can grow.

Deceived by the illusory concept of pure objectivity, the modern reason insisted on the dichotomy of intellect and emotion, objectivity and subjectivity, concept and intuition, giving the full value of reality only to the former and, at the same time, underestimating and neglecting the latter. Intellect, objectivity, and concept thus defined could not approach the reality of the Being, nor could be conscious of their own origination from the activity of the life. This means that modern reason could not see at all the real inner processes of experience, perception, consciousness, unconsciousness, etc. Naturally, the discussion of modern philosophy on experience could not arrive even at the elementary explanation of the representation and

---

Jacque Maritain, *Creative Intuition in Art and Poetry*, New York, Bollingen Foundation Inc., 1953, p.163.
[14] **See the famous report of** David Matas and David Kilgour.
http://www.david-kilgour.com/2006/Kilgour-Matas-organ-harvesting-rpt-July6-eng.pdf

perception. The rationalism, empiricism, Kantian epistemology, dialectic, positivism, etc., could not escape from this fundamental fault. In these philosophies, the basic concepts like the Being, meaning, experience, perception, consciousness, knowledge, science, etc., are totally misunderstood. We should permit no longer such false conceptions and paradigms to continue to lead education and social development planning as the basis of knowledge. It is natural that such conceptions have reproduced false attitudes and deformed relations in social life.

5. MESSAGE OF ARTISTIC EMOTION

Intuition underlies the experience, but most of philosophies deformed, blocked, or expelled it because of the confusion of essence and instrumentality. This problem makes the crisis of techno-scientific civilization more dangerous. Philosophy should be changed fundamentally to open the gate of the true Being and Life. That is why we are investigating the mysticism and deep emotion.

Though the essential supreme state of mysticism is attained only by the religious masters, we cannot say that ordinary man is completely cut off from it. Moved deeply by the works of music, literature, or art delivering the messages of the great souls, anyone can have an experience of meeting an infinite divine world. Is this experience different fundamentally from that of mysticism? Never different, because these experiences are the lights emitted from the same deepest world of our Being, teaching us together by strong emotion about what we are, what the meaning of life is, and what to do. In the following sentences of Bergson, we find an excellent explanation on the nature of deep artistic emotion and ecstasy:

The individual then becomes one with the emotion; and yet he was never so thoroughly himself; he is simplified, unified, intensified. Nor has he ever been so charged with thought, if it be true, as we have said, that there are two kinds of emotion, the one below intellect, which is mere disturbance following upon representation, the other above intellect, which precedes the idea and is more than idea, but which would burst into ideas if, pure soul that it is, it chose to give itself a body. What is there more systematically architectonic, more reflectively elaborate than a Beethoven symphony? ------------------------- To refer to this emotion the artist had to make a constantly repeated effort, just as the eye makes to rediscover a star which, as soon as it is found, vanishes into the dark sky. An emotion of this kind doubtless resembles, though very remotely, the sublime love which is for the mystic the very essence of God. In any case, the philosopher must bear the emotion in mind when he compresses mystic intuition more and more in order to express it in terms of intelligence.[15]

Beethoven said that music is the language of God, and Bach said that he met God through music. Do these emotions tell us the existence of the transcendental God of Trinity? Or rather do they not tell us that the essence of life we feel in our deepest self is the *élan d'amour*[16] itself, and that the profundity of the Being, ordinarily concealed by the manifold thick strata of interests and desires, sends us the flashing light of verity through a crack made for a few seconds by the great spiritual vibration?

The original spirit of open religion is closely related to these experiences. Here, what is the most important is the vivid religious experience and inspiration. The absolute systematization of theology has nothing to do with this original spirit of religion, as it supports the political powers which exclude others for their own interests.

---

[15] H. Bergson, *The Two Sources of Morality and Religion*, pp. 252-253.
[16] H. Bergson, *Les deux sources de la morale et de la religion*, p. 98.

As we emphasize once again, the awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. Freed from the illusions, confusions, oblivion, and inversions concerning the Being, if high technology civilization is guided by this awakening, we can expect the promised future. In this dimension of the essential integration, there will be mutual encouragement, instead of conflict, between religions, and between civilizations, sharing their own experience, and wisdom together, and technology will be an extension of mysticism. Through the enhanced education, the human mind will advance toward a new ideal of the unity of philosophy, art, and religion. We call it new only in the sense that we find our original self after a long history of oblivion and wandering. The dimension of essential integration and mysticism underlying the Asian culture from prehistoric age is now deciphered to save the techno-scientific civilization menaced by inversion and inhumanity. It tells us the way to the Asian Community, and, of course, to the World Community.

References:

Choi Woo-Won, "Transformatiom of Metaphysics and New Education in the Era of Globalization", *Journal of Eastern-Asia Buddhism and Culture*, June 2012, Vol. 10, p.293.

H. Bergson, *Les deux sources de la morale et de la religion*, p. 98.

H. Bergson, *The Two Sources of Morality and Religion* (trans. by Audra and Brereton), Doubleday Anchor Books, 1954, pp. 247-248.

Plotinos, Ennead (with an English translation by A. H. Armstrong), IV. 8. 1., Harvard University Press, 2004, p.397.

See the famous report of David Matas and David Kilgour.

The origin of art is in religion. On the relation of beauty and divinity, Jacques Maritain wrote: "From this transcendental nature of beauty the ancients concluded that the attribute of beauty can and must belong to the Prime Cause, the Pure Act who is the supreme analogate of all transcendental perfections; and that beauty is one of the Divine Names."

This Buddhist theory of Alaya Consciousness is so similar to Bergsonian theory of memory that we can see how deeply Bergson was influenced by Buddhism. Based on this theory of memory, Bergson developed his philosophy of evolution creatively.

This translation is not an exact one, because, as we see in our paper, the meaning of 宗教 is different from that of the etymology of religion.

According to Buddhism, our happiness or unhappiness is due, not only to our own actions after birth, but to our own past doings traced back to a proximate or remote past births. Buddhism calls these actions and doings "Karma".

H. Bergson, *Creative Evolution* (translated by Arthur Mitchell), Macmillan & Co, London, 1954, p. 5.

http://www.david-kilgour.com/2006/Kilgour-Matas-organ-harvesting-rpt-July6-eng.pdf

Jacque Maritain, *Creative Intuition in Art and Poetry*, New York, Bollingen Foundation Inc., 1953, p.163.

Mathnawî, 1/214. In Asia, traditionally the word color (色) has been commonly used to mean material thing, body, outward beauty, or sex.

WHY THE GLOBAL SPATIAL OPPOSITION AGAINST "WESTERN" SOCIAL SCIENCES IS NOT AN OPPOSITION, BUT A VARIATION OF WHAT IT BELIEVES TO OPPOSE

M. KUHN[1]

1. SPACE AND KNOWLEDGE

Stating that any knowledge is created by a thinker some*where* and that any object of thinking is some*where* would be banal.

If the *where* of theorizing was not *the contemporary epistemological* concern in global social science theorizing, it would be a childish banality to mention this: There are phenomena which are here but not there. Any thinker from here or there reflects about the phenomenon, presents the theory the thinker created and shares this with other thinkers from here and there. End of story.

2. SPATIOLOGICAL THEORIZING

However, in the modern globalised version of the social sciences the *where* of thinking is not at all banal, but the object, the resource and the driving force of social thought.

> *"..the proposition that thought is related to places is central to my project provincializing Europe"* [2]

In the modern, postcolonial globalised social science approach to social thought *where* one thinks decides about *what* one thinks and therefore global thought under the regime of social sciences knows above all a distinction between spaces of knowledge, namely the one between inter-national and national and many other dichotomic couples of knowledge spaces.

In the postcolonial social science thinking, the banality, the where, is not just the spatial aspect of the object of any thinking as it is time, but is considered as a cognitive force creating thought that affects the contents of thought, and, thus, decides what we think about any phenomenon. Space, the where of things and the where of the thinker, politically constructed spaces of the social, more simply, nation states, have been transformed into cognitive actors through which social thought voices the thought of places, of nation states socials.

In contemporary global social thought under the approach of postcolonial social science thinking the "where" of the objects of thinking and the where of the thinking subject craft thought[3] and constitute the uniqueness of spatially constructed objects of thinking, a theoretical perspective, and a spatially constructed way of thinking, through which a spatially distinguished multiplicity of unique thought about a spatially unique socials is created.

> *"To 'provincialize' Europe was precisely to find out how and in what sense European ideas that were universal were also, at one and the same time, drawn*

---

[1] WorldSSH Net Paper Isparta, April 2015

[2] *D. Chakrabaty, Postcolonial Thought and Historical Difference, 2000, Princeton University Press, p xiii*

[3] While it is *the* cognitive challenge in scientific thinking to eliminate factors that mislead thinking towards any given biased thought, the postcolonial social science approach to thinking considers any thinking as the necessarily "biased" creation of thought and does though not terminate thinking that is not able to create any objective thought, but insists on objectivity of thought by disclosing the cognitive factors creating the biases of theorizing.

from very particular intellectual and historical traditions that could not claim any universal validity. It was to ask the question about how thought was related to place. Can thought transcend places of their origin? Or do places leave their imprint on thought in such ways as to call into question the idea of purely abstract categories.?" [4]

Discussing the most abstract category such as *"to ask the question about how thought was related to place",* is a question that, though it may not claim any universal validity, one might feel invited to ask the question, to which place, raising such an abstract questions, is "related" to. A question aiming at questioning if thought can be unaffected by place, if *"places leave their imprint on thought",* is indeed a question that obviously is no question, but a determined answer, and this answer is: No. Raising questions that start from an answer will certainly find answers, confirming the answer such questions seek to answer. Which place should one ask this pseudo question, to be told by the place that it is place that "imprints" us their answers on our questions?

It must be an irony of social science thinking, that people working throughout their life to creating thought about the social reality, are obsessed by the idea, that social thought must be an impact of the reality on humans mind, "transcending" their thought to the thinkers. Since thinking "transcends" nothing but non-knowing by gaining insights the reality does not disclose and since not even where anything is told us by any place, since even such mere observations must be found out by thinking, it might be wise not trust that the mystic cognitive forces of the place, transcending thought about the relation between place and thought to this postcolonial thinker, but to trust the cognitive forces of human mind and to think about what this thinker has heard from a "where" about how the "where" is related to thinking.

3. WHAT SPACE KNOWS: "LIKE IT/DON'T LIKE IT?"

So, what are the insights places disclose to thinkers advocating place as a source of thought?

"Until I arrived in Australia, I had never seriously entertained the implications of the fact that an abstract and universal idea characteristic of political modernity everywhere – the idea of equality, say, or of democracy or even of the dignity of human being – could look utterly different in different historical contexts. Australia, like India, is a thriving electoral democracy, but Election Day there does not have anything of the atmosphere of festivity that I was used to it in India." [5]

It is always the same one and only argumentative game social science thinking is playing, presenting their theories about the world as a theory voiced by the reality, here named place. The place is saying nothing - and the observations about let's say, as in this case, "democracy", is what the social science thinker observes about democracy in India and Australia.

Strictly speaking, stating that *"Election Day there does not have anything of the atmosphere of festivity that I was used to it in India",* does not even say anything what a scientific thinkers thinks about the difference of the enthusiasm or the routine practicing elections, he only observes, not to mention what elections are. Distinguishing between the ways people in India and Australia see and practice elections in the first place wants to post the message, that without any argument neither about elections and nor about the relations electing people have to elections, that what elections *are* must be different between India and Australia, just because electing people *see* them differently. A remarkable concept of science: Theories about anything

---

[4] *D. Chakrabaty, Pronvincialising… p xiii*
[5] *(Chakrabati,p xii)*

are reporting the appreciations of people. Spatiological theorizing as the facebook way of judging, "like it, don't like it"?

Hence, so the conclusion of the social science thinkers, theories about elections in India *and* Australia, like any "*abstract and universal ideas*" must fail, because the electing people practice elections with a different view on elections. If this was the case, that is how people see election decides about what elections are, how then does Chakrabaty know, that both things are though the same abstract thing, elections, and not something entirely different, divers things? Like any social sciences do, Chakrabaty only plays with pointing on the reality as a point of reference to prove what his *theory* about the reality is, to make his theory about elections in India taken as being voiced by the reality, and thus, undisputably the Indian view on elections and this is, elections in India are that people like them. It is the pretentiously interpreted reality spatiological thinkers cite as a witness for the objectivity of what only they think about the objects of thought, the prove for the indisputable, objective knowledge voiced via the thinker by the reality, ironically while proving the necessity of a relativism of thought dependent on the space where thought are created.

What is indisputably proved for Chakrabaty, is that place disproves the theory of "*an abstract and universal idea characteristic of political modernity everywhere*", of a very abstract idea, here elections, an abstract idea he though argues with by saying that they, the abstract ideas, "*look utterly different in different historical contexts*". Yes, they may look different, but an observation of a difference in the way something is looking does *argue* with something that is essentially the same, very "*abstract and universal ideas*", elections, which have different ways of practising an abstract same thing in different ways, otherwise he could not compare them as variations of the same elections.

Hence, place tells nothing and what the spatiological thinkers wants to say about place and about elections. Neither does the difference between places prove his theory about place as being voiced by the difference of places, nor do elections tell him anything about how to see them. What is however clear is, that he wants to present his false thought about place as an cognitive agent as a necessity of thinking, ironically about any place. This is as false as his example, that how seeing elections in India or elsewhere is a view voiced by India. And what is also clear is that he wants to critique the "European" social sciences for seeing their theories as theories that are not only true for Europe, since theories must be everywhere only thought representing views of spaces, less abstractly phrased, views nation states are voicing. To put it in other words. For spatiological thinking, theories are views of places, ever easily identified with nation states, articulating "provincial" thought.

Before looking at what this theory about spatiological thinking is aiming at with is false theory about the relation of place and social thought, I want to prove that the European social sciences are falsely accused to not think spatiologically. They do, their fault for spatiological thinking is to insist that they are scientific knowledge.

4. THE "WESTERN" SOCIAL SCIENCES AND SPACE

Accusing the "Western" social sciences for ignoring space as a dimension of theorizing is a very pretentious misunderstanding of the theories created in the West.

The fact that, despite of the proclaimed scepticism of social science theories, these theories insist on being – however relativated - scientific knowledge, the advocators of spatiological thinking critique them for insisting being scientific knowledge, when opposing their claim being universal knowledge. Just as Chakrabaty claims for his theory about space that this is knowledge and thus universal knowledge, the theories created in the West, insist on being

universal knowledge, which is nothing more and less but saying that their theories are universal theories, theories that can be shared or not by anybody anywhere, just as the advocators of spatiological thinking do, what else, when they argue (sic) for spatiological thinking as an epistemological necessity.

And this knowledge created in the "West" is indeed as very spatiologically constructed as the opposition from the spatilological theories claims it should be, if they suggest to provincialise European theories.

Just to illustrate this, briefly a few spatiological features of social science theories, created in the accused "West", should be mentioned:

B1) Social science thinking is thinking about confined nation state socials

Social sciences thinking presupposes that any social phenomenon could be understood as a nationally confined phenomenon and theorizes about the social as national constructs. To do this, social sciences above all off-think the world, that is off-think how any social phenomena are made by the world of nation states.

Certainly nowhere else thinking in nationally confined units of analysis could be better shown but in how social sciences think internationally, when the compare the country studies, never knowing against which tertium comparationis this could be compared.

> *"This item response theory methodology is first applied to assess the differences in happiness across selected European states."* [6]

Admittedly, theorizing about the happiness of people is certainly also a quite odd topic for social sciences and has the strong taste of EU-propaganda, comparing happiness across European nation states, nation states, which day by day boast with their policies to deteriorate the life quality of Europeans with ever creative policy agendas making Europe an attractive global business location.

However, it is not the odd topic and the obvious propaganda of this study, but its most typical way of thinking, may this be about the happiness of European humans. It is in fact very typical for social science thinking that the *"happiness across selected European states"* must be a matter of comparing nationally constructed humans and the differences of their happiness a matter of nationally constructed data, "indicating" how they feel as nationals, as citizens of each country. Thinking about national socials by off-thinking any other national socials while theorizing about a group of national social strongly politically and economically bound to each other, is a masterpiece of social science thinking, a masterpiece of ignorance, off-thinking the relations between nation state socials while comparing them, as a method of theorizing.

B2) Social sciences think about the secluded nation socials through the idealized rationale of nation states

Adornos reflections about what he circumscribes as "Auschwitz" might be an example for a discrete way to theoretically appropriate the individual state science rationales in social science thinking, presented as an issue of a nationally social, secluded from the world's social, and most critically opposing nation state practices with an ideal mission of a nation state:

---

[6] Rynko, Maja, On the Measurement of Welfare,Happiness and Inequality, European University Institut, http://cadmus.eui.eu/handle/1814/20694

> *"Die Forderung, daß Auschwitz nicht noch einmal sei, ist die allererste an Erziehung. Sie geht so sehr jeglicher anderen voran, daß ich weder glaube, sie begründen zu müssen noch zu sollen."* [7]
>
> *(Postulating, that there may be no other Auschwitz again, is in the first place one towards Education. This is so much a primary postulation, that I believe, I neither need nor should I motivate why.") (own translation MK)*

Making Auschwitz a matter of education, and making this so determined a matter of education, that any reasoning, why Auschwitz must be seen as a matter of education, would violate the high moral mission education is attributed by this thinker; making Auschwitz a matter of education, does, however, only not need to be "motivated" only for a mind, that considers Ausschwitz as a matter of the – failed - morality of people, the moral responsibility and the moral failure of badly educated Germans, and thus discloses the very critical and very German moral mission, this philosopher considers as the mission the nation state he reflects on as a social science thinker should aim at.

And this is a most critical mission of a most critical social science thinker, that, thanks to his interpretation of Ausschwitz as a moral issue, though somewhere matches with *the very real* post war rationale of German imperial politics until today. By making Auschwitz as matter of moral education, rather than a matter of the cynical rationale of wars – this critique dissolves the cynical rationale of a war not only of the German political elite into a mission of moral education, the German nation state as the German failed - and thus. off-thinks, what only the most violent imperial actions of nation state can do by transforming the rational of war into a failure of his responsibility for educating the values of humans morality. Shifting the debate about Ausschwitz from the debate about the political rationale of the German political elite towards a moral failure of the German nation state and from there of the Germans as such, is to make this issue, firstly a matter of morality and via doing this, secondly a matter of *the* German as a member of this nation state, a subject that is attributed the policy rationale of the nation state as if war was the committed rationale of their citizens, those citizens nation states use for this rationale of an imperial war.

Thus, creating with the confession of being a moral failure, creating *the post war national "we"*, a morally shared guiltiness of *the* German, unifying all Germans in sharing a national cleaned German, by committing the German to a moral failure, is the post war concept of the German nation state, which very much helped to build a new German "we", a new German national identity, after the old one, the image of the higher race, was destroyed by losing the war. Very soon after, swearing "Never again war", this new self-incriminating "we" re-established the new German military forces - for the next war. Confessing a national moral guiltiness of the German, nobody is allowed to question, if he does not want to be suspected to still share the old one, is until today the foundation of the German nation state rationale that opened and opens the world for the post world war global German imperial policy agenda.

Idealizing the mission of the German nation state after world war II as a moral imperative and accusing it of being a moral failure, compared to what the very mission of the nation state supposedly is, is an idea that ennobles this nation state via accusing it failing to match with its genuin mission.

---

[7] T.W. Adorno, Erziehung zur Mündigkeit. Frankfurt a.M.:Suhrkamp, 1. Auflage 1971,p. 88

5. ANTISCIENTISM AGAINST SCIENTIFIC SCEPTICISM

It is the last element of scientificy, kept in the theories created under the epistemological auspices of a scientific scepticism, that disturbs the project to create theories through place, aiming at contributing explicitly nationally constructed knowledge to the global social science thought, representing a particular nation state view, here a view about and through India, the advocators of spatiological thinking present – oddly enough -, not as the political desire for an authentic nationalism, but as an epistemological correction of a false epistemology, arguing against the fundaments constituting scientific thinking, the categorisation of thought.

"No concrete example of an abstract can claim to be an embodiment of the abstract alone."[8]

 Since the advocators of spatiological thinking are no politicians, but very social scientists – they present the need to create nationally constructed theories as an epistemological must of scientific theorizing as such, and present, thus, ironically, a very "*abstract and universal idea*" about space, they so much oppose, if it helps them to argue for space as a cognitive instance in theorizing.

What Chakrabaty and all the social science thinkers, advocating the cognitive power of place, want to say is that it is a theoretical mistake to create abstracts ideas that tell us something about the same thing in different places, may this be with different interpretation of the same. They argue against what abstract categories say as what they denounce as "tabula rasa", discrediting their contentlessness, they know very well, as being meaningless, with the false argument, that a category is not the same as the observed things. With their observation that elections are seen and practiced in different ways in India and Australia, they want to say that the category "election" is meaningless, because it abstracts from what makes a category a category, from their differences they very well know, thus allowing them to insist on their view on elections presented as an objective observation voiced by the place.

A cat, is a category, and these social scientists want to argue, that due to the fact that there are white and black cats, they very well know to distinguish, that the category "cat", they very well use for their distinction in two kind of cats, is meaningless, because they falsely interpret the abstraction any category makes as extinguishing what both animals essentially share, because they do not share the same color, just as if they want to say that, since anything white was a cat and anythings black was a cat, cat is no category both white and black cats share. In other words, spatiological thinkers argue to backdrop scientific thinking behind a thinking, already our language and its categories achieved and, thus, to oppose thinking and to advocate their very category of a place "imprinting" knowledge to the thinker, in order to advocate their theory that thinking must be ever articulating the patriotic views spatiological thinkers want to present as being the objective view of their home land.

The advocates of the place as a cognitive instance argue against what constitutes scientific thinking, if not already the abstractions already languages make, creating abstract judgments, saying something about what different things, may this be in different places, share, such as about elections, and advocate that theories must vary dependent on the place where they are produced, thus, opposing what scientific knowledge essentially is based on, that knows to distinguish between, let's say, what elections are and how they are perceived and practiced in different locations. It is what makes thinking scientific thinking and even already language does, abstractions from the differences realized as variations of the same, such as elections in India and Australia, the advocators of the place as a cognitive instance want to oppose and overcome, because it is this essential of scientific thinking, they detect as an obstacle for

---

[8]   *(Chakrabaty, ...xii)*

theorizing, that aims at theories representing the particularity of a place, or better the particularity they interpret as what the place is telling, the absurdity of an objective scientific view of a nation state on things as a theory about them: Elections in India are that people like them.

Needless to say, a scientist, that is a thinker creating categories by abstracting from non essential differences, insist that theorizing as voicing the view of the "where", occurring as nothing less but the world's nation states, is not only a plea for India they were told by India, and not only any category, they were voiced by their local patriotism, but patriotic knowledge is an epistemological must – and this very universally, everywhere:

> *"If this argument is true for India, then it is true of any other place as well, including, of course, Europe or, broadly, the West."*[9]

Categories, once they articulate what postcolonial thinkers were "transcended" by one place, India, postcolonial thinkers know and enjoy what categories indeed are, they just denied to say anything, that they are meaningless abstractions, "tabula rasa". Unless the category is saying that theorizing is voicing patriotic views about nation states, then categories are not only meaningful, but the advocates of patriotism, passionate fighter against categories and even more against universal categories, detect essentials of science, truth, and are bold enough, to claim that interpreting science as voicing patriotism is a universal truth about social science thinking. This, postcolonial social science theorizing about global social thought in the social sciences, advocating that global social science thinking must be patriotic thinking *across the whole world,* is not an imperialist thought, because it is only the mere epistemological necessity of place.

6. SPATIOLOGICAL THINKING VERSUS SCIENTIFIC UNIVERSALISM

Concluding form the mere fact, that there are certainly many things that only exist at a certain place, that knowledge and sharing this knowledge about them must be bound to a being in this location is the final end of a debate the social sciences began with the odd idea of a scientific universalism, an idea, only social science thinking can create.

Only an approach to social thought that decides if knowledge is knowledge or not, not depends on the coherence of its reasoning but depends on the extent to which it is shared by others, an approach that considers knowledge as a reflex of the object of thinking voiced through the thinkers, can create the idea that if knowledge is a matter of its spatial spread, to arrive at claiming that true knowledge is the same as universal knowledge –and consequently provokes the false critique, that essentially founds the false opposition against – consequently – spatially constructed theories: The opposition against the

"Western" theories, the prevailing criticism in contemporary global social thought is the concept of local or indigenized theories.

Only this – false - critique of the concept of a scientific universalism that shares this equalisation that true knowledge is universally shared knowledge, opposes the claim of universal knowledge, creates alternative knowledge and does not ever think about critiquing the faults of the theories it opposes, thus, after all, not disclosing why it opposes these theories, except that this knowledge must be knowledge that represents any other "where". Only an opposition against social thought that shares the view that knowledge depends on the extent to which it is shared can be trapped by the idea of universal knowledge and opposes the spatial claim of universal knowledge by advocating a multiplicity of spatially, that is nationally constructed

---

[9] *(Chakrabaty,… xii)*

17

prejudices. Hence, this odd oppostion opposes this knowledge *and* accepts it and compliments it with other knowledge of the same kind, insisting that both are spatially confined, because they are bound to space, no matter what this knowledge is about, no matter what the knowledge is saying and no matter where this knowledge is perceived.

Global social thought under the regime of social sciences knows a radicalisation of interpreting global social thought as nationally constructed theories and create spatiologically constructed social thought – presenting national prejudices as science and to do so, sacrifices the only merit the social sciences gained through their critique of the classical philosophies, that is, that scientific thinking is aiming a knowledge, deliberated from teleological thinking through any obscure ex ante pre-assumptions.

7. CONCLUSIONS: SPATIOLOGICAL THINKING, THE FINAL COMPLETION OF THE GLOBAL REIGN OF THE "WESTERN" SOCIAL SCIENCES

With the post war II globalisation of the US model of nation state and the transformation of the colonised world into nation states, making the whole world a world of nation states, social science theorizing was confronted with a paradox, a historical anachronism. Social sciences thinking that is thinking about and through the view of nation state constructs on the social, knowledge created from theorizing about the particular nation state socials in the imperial nation states was the knowledge about the world' social, across also those nation state socials of the former colonies.

It was this global completion of social science as social thought across the univers of nation states that abolished the anachronism of nation state knowledge that represented the nationally constructed knowledge from the imperial nations as knowledge across the whole world's .nation state socials – and it did this universalisation of nationally constructed social thought with and thanks to the nationally constructed social sciences theories in the imperial world that rules the world's social thought, from there on also social thought in the new nation states.

That of all things, the application of the nation state society model to the colonies, the model constructing a society that was responsible for making the colonies what they were, a means of the imperial nation states, would make them political entities on the globe, "independent" from the reign of the imperial nation states, is one of the odd tragic ironies, world history orchestrates. One must have witnessed how this tragedy was made a reality after world war II and the new reign of the US concept of a post-colonial globe of nation states, to believe that perceiving the creation of the new nation states from the former colonies was deliberating them and their people from being the material of the imperial world, was not meant to be bad historical joke. The wars, gaining this kind "independency", that made them more dependent than before, are telling everything, what this project creating independent states was about: Making the US empire the ruling empire about a world of nation states constructed along their model of nation states.[10]

Consequently, this historic tragedy making the colonies nation states, was repeated in the world of social thought: Once the new states were founded, the new nation states also applied the

---

[10] Unlike the concept of nation state before world war II, the main new feature of nation state was, that the nation states were constructed to compete among each other about gaining their power means by benefitting from serving the global capital. The clearest measure putting this concept into practice is and was, that nation states had and have to finance the economic means for their political power via lending money from the global financial market they supervise. Subordinating their national currencies under the judgment of the global financial capital, was, oddly enough, interpreted as a loss of sovereignty, just as if it was not these nation states that sets these rules for the world's nation states and for the global capital as the global rules for their competition about political and economic power.

concept of social sciences to social thought, theorizing about nation states through the idealized rationales of nation states, a view that already guided the very illusion of a nation state serving its people, articulated in the paradoxical appendix of an "independent" nation state, including the institutional settings of Higher Education – and detected a historical anachronism.

As anywhere else in the history of nation states, it was the opposition against the nation state that helped to abolish the anachronism of thinking in nation state views and making the view of the imperial nation states the view of the whole of nation states and thus to finalize the global reign of the system of social sciences and to make this system of social sciences the global system of social thought.

Not coincidentally, it needs scholars from former colonies, educated in social sciences theorizing in the imperial world, to articulate this historical scientific opera, advocating the need, to complete global social thought as a multiplicity of nationally constructed social science thought, abolishing the paradox of the new nation states, scientifically participating in a world of a multiplicity of nationally constructed knowledges by knowledge about the imperial national socials. Epistemologically, completing social science thought as a multiplicity of nationally constructed knowledges, implied to replace the claim for truth of theories in the social sciences by a multiplicity of contextual, of the many spatiological truths, the pluralism of relative local knowledges.

Hence, the completion of global social thought under social sciences was completed by the erosion of what constitutes them as scientific knowledge, the erosion of their concept of objective knowledge, replaced by a global relativism of spatiologically constructed theories.

Theorizing through space, the de-politicized phrase of nation state socials, is the epistemological notion and the notion of a discourse, under which social science theorizing, theorizing about nation state socials through the view of the nation state constructs, was completed as the global way of theorizing including social thought in the new nation states.

Accusing social science to ignore that theorizing is a matter of space is an odd and most pretentious misunderstanding about the social sciences and can only be articulated by very social science thinkers who learned their lesson to think from the social sciences that thinking is thinking about and through national constructs. To misread the universal claim of the validity of scientific knowledge of the "European" knowledge as knowledge that is lacking a spatial dimension, is the pretentious intervention, that aims at claiming under the epistemological notion that knowledge must be dependent on the space in which it is created, the creation of the very nation state way of theorizing and theories in the new "spaces" of the new nation states.

By opposing the notion of "universal" knowledge the opposition against the European science under the notion of "eurocentrism" and alike, social scientists advocating a multiplicity of spatiologically constructed knowledge, a debate also led by thinkers from the very "European" social sciences, opposed the last rationale element of social science theorizing, their insistence on a form of objectivity, and finally abolished what makes social science a form of scientific, objective knowledge.

Just as if there was any knowledge that was not local and universal, simply meaning that any knowledge is about somewhere and that this knowledge is always everywhere knowledge, the universalisation of theorizing about national socials through the view of "spaces", advocated, to make any knowledge spatiologically constructed knowledge, that is to "provincialize" the European sciences as the the sciences in the former colonies and, thus, completed a world's of social thought consisting of a multiplicity of local relativisms.

As a consequence, joining a world of a multiplicity of spatial relativism in the first place detects scientificy, the objectivity of knowledge, as its main obstacle, in the second place therefore opposes and abolishes scientificy for contributing social science thought to the world of a multiplicity of spatially constructed knowledges and, finally ends up where nationally constructed thinking about the world's social, consequently, ends up, in advocating global social thought as imperial thinking, theorizing as the creation of a multiplicity of "spatiologically". i.e. idealized nation state view on the world's social, nationally constructed social thought claiming to be social thought that rules theorizing across the world. .

The impact of introducing the "where" as an epistemological dimension of thoughts since then has flourished world wide and crafted the main stream opposition against what was from there on called the "Western" sciences, social thought coined with the space they origin from, opposed under the another spatiologically constructed notion, "Euro-centrism" and inspired the creation of patriotic theories under such the notions of "local", "indigenous" or "Southern" theories and the like.

It is obvious, that science in and about the spatiologically constructed knowledge islands is never about knowledge, but about a purposefully constructed politically "biased" patriotism and this is what the universalised social science world has learned from the science colonisers, both from the imperial nation states sciences as from the Historical Materialism,. Who both successfully universalised their dogma of thought as an impact of the reality, the postcolonial thinkers arguing in the name of the former colonised world applied to their theory about the where as an epistemological dimension of social thought. Critiquing theories they oppose under the notion on "Eurocentrism" as one sided views they therefor propose to "provincialise" allowing them to create their own provincialise theories as a contribution to global social thought consisting of spatiologial pre-occupied world views, critiquing any of the "Western" theory other than claiming to complement these downplayed as one "provincial" view on the social with their own provincial view, is the least option that would come to the minds of this opposition, since they know from the colonizers that theories must a matter of any theory model one choses for theorizing and, thus, they argue, that since theories are anyway an impact of the location where they are created, the social science world must commit itself to all create locally pre-occupied social thought.

Hence, under the auspices of this postcolonial spatiological thinking, indigenous knowledge [11], once the discriminating notion from European sciences, excluding this knowledge from sciences via defining what scientific knowledge is beyond any argument about what indigenous knowledge said, is now re-discovered as a form of spatiological knowledge, that also does also not want to critique any theories it opposes, but aims at contributing another local unique knowledge island with an exclusive local theory: For this very purpose, creating scientific patriotisms proving that the colonized world already owned spatiologically constructed theories long time before the "Western" sciences invade the worl with their "Eurocentric" theories, some social scientists interpret thinkers, preferably from "the West" detect even pre-social science thinkers like Khaldoun, a thinker, thinking about the 14th century, as the first spatiological sociologist, others admire poets like Rizal, insisting that Phillipine people are not lazy, as a local anti-hegemonic theorists, all re-detecting the colonised world as a world that provides

---

[11] Indigenous knowledge is not a creature of indigenous people, but of the scientific colonisers. The critique indigenous knowledge was autochtonous is a revealing hypocrisy of thinkers who otherwise cultivate contextualized theorizing. The fact that all those indigenisation enterprises are the enterprises of the incriminated academics which serve the latest epistemological fashions of the apparently not only Western "post-structuralists" relativists freaks, does not bother the original holders of this indigenous knowledge: For the disappointment of the indigenous knowledge seekers they don't care about what indigenousness at all means.

authentic local "Southern" theories for todays global battle about the locally pre-occupied theories, all representing the authenticity of a national social view in the battle about patriotic theories, which do no longer claim to understand the world, but to represent an exclusive national view, a scientifically ennobled local patriotism as their contributions to a world of provincialized theories. . .

It was and is this opposition against the theories called, in the logic spatiological theorizing, "Western" theories, that paved the way for universalising the "where," presenting space, mostly politically defined, as a worldwide epistemological dimension of science, thus extending the concept of social science thinking about and through nation state view across the world in a way, the sciences from the imperial world never could, due to their own very political, i.e., nationalized "where" of theorizing, that basically did not care about what is going beyond their biotops.

Since then, thanks to a false opposition against the imposed "Eurocentric" theories and justified by the Gurus of post-structuralism social science such as Levi-Strauss and Focault, thinking finally conquered the world of social thought as a multiplicity of relatively obscure spatialological social thought, only comprehensible for and through the obscureness of being part of a "space" in which it is created. Since then, the world of sciences consists of the global theoretical relative crux of anywhere valid and nowhere sharable theories and an intellectual scenario, in which the traditional obscurantism of religious thinking, once overcome by civic thinking, rises again from the dead.

Thus, it is the false opposition against the universalisation of the theories from the local knowledge island in Europe, which further develop global social though under the regime of social sciences, finally opposes the scientificy of science for the sake of setting free the creation of all the local obscurantism and, thus help to abolish the only substantial achievement social science thinking has gained through its critique of the classical philosophies – with a consequent interpretation and application of the dogmas of social sciences to global social thought.

It returns to the obscurantism of thinking in which the mystification of some spatial particularism into a type of knowledge can be only shared by those who share the mystic spatial "context", in which it is created. It is this scientifically reactionary opposition against social science thinking, that gives birth to the emergence of a new wave of religious social sciences 200 years after the European sciences emerged from an emancipation of the obscurantism of religious thinking.

References

T.W. Adorno, Erziehung zur Mündigkeit. Frankfurt a.M., Suhrkamp, 1. Auflage 1971

D. Chakrabaty, Postcolonial Thought and Historical Difference, 2000, Princeton University Press,

Rynko, Maja, On the Measurement of Welfare,Happiness and Inequality, European University Institut, http://cadmus.eui.eu/handle/1814/20694

In the name of God

REREADING OF METAPHYSICAL FOUNDATIONS OF HUMANITIES IN THE LIGHT OF THE QUR'AN'S TEACHINGS

Qodratullah QORBANI(Ph.D.)

Assistant Professor of Philosophy,

Kharazmi University, Tehran, Iran

ABSTRACT

Humanities, in its extensive meaning, concern to some significant facts like society, human, his/her thought and social behaviors. Humanities try to get global laws of society and human based on the way of their approaches to humankind, society and their relations, while humanly restrictions prevent to comprehend them by empirical investigations, but in the contrary, getting universal laws and rules concerning human and society are achievable through application of religious and metaphysical foundations. The Qur'an, as a divine, revealed and infallible book, has some prominent teachings regarding God, human, society, global humanly and social traditions and laws, which makes possible to form a kind of efficacy worldview and functional metaphysical thought for human that can be considered as foundations of humanities and social sciences. In fact, by using of the Qur'anic teachings, it is possible to build new anthropology and cosmology in which we reform our philosophical thoughts of the world, societies and the place of human towards God. Such coherent worldview is able to help researchers of humanities and social sciences in order to reform, reread and rebuild their metaphysical bases. The Qur'an, for example, by introducing the real meaning of human's innate, freedom and his/her place in the whole system of being, tries to give a new and applied insight for shaping metaphysical foundations of humanities and social sciences. In this paper, it is tried to indicate how to test and use the Qur'anic teachings for rereading of metaphysical presuppositions of humanities and social sciences, such as sociology, as a case study, in order to show that using of the Qur'anic teachings in humanities, what results can have?

Key words: The Qur'an, Human, Humanities, God, Society, Divine Traditions, Divine Worldview

1. INTRODUCTION

Today, humanities and social sciences have more roles for explaining many aspects of human's social life, since they study reciprocal relations of human and society, and try to anticipate and control the future events of human societies through getting to universal laws and traditions, in order to resolve and remove humanly and social problems, and find new horizons. Universal and empirical tendency of the contemporary western humanities and social sciences, however, were/are caused to failure in achieving mentioned aims, meanwhile some differences between Islamic and western nations have introduced some different principles, virtues and functions concerning humanities which is cleared by investigation in their virtues. In this case, theistic metaphysics of humanities and social sciences in Islamic worldview, is able to make possible to rethink and reread them by referring to Islamic teachings like the Qur'an that is our purpose in this research.

Fulfilling this, here, it is tried to give a simple and reasonable definition of humanities. There are several definitions of humanities regarding different approaches. Some thinkers say, humanities are sciences that their subject-matter is human activities, that is, those activities involving relations to other people, and in other definition, we can say, humanities are sciences that study human's individual and collective, freely and determined, awareness and unawareness thoughts and deals (Fround, 2005, P 8-32, 132). It is important to pay attention that we can have four kinds of humanities, including intellectual humanities, like philosophical psychology or philosophy of mind, empirical humanities, like sociology or anthropology or psychology, transmitted humanities, like religious anthropology, and intuitive humanities, like mystical anthropology (Khosropanah, 2013, P 20). On the other hand, we should notice that humanities concern to human with considering his/her thought and behavior. Therefore, we can say that humanities are included of empirical or non-empirical sciences that study human's thinking and many aspects of his/her individual and collective deals and acts. This definition covers most of contemporary social sciences like sociology, economics, politics, psychology, ethics, literature, philosophy and religious studies; because all of mentioned sciences investigate human's thought and his/her dealings through different approaches, but their main subject-matter is very human who is an existent having intellect, freedom and the power of electing and changing.

By considering centrality of human in all kinds of humanities, and also social sciences, it is clarified that based on humanly changeable virtues and special attributes in humankind, like intellect, freedom and freewill, it is possible to speak of different humanities, contrary to natural sciences, based on different metaphysics and religious teachings of various societies. In western societies, for example, due to modernistic and philosophical metaphysics, like humanism, empiricism, humanly rationality, secularism and materialism, we can speak of empiricist and naturalistic humanities and social sciences which are under influences of mentioned factors of modernity. In Islamic nations, however, due to extension of Islamic teachings it is possible to rethink and reform contemporary humanities by rereading related Islamic worldview which has been explained in the Qur'an.

Contemporary humanities and social sciences in Islamic societies are/were under influences of secular and western humanities and philosophies. Due to this fact and incompatibility between metaphysics of contemporary humanities and metaphysical teachings of Islam and Islamic constitutions, such humanities and social sciences were/are unable to remove social and humanistic problems of Muslim nations. Hence, rereading and reconstructing of Muslim's contemporary humanities and social sciences based on Islamic metaphysics is necessary and unavoidable. Since, only by reforming of metaphysical foundations of Muslim's contemporary humanities, it is possible to redefine Islamic Humanities and Social Sciences which have the Qur'anic roots and laws. Therefore, in this paper, is tried to indicate that the Qur'an has some significant and essential teachings regarding metaphysics of humanities and social sciences. Fulfilling this, we study the Qur'anic principles of anthropology and the Society as well as its universal and general teachings.

2. UNIVERSAL PROPERTIES OF THE QUR'ANIC TEACHINGS

First it should be considered that the Qur'an is as the only immune from alteration and the revealed infallible book, and that the guidance of humans is its main goal. In fact this immortal miracle of the Prophet of Islam, explains all required and universal epistemological, moral and social teachings of humans, as we see this fact in some of its verses, like: *We have sent down to you the book making everything clear, as a guidance, and mercy, and glad tidings to those who submit, and we sent down to you the remembrance so that you can make clear to people*

24

what has been sent down to them, in order that they reflect (Qur'an, 16:89&44). These two verses clarify that the Qur'an as the comprehensive and divine book has universal teachings related to human's real guidance and salvation. Meanwhile immortality, comprehensiveness and universality of the Qur'anic teachings are necessitated that its teachings can be applied to all times, places and situations for all humans. Hence, it is seen that the Qur'an calls for all people and in some cases all believers without any temporal and spatial limitations. In this verse, the Qur'an on the behalf of the Prophet Muhammad, says: *Say: O' mankind, I am the messenger of Allah to you all* (Qur'an, 7:158), that is, the Prophet of Islam is the saver and mercy messenger for all humans, and then all the Qur'anic teachings are immortal and global ones. So, general considering of the verses of the Qur'an show that they are included of epistemological, ontological, moral, political, social, mystical, scientific and theological doctrines, at the same time the Qur'an alone can't be ascribed to any of mentioned fields, namely, although there are some significant scientific or social teachings in the Qur'an, it does not mean that it is a scientific or social book, but is the book of divine guidance which has presented whatever is needed for human's guidance, as it was mentioned in the verse: *That is the (holy) book, where there is no doubt. It is a guidance for the cautious (of evil and hell)* (Qur'an, 2:2).

In short mentioned verses show that the Qur'an due to its divine origination and infallible teachings, that explains whatever is needed for human's real salvation, has some essential teachings concerning theology, ethics, anthropology, politics, mysticism, philosophy, natural sciences, humanities and religion. In this case, anthropological and social teachings of the Qur'an can be used as fixed laws and metaphysical foundations of humanities and social sciences. Some of these teachings are called as Divine Traditions (Sunnatullah) that directly are related to human's thought and individual or social life that can be applied by social researchers. In fact, the Qur'anic social and divine traditions introduce some universal and comprehensive humanly and social laws that social researchers try to discover them. So, the Qur'an, not only gives information about totality of the whole system of being, but also introduces us many levels of the cosmos and classes of the worlds and how we can recognize them.

As was mentioned before, the quality of our conception and understanding of human, his/her thought and society, form metaphysical foundations of humanities and social sciences, whereas the Qur'an not only reforms our insight towards human, his/her thought and behavior, and society, but reconstructs his/her thinking of himself/herself, God, death, life, salvation, the hereafter and the whole system of being which can be shaped a kind theistic worldview in which our humanly and social tendency are reformed and rebuilt. In fact, humanities and social sciences are those of sciences that study human's thought and acts in the framework of social life which we can find this in the Qur'an. So, by using of the Qur'anic teachings, we can get the real religious worldview in which efficient anthropology and cosmology exist, and it is possible to apply divine traditions for reforming theories and laws of humanities and social sciences.

3. THEOLOGICAL TEACHINGS OF THE QUR'AN

Theological teachings of the Qur'an are as metaphysical foundations of theistic humanities and social sciences. Theology is one of essential parts of every divine religion. Theology is called to all essential philosophical matters that humans are concerned regarding God, death, the hereafter, justice, salvation and etc. In the other word, theology or worldview is consisted of the quality of human's tendency to the world, himself/herself and the philosophy or meaning of life, and lives according to it (Mutahhari, 2000, Vol. 2, P 392). Such worldview covers the totality of human's mundane and spiritual life and also determines the nature of social life and

thought which effect humanities and social sciences. In this case in Islam the Qur'an is the first source for drawing human's religious thought and worldview. The Qur'an introduces many fundamental teachings about God, His existence, theoretical and practical unity, divine attributes, the relation between God and humans and the world, aspects of idolatry, philosophy, necessity and merits of Prophethood, virtues of Prophets, properties of general and special divine guidance, resurrection and its plural virtues. In this case, we can see some verses of the Qur'an. For example, the verse: *Allah, there is no god except He, the living, the everlasting* (Qur'an, 3:2), indicates God's unity and oneness and that only He is the real living existent. The verse: *He is Allah, there is no god except He. He is the king, the pure, the peace, the confirmer, the watchful, the almighty, the compeller, the sublime. Exalted is Allah, above all that they associate! He is Allah, the creator, the originator, the shaper. To Him belong the most beautiful names. All that is in the heavens and earth exalt Him. He is the almighty, the wise* (Qur'an, 59:23-24), enumerates some of more important attributes of God and teaches that God alone is the existent in the whole system of being that all positive and infinite attributes are graceful for Him and humans as His creatures should pay attention to this fact in their theoretical and practical life. There are, also, some verses about eschatology that teach some essential teachings to humans. For example, in the verses: *It was we who decreed death among you. We will not be surpassed* (Qur'an, 56:60), *Wherever you are, death will overtake you, even if you shall be in the fortified, high towers* (Qur'an, 4:78), God says that humans' death are in the hand of God, and there is no means of escape for humans except to accept the reality of death. Hence it can be said according to logic of the Qur'an human is an existent towards dying which must manage his/her mundane life by paying attention to this fundamental fact.

In addition, there are some verses that say death is not human's annihilation, but is as a stage of human's mundane life so that by dying human arrives at the new life in the Hereafter. For example, the Qur'an in these verses says: *Who created death and life that He might examine which of you is best in deeds* (Qur'an, 67:2), *Say: 'the pleasure of this life is little. The everlasting life is better for the cautious* (Qur'an, 4: 77), *You must not think that those who were killed in the way of Allah are dead. But rather, they are alive with their lord and have been provided for them* (Qur'an, 3:169). These verses not only emphasize on temporality of mundane life, but say that the final goal of mundane life is getting spiritual happiness and salvation in the Hereafter.

There are another verses explain the relation between human's actions and God. These verses: *When He decrees a thing, He only says: 'be, ' and it is* (Qur'an, 2:117), *Everyone is pledged for what he has earned* (Qur'an, 52:21), *Indeed, we have guided him to the path, he is either grateful or ungrateful* (Qur'an, 76:3), *But you shall not, unless Allah wills, the lord of all the worlds* (Qur'an, 81:29), indicate causal and in length relation between God and human actions, and argue that the first real agent and doer of the world is God, and human only by permission of God and His will can do something. Hence human is not able to act until God's will is accrued to that act. So, human's will are in length of divine will, meanwhile humans are responsible for their behaviors since they act freely. In addition, we can consider some verses that indicate human's religious worldview which has many fundamental functions and merits towards other ones. In short, in such worldview it can be seen some virtues like (Mutahhari, 2000, Vol. 2, P 396-7):

1. The whole system of being has originated from God and will return to Him.
2. The law of causation dominates on all corporeal and incorporeal universes.
3. In spite of generality of divine destination and providence, human can herself/himself determine his/her fate and happiness.
4. The world is constituted and works according to divine justice.
5. The goods and vices of the world are depended on human's thought and dealings.

6. Human's mundane and spiritual requirements are linked with each other and inseparable, that is, real happiness of the world and the hereafter are jointed and in one line.

7. The world is the cradle and base of human's real evolution.

8. This world is the best possible, complete and perfect world.

9. The perfect system governs the world and it works according to chains of divine traditions and laws, the necessity over the world is not by efficient cause but by ultimate cause.

Here, it is discussed that what role can have the Qur'anic worldview in reforming of contemporary Muslim humanities and social sciences. We can say, in response, our understanding of ourselves and our behaviors form our social life and thought which can effect humanities. In this case, the Qur'anic verses indicate the importance and functional aspects of our approaching to God, His attributes and relation to the whole system of being that forms human's theological thinking in order to know his/her real relation to God and recognize his/her correct place and role in the world. In fact, one of the most important metaphysical problems of contemporary humanities is misunderstanding of human's relation to God. This is because of modern humanism in which human tries to understand and make relation to other existents, like God, based on his/her modern rationality and subjectivity that are led to humanly and caricatured understanding of God. In fact, returning to revealed teachings of the Qur'an helps us to reform our concepts of God and recognize Him as was introduced in His words. Therefore, the Qur'anic worldview is able to introduce metaphysical insight in which our origination, end and value of life and our place in the whole system of being is defined. So, the Qur'an draws totality of human's life, including mundane and spiritual, individual and social aspects of our life, and most of social stable laws which are necessary to reform our social thought and acts.

4. ANTHROPOLOGICAL TEACHINGS OF THE QUR'AN

Modern and contemporary sciences like humanities, social sciences and anthropologies have presented a less real and more caricatured picture of human's nature, so far they are not able to exactly study human's thought and dealings. Such modern perspectives, based on their philosophical foundations, sometimes consider human like an animal, and sometimes as center of the whole system of being. Hence there are some anthropological tendencies, such as humanism, secularism, reductionism and materialism which are unable to recognize the real nature and essence of human, while the fundamental precondition of reconstructing of efficient humanities and social sciences is to have the real conception and understanding of humankind.

It seems, returning to the teachings of revealed religions is as the best method for understanding human's real virtues in order to reform modern and contemporary anthropology and humanities. Because by paying attention to human's epistemological restrictions, and complexity of his/her being, the best way is using of revealed doctrines. In this case, it seems that the Qur'an is able to redefine our approach to human, and bestow us theistic anthropology that has many functions in sciences and human's life. Since the Qur'anic teachings teach us totality of human's life with more details. It is significant to notice that the Qur'anic teachings are not depended on empirical examination or testing, but they are divine, infallible and priory teachings.

The Qur'an provides many information and philosophical, moral, social and political teachings related to anthropology which can help us in our life and thinking. Some of its very significant teachings are about human's creation, his/her ontological and epistemological aspects, his/her innate and nature, freedom and determination, his/her divine dignity, caliphate, intellect, heart and internal tendencies.

4.1. Human Creation and His/her Existential Aspects

One of fundamental virtues of human towards other existents is his/her different creation which takes the prominent place for him/her. In this case, there are many religious and philosophical indications in the holy Qur'an, in which, God by explaining several stages of human creation, emphasizes on blowing of His spirit to human's body. The importance of this kind of creation is that God commanded angels to bow down before human, that this fact indicates the priority and nobility of human towards all other beings, since God has selected him/her as His caliphate on the earth. In this verse, God says: *We created you then we shaped you, then we said to the angels: prostrate yourselves before Adam. They all prostrated themselves* (Qur'an, 7:11). It seems such explanations of human creation can show human's special place in the whole system of the world. So, he/she is the only existent who has divine virtues, since God took His sprit in human's body which is of the great signs of God in human existence. In addition, human has two body and spirit dimensions, his/her body is made of dust and mud, while his/her spirit is originated from God, as God cited this two dimensions in this verse: *Then He created him and (caused the angel to) breathe into him His (created) spirit. He gave you eyes and ears, and hearts, yet little do you thank* (Qur'an, 32:9). The significant note in this verse is the Qur'an's emphasizing on authenticity of human's spirit towards his/her body, that is, the reality of humanity is based on spirit not body. Because of this excellent creation, God says the creation of human is in the best way, then named it as the best creation and congratulate to Himself, in these verse: *Then we clothed the bones with flesh, and then produced it an other creation. Blessed is Allah, the best of creators* (Qur'an.23:14). *Indeed, we created the human with the fairest stature* (Qur'an, 95:4).

4.2. Reason and Heart

Although the nature of human's divine spirit is unclear, it is clear that reason and heart are of its two important stages, that is, human is the only existent who has intellect and can think about the world, God and his/her being. This is a fact that is pointed out with many explanations in the holy Qur'an, and it considers human's reason as one of his/her fundamental virtues, in such verses, God says: *Say: are the blind and the seeing alike? Will you not think?* (Qur'an, 6:50). *Call to the path of your lord with wisdom and fine admonition. Dispute with them in the best manner* (Qur'an, 16:125), *Say: 'are they equal, those who know and those who do not know? Only those with minds remember* (Qur'an, 39:9). The conclusion of having reason is ability to knowing the whole system of existence and getting divine wisdom and supreme knowledge. So, the reason is an epistemic faculty and human's distinguished virtues from other existents which are arisen from divine spirit (See: Tabatabaei, 1995, Vol. 1, P 179).

Another prominent virtue of human toward other existents is his/her heart, that is, human is an existent having love, grace and mercy that are originated from God and has God's signs in his/her heart. In this case, God says: *Those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied?*(Qur'an, 13:28). This verse shows that there is a close relation between human's intellect and heart, it means, intellect is an epistemic aspect and heart is a feeling and faithfulness aspect of human's spirit that have some relations with his/her actions. So, intellect and heart are of faithfulness and awareness virtues for humans that due to having these virtues they are different from other beings and they can be divided in two believers and disbelievers (Nasri, 2000, P 131-7). In fact, humans by their intellects and hearts can make sense their life, and control and manage most of social and environmental factors.

4.3. Human's Nature and Innate

Human's composition of body and spirit and having intellect and heart have been bestowed such special nature to him/her different from other existents, which is called Innate (Fitrah). Here, innate is consisted of all his/her internal abilities and tendencies that are placed by God for his/her creational guidance (Nasri, 2000, P 166). It can be said human's nature and innate is applied to most of his/her universal, spiritual and internal abilities and actualities which are prior to all or most of environmental and social effects, and they are not acquired (Vaezi, 2009, P 65-7, & Nasri, 2000, P 167-170). Human due to having these abilities can resist against social effects, since these virtues exist in all humans and are constant in most or all of humans. The Holy Qur'an calls this human's nature as Divine Innate and says: *Therefore set your face to the religion purely, the upright creation upon which He originated people. There is no changing of the creation of Allah. This is the valuable religion* (Qur'an, 30:30). In addition, we can enumerate some virtues for human's innate, for example, he/she is aware of his/her innate by intuitive knowledge since this divine innate is pertained to his/her spiritual dimension, and also, human's innate is a potential virtues not actual, that is, this is human who can actualize his/her divinely innate in life in the right or wrong path.

It is necessary to note that there are some roles for social and environmental factors in growing human's divine innate, that is, some social factors like family, education, economy, political power, culture and so on can effect human's thought and form his/her innate and nature, but it should be said that these influences are not absolute but are relative and limited, since human by his/her divine mercies like intellect, heart and innate, can control and change the role of cited factors. In fact, human has two different and opposite properties, including natural and animal instinct, and divine innate. The first one is related to human's body and is under influences of social and environmental circumstances. The second one is originated from God and can react against mentioned circumstances. So, we can say although there are some affaires like genetic, inheritance, social forces and environmental effects that can affect human's thought, their effects are not universal and essential, since human by his/her intellect and divine graces can resist against them and control their roles. In the other word, by having divine innate and special nature, human has an essence different from other existents, since he/she has the godly spirit and sign and has been selected as the caliphate of God that should actualize divine commands on the earth.

4.4. Freedom and Free will

Human is the only being who has the power of selecting and making decision, and is responsible before his/her acts and is pretence to reward and punishment. The importance of believing in freedom and determination is so far as it affects the whole of human's life, in particular his/her material living, meaning of happiness, human's relation to God and society.

The Qur'an speaks of human's freedom in many cases, and mentions that by this divine gift humans can select the right path from the wrong, and salvation from misleading. There are some verses, indicate this fact, for example, in the verses; *There is no compulsion in religion. righteousness is now distinct from error* (Qur'an, 2:256), *Who created death and life that he might examine which of you is best in deeds* (Qur'an, 67:2), *Say: 'this is the truth from your lord. Let whosoever will, believe, and whosoever will, disbelieve it* (Qur'an, 18:29). Here, the Qur'an links human's freedom with its essential results and divine guidance. And there are other verse like: (we said): *if you do good, it shall be for your own souls; but if you do evil it is likewise* (Qur'an, 17:7), *he who does good does it for himself; and he who does evil does so against it* (Qur'an, 41:46), which indicate that the result of human's freedom and struggling is for herself/himself and there is no reward or punishment without such gifts and examinations (See: Javadi Amoli, 2012, Vol. 14, P 323-327).

In addition, believing in freedom is of the most important concerns of human's individual, social, moral and religious life. Hence, the question of freedom and maintaining to it or determinism can define our meaning of life. Because, in freedom or determinism can be defined most aspects of human's life and how does human react before them. For example, believing in absolute determinism, from philosophical and epistemological approaches, argues that effects of social factors on human's thought is absolutely, and rejects any kind of human's free will or freedom. In the contrary, maintaining to absolute freedom due to referring all things to human, negates any power and effectiveness of other existents like God. But, believing in relative freedom and determinism, accepts limited freedom and forces in human's life, and a kind of philosophical and social determinations in his/her social life, that is, human is not determined or free absolutely but has both of them relatively. In this approach it is accepted the effects of social factors on human's thought, since it is an objective reality and there is a kind of divine destination and providence that has some influences on human's knowledge, but this approach emphasizes that the forces of cited factors don't reject human's freedom and power, because he/she is able to control and manage them, and that divine destination and providence also are applied to human's freely actins and that are not determined (See: Nasri, Ibid, P 350-370 & Vaezi, Ibid, P 105-120).

So by considering human's relative freedom and determination, we can reject all kinds of absolute philosophical, social and physiologic determinisms. Philosophical determinism is supported by some Islamic and western philosophers and theologians, and is argued that every event, including human's one, is necessitated and happened based on its determined causes and there is no kind of freedom. We argued that there are, at least, humans who because of their intellect and freedom, act freely, and that there is a kind of causal relation between God's acts and human's ones, which shows human's free will in doing actions. Social determinism emphasizes on forces of social and environmental factors on human's knowledge and tries to argue that human is under influences of mentioned factors absolutely, and that he/she has no free will before them. This point of view is called socialism and emphasizes that social factors effect on human knowledge extremely and absolutely, and that human's personality is formed through social processes, and that his/her morality, thought and behaviors are shaped under influences of social factors. Hence human is a social existent (Vaezi, Ibid, P 124-9).

For criticizing social determinism, we can say, although influences of social factors shape or change human knowledge and morality, they don't deny human's freedom and intellect for controlling and managing their effects. And also, it is necessary to note that philosophical and social determinism in its extreme and absolute form, cause to deny human's freedom, identity, responsibility, reward and punishment, while mentioned virtues are objective and undeniable facts. Tomas Aquinas, about human's responsibility before his/her dealings, says that human has free will, unless preaches, commands, promotions of good, preventions of evil, rewards and punishments are useless (See: Direks, 2001, P 138). So, human meanwhile is under influences of social factors, he/she is not determined absolutely, but can resist and control their effects.

4.5. Human's Divine Dignity and Caliphate

One of the most significant virtues of humans is their divine dignity before God and their high place as the caliphate of God. This fact not only shows the importance of human's divine spirit, but indicates that because of this, God has appointed humankind as His vicegerent for actualizing divinely government. In this case, God speaks of human's caliphate and says: *When your lord said to the angels: I am placing on the earth a caliph* (Qur'an, 2:30), and when the angels asked God about the reason of such placement, God argues that humans have some divine knowledge which angels don't aware of them: *He taught Adam (father of humans) the names all of them and then presented them to the angels, saying: 'tell me the names of these, if*

you are truthful (Qur'an, 2:31). In fact, it is clarified that humans are the only existents who were/are pretence to receive divine knowledge that this is related to their divinely spirit and vicegerent. But it is important to know that human's divine caliphate is not as an actuality in all of them, but this is a potentiality and faculty which can be actualized by using of reason, free will and knowledge. It means humans live in an evolutionary process of life and this is in life that their spiritual virtues are increased and they can be appointed as God's caliphate, and also we see the importance of teachings of all divine prophets, related to this fact, for guiding humans and flourishing their transcendent tendencies (Javadi Amoli, 2012, Vol. 14, P 116, 119). And it is necessary to note that such divine virtues are according and in order to getting immortality which is of the best real desires of every humankinds (Tabatabei, 1995, Vol. 1, P 176, 188). So it can be said that the Qur'an considers two kinds of dignity for humans, first essential dignity for all humans, and second acquired or spiritual dignity which can be gained by some of servants of God. In fact due to acquiring some spiritual virtues, some people, like Prophets, are pretence to get second kind of divine dignity that related to this, God says: *The noblest of you before Allah is the most righteous of you* (Qur'an, 49:13).

In addition, because of this dignity and divine caliphate, God has placed humans superior to all other existents and has permitted humans to use them in their mundane life and spiritual journey. In fact in the Qur'anic literature, all existents are as instruments for humans living and traveling in evolutionary life. In this case, there are some verses, like: *We have honored the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of our creation* (Qur'an, 17:70), *We established you in the earth and made for you a livelihood* (Qur'an, 7:10), *Do you not see how Allah has subjected to you all that is in the heavens and the earth, and lavished on you his visible and unseen favors? Yet some people would argue about Allah without knowledge, or guidance, or an illuminating book* (Qur'an, 31:20). Meanwhile, there are some verses of the Qur'an that indicate the right of real servants and believers of God for governing on the earth and actualizing divine commands. For example, we read in the Qur'an: *We have written in the psalms, after the remembrance: 'the righteous among my worshipers shall inherit the earth* (Qur'an, 21:105), *But we wanted to be gracious to those abased in the land, and to make them leaders and inheritors* (Qur'an, 28:5).

In sum, the Qur'anic anthropology helps us to recognize most hidden aspects of humans, in order to use them in social and individual life and in epistemic, scientific, philosophical, humanistic and social theorizing, while by mere using of humanly sciences it is impossible to get universal knowledge about such hidden and complicated aspects.

4.6. Divine Justice and Other Innate Virtues

Seeking divine justice is of other innate virtues of human that maybe he/she make mistake in understanding and interpreting it, but this principle itself is not destroyable. Hence it is possible for human to recognize real and divine justice and return to real path by using of his/her divine innate, intellect and reason. Therefore, it can be said human's divine innate, justice and intellect help him/her to manage all mundane affaires. Because of importance of seeking for and living based on justice, God says that the philosophy of sending prophet is establishing justice in all aspects of human life, as it is cleared in this verse: *We have sent our messengers with proofs, and sent them with the book and the scales, so that people might establish the scale (of justice)* (Qur'an, 57:25).

Another essential virtue of human is his/her tendency to worshiping transcendent God who is human's creator and pretence to obedience. In fact human's spirit as divine sign and grace in his/her existence takes backgrounds for seeking and worshiping God. Hence, it seems that most of humans have worshiped God in the past by many ways. This fact and its significance is

mentioned in many verses of the Qur'an, for example, we can see such samples: *I have not created mankind and jinn except to worship me* (Qur'an, 51:56), *O' you who believe, bow down and prostrate yourselves. Worship your lord and do good, in order that you prosper (Qur'an, 22:77).* In this case, the influence of social and environmental circumstance is only in quality and quantity of this internal tendency, that is maybe human, based on social conditions, worships idols or other humans instead of real God, but his/her authentic tendency to worship transcendent God never has been removed. Of course human is able to rethink and revive his/her divine innate and to worship unique God or mislead his/her divine innate and go astray (Mutahhari, 1998, Vol. 2, P 94). The final virtues of human, which is considered here, is his/her ability and potentiality to seek truth and ask of all things. In fact due to this virtue, human can open new epistemic horizons and discover hidden aspects of the existence. This ability can pass social and environmental forces and conquer them by his/her intellect.

In short, human is the only being who is naturally and innately responsible for herself/himself and the people of society, and this property has given him/her the power and ability to resist against social and environmental forces and try to change or manage them.

5. SOCIETY AND SOCIAL TEACHINGS OF THE QUR'AN

As it was mentioned before, society is as one of the two bases of humanities and social sciences so that without having the real recognition of that, it is impossible to have efficient humanities and social sciences. In this case, there are different theories concerning the nature and functions of the society. Philosophical approaches emphasize on its priory definition, and phenomenological ones pay attention to its posteriori definition. In the Qur'an, it is possible to find some priory, posteriori and historical definitions of the society. In this case, the Qur'an gives information about the nature and essence, kinds and structures, special differences between theistic and atheistic society, social aspects of human's life, authenticity of the individual or society, and some factors of flourishing or falling of communities. It is necessary to say that some of cited cases are as some foundations of humanities and social sciences, and some are used as social laws and rules which show social lawfulness of the society in the Qur'anic teachings which is called as Divine Traditions that can be used in social theorizing and extracting social laws by researchers. Here, it is tried to pay more attention to first application, since we try to argue that what virtues the society, which is consisted of some group of humans, does have that they are used as foundations of social thought.

First it can be said that the society is included of a complex of humans that are linked by some social systems, traditions, laws, customs and norms, and have a kind of collective living (Mutahhari, 1994, P 18). This primary definition shows that the society is formed based on some requirements, tendencies and thoughts. Then, it is impossible to make a society in vacuum, and humanly communities also should be, at least, consisted of some common needing, aims, tendencies and points of views. The Qur'an pays attention to the society by considering human social aspect, and because humans have plural and different requirements, tendencies and viewpoints, the Qur'an uses various terms for describing the meaning of the society. There are some expressions like Nation, Tribe, People, Ommah, Village, Branch and Sect that indicate a kind of the society in the Qur'an in different approaches. The word Ommah, of these terms, is meant the people who have common religious leader and thought, and the word Nation means the people who have common traditions and cultures. In this case, the Qur'an says: *Abraham was (equal to) a nation, obedient to Allah, of pure faith and was not among the idolaters* (Qur'an, 16:120), also says: *Follow the creed of Abraham, he was of pure faith, and not an idolater* (Qur'an, 3:95). These verses indicate different appearances of the society, namely, it is included of people who live based on their common thoughts, historical

and racial backgrounds and reciprocal requirements, and also have similar aims. Here, therefore, the words Nation and Ommah show that religious commonalities are the base of forming societies. There is another verse, in which we find same meaning of the society by paying attention to the words Tribe (Ta'efeh). In this case, the Qur'an says: *Some of the people of the book say: 'believe in that which is sent down to those who believe at the beginning of the day and disbelieve at the end of it, so that they will return* (Qur'an, 3:72). This verse, also, emphasizes on religious beliefs of people in constructing their community, like the people of the book. There are, however, some verses in which, are used words of Village or Tribe and indicate that historical and geographical commonalities are the base of establishing societies. In this case, we read in the Qur'an: *Before them, the nation of Noah belied* (Qur'an, 50:12); *O' believers, do not let people mock other people who may be better than themselves* (Qur'an, 49:11), *How many a village have we destroyed that were ungrateful in their life* (Qur'an, 28:58). Here, the first meaning of the society is commonality in geographical, cultural, historical or racial virtues, although it is possible to consider some roles for religious thought. In addition, we see the word People (Nas), which has universal indication. We, for example, read: *There are some People who say: 'we believe in Allah and the last day, ' yet they are not believers* (Qur'an, 2:8). Mentioned verses of the Qur'an show that although historical, racial and geographical commonalities have role in establishing communities, but whatever is the main element of the society is religious and theological thoughts based on that, communities can be divided into good or bad, theistic or atheistic ones. Hence, according to logic of the Qur'an, the society is formed by Nation and Ommah that have common religious beliefs and theistic tendencies. Therefore, it is possible to understand the meaning and significance of the Qur'anic division of societies into theistic and atheistic ones, since human's theistic tendency is caused to form theistic society that its social aspects are contrary to atheistic society, that is, human's atheistic and idolatry thought is caused to atheistic society. The Qur'an, in this case, says: *there is nothing but our present life; we die, and we live, and we shall not be resurrected (*Qur'an, 23:37); *They say: 'there is nothing except this life, we die and we live, it is only time that destroys us. 'Surely, of this they have no knowledge, they are just guessing* (Qur'an, 45:23). These verses indicate that, the people of some communities live based on their material requirements and atheistic thinking. In theistic society, in contrary, its people believe in their origination and resurrection by the power of God, and consider themselves as God's creatures and the aim of their mundane life for reaching the nearness of God. As the Qur'an remembers this fact in these verses: *Who, in adversity say: 'we belong to Allah and to him we shall return* (Qur'an, 2:156); *O' human, you are working hard towards your lord and you will meet him* (Qur'an, 84:6); *Therefore, race for forgiveness from your lord, and for a garden as wide as heaven and earth, prepared for those who believe in Allah and his messengers. Such is the favor of Allah; he gives it to whom he will. Allah is the owner of great favor* (Qur'an, 57:21). These verses specially emphasize on God as human origin and end, and His extensive forgiveness. The importance of dividing societies into theistic and atheistic is to pay attention to criterions that their members select and live based on them. Priority of sense perception and material tendencies and restricting the whole of life to the material world, from one hand, and paying attention to priority of reason and to everlasting life and salvation, and considering the corporeal world as temporal universe, from other hand, introduce different pictures of the society which help and effect social researchers in humanities and social sciences. In the other word, the way of theistic or atheistic thinking of our community form metaphysical foundations of our thought in humanities and social sciences. Now, if the society that we study is an atheistic community, our social investigation is led to atheistic results. In fact, human's religious or secular thought influence on his/her tendency to the society. Hence, the Qur'an pays more attention to making human's theistic worldview and its effects on forming religious communities which is caused to rebuild theistic humanities and social sciences.

Other significant problem, from the Qur'anic point of view, is to understand the relation between individual and the society and authenticity of each other that this problem is depended on how is our comprehension of the kind of society's composition of individuals. First, it should be noticed that the Qur'an considers the society as composition of humans and individuals, that is, the society has no meaning without individuals, it does not mean, however, to confirm authenticity of individual and credibility of the society. But it seems the society's composition of individuals is mostly a kind of real composition which has unique properties. Since, in such composition, the society has some structures, identity, functions and sections different from individuals. Martyr Mutahhari and Ayatollah Tabatabaei, of two Iranian and Muslim contemporary thinkers, believe that all humans begin their social life by innate saved and acquired saved from the nature, and that, humans spiritually composite with each other and make a spiritual new identity which is called Collective Spirit. This composition is a kind of natural, new and unique compound that has no similar. This kind of composition, so far as its parts have objective reciprocal reactions and change each other and find new identity, is a kind of concrete and natural compound, but as far the whole or universal does not exist as real existence, has no difference from other natural compounds (Mutahhari, 1993, P 28-29; Tabatabaei, 1995, Vol. 4, P 96). It seems this words are compatible with the Qur'anic teachings, because studying of some of the Qur'anic verses indicate that this book consider common virtues, fates, ends, understandings, awareness, obedience and rebellions for nations, people, tribes, Ommahs and villages as different societies. As it mentions this fact in these verses: *To every nation a term; when their term comes they shall not delay it by a single hour, nor yet hasten it* (Qur'an, 7:34); *You shall see every nation hobbling on their knees* (Qur'an, 45:28); *We have made the actions of each nation seem pleasing* (Qur'an, 6:108); *And so did the parties after them. Every nation strove against their messenger to seize him, disputing with false arguments to refute the truth. Then I seized them, how was my punishment!* (Qur'an, 40:5). These verses clarify that the functions, fates and the result of nations and people's actions, which have proper tendencies, are related to the whole of society not individual. Every society, here, acts as an individual and gets its conclusion. It, however, does not mean denying of the authenticity of individual and his/her independent identity. But it means the society as a constitutional composite of humans who have special worldviews, has virtues different from individuals. Consequently, it is possible to take account independent and authenticity for both the society and individuals. Of course, there are some the Qur'anic verses that are called as Divine Traditions and introduce some fixed social lawfulness. Such laws can be applied to social theorizing and getting global humanly and social rules. Some of these divine laws and traditions are included of the tradition of immerging and falling of civilizations and nations, the tradition of sending the Prophets for guiding people to salvation, the tradition of divine guidance and misguidance, the tradition of victory of right to false, the tradition of punishment and reward, the tradition of sizing, suffering and giving time to sinners.

6. CONCLUSION

Philosophical thinking of humanities and social sciences indicate that Human and the Society, of their metaphysical foundations, have more and essential roles, although the role of human is more than the society, since the society finally is consisted of some humans who gathered and live based on their common requirements, tendencies, viewpoints, customs and norms. So, the first foundation and essential constitution of humanities and social sciences is very human, so that, he/she is a social existent that humanities study his/her thought and acts. Centrality of human in humanities and social sciences show this significant note that human is an existent having changeable perspectives, viewpoints and insights which these virtues separate humanities and social sciences from natural sciences. In fact, human as the main subject-matter

of humanities and social sciences is a complicated being, so that it is impossible to anticipate or control him/her previously or empirically, since humanly and empirical restrictions of contemporary secular humanities and social sciences are prevented to get universal and comprehensive laws and rules regarding human and the society. Meanwhile, human with his/her perspective and viewpoint is able to take a kind of worldview in which some of essential metaphysical questions concerning God, himself/herself/ the cosmos, the society and etc find their proper answers. So, due to humanly and empirical restrictions of contemporary humanities and social sciences, and also because of complicated constitution of humankind, there is no choice to refer to divine worldview that we can find its best sample in the Qur'an. Such worldview by introducing metaphysical and efficient divine teachings is able to reform and reconstruct contemporary secular humanities and social sciences that have been introduced to Muslim nations since two centuries ago. This worldview, in short, gives us anthropological, theological and metaphysical teachings which can be used for reforming contemporary humanities and social sciences, that can be called as Islamic Humanities and Social Sciences.

Resources

The Qur'an

Allamah Tabatabei, Muhammad Hosein (1995), Almizan Fi Tafsirul Qur'an, Qom, Almaktaba al Islamyiah, Vol. 1.

Direx, Hunse, (2001), Philosophical Anthropology, Trans to Persian by Muhammad Reza Beheshti, Tehran: Hermes Press.

Javadi Amoli, Abdullah (2012), Society in the Qur'an, Qom: Esra Press.

Mutahhari, Morteza (1998), Collections of Works, Vol. 2, Tehran: Sadra Press.

Mutahhari, Morteza (2000), Notes, Vol. 2, Tehran: Sadra Press.

Nasri, Abdullah, (2000), Principles of Anthropology in the Qur'an, Tehran: Cultural Institute for Contemporary Knowledge and Thought.

Vaezi, Ahmad, (2009), Human in Islam, Tehran: Research Institute for Hawzah & University & Samt Press.

Fround, Jouline (2005), Theories Concerning Humanities, Trans by Ali Mohammad Kardan, Nashr Daneshgahi Press, Tehran, Iran.

Khosropanah, Abdolhossein (2013), Philosophy of Humanities, Hekmat Novin Islami Press, Tehran, Iran.

TOWARDS WORLD SOCIAL SCIENCES: WHY CRITICIZING 'WESTERN HEGEMONY' DOES NOT HELP[1]

Doris WEIDEMANN

(University of Applied Sciences of Zwickau, Germany)

Criticism of the global social science system has been voiced for some decades now. Social theories have been found to represent the perspective of the rich, the male, the capitalist, the countries of Europe and North America. English has become the global language of science, leaving those at a disadvantage who do not speak, read and write it well. Grant policies and publication standards favor research that follows what Raewyn Connell calls interests of the "metropoles". Social science disciplines have been shown to be Eurocentric in design and in topics, while upholding the assumption that their theories possess universal validity. Regarding the discipline of sociology, Connell summarizes: "mainstream sociology turns out to be an ethno-sociology of metropolitan society" (2010: 226). And Allwood and Berry call current academic psychology an "indigenous psychology of Western societies" that has been exported to countries all over the world (2006: 244). Even representatives of the academic centers, the "metropoles" agree that we need to "open the social sciences" as the well-known Wallerstein report put it (Wallerstein et al. 1996).

It seems that critiques of the global social science system are widely shared across disciplines and world regions. But this is only true to some extent. A large majority of researchers – in the 'metropoles' as well as in the 'periphery' – uphold the idea that current theories are universal and fear that 'localizing' research fosters cultural relativism that would ultimately jeopardize international dialogue or open up roads to 'unscientific' studies. Yet – as will become evident – my remarks concerning critiques of 'Western' science do not mirror their concerns. Despite my critical comments I am not saying we should abandon those critiques. Instead, I believe that we should have more of them, better argued, and supported by a larger number of evidence that alternatives are possible.

1. CRITICIZING WESTERN HEGEMONY

Critics of Western hegemony take different positions and draw on different arguments. First, there are those who critically take stock of the international social sciences from a 'position of center': texts include, for example, the 'Wallerstein report' (1996), the World Social Science Report (2010), and many other articles, especially on the internationalization of sociology. Authors typically point to existing inequalities, modes of exclusion, dominance of English as the language of science, or Eurocentrism (and "North-Atlantic Hegemony") in research agendas and funding. They often rely on statistics and bibliometric analyses. They usually take the foundations of what others call "Western science" for granted and are mainly concerned with mechanisms of exclusion, though they also address consequences for the epistemology of the social sciences. Other researchers extend their criticism and point to Western imperialism and misrepresentation of cultural others in theory and methods, i.e. in the foundations of the scientific endeavor itself. They draw our attention to power mechanisms that allow some actors to define scientific discourses while ignoring the voices of the underprivileged and suppressed.

---

[1] Paper to be presented at the conference of the Asian Philosophical Association "World cultures and Asian reflections prospects for an earthling unity", 30.4.-3.5.15, Isparta, Turkey. Please do not quote from this article.

Postcolonial theory, Academic Dependency Theory (Alatas 2003), subaltern studies and related approaches identify with the position of the weak and the colonized and focus on "writing back", "researching back" and "provincializing Europe" (e.g. Chakrabarty 2008). Thirdly, there are researchers from countries of the scientific 'periphery' who are struggling to develop additional and alternative approaches to science while generally accepting the (unequal) existing science system. East Asian indigenous psychology is a case in point and could be called an attempt to reform the system from within. Finally, there are scholars, who strive to develop truly "indigenous", "endogenous", or "autochthonous" social science that would offer genuine 'alternatives' to current (Western) science. Contributions are (still) few, scattered and disintegrated, often published in local languages.

Despite following different approaches, arguments and positions are interlinked and draw on each other: The aim of developing alternatives is unthinkable without prior critical assessment of the status quo. And those who criticize the world social science system are usually also concerned with suggesting alternatives. Instead of going into details of these different approaches (and more can probably be added), I will take a meta-perspective and look at the premises and typical steps of argumentation that can (more or less) be observed across all of these discourse strands. Two central notions, the concept of *power* (imperialism/hegemony) and the concept of *culture* play an important role.

2. TYPICAL STEPS OF ARGUMENTATION

In a first step two contrasting entities are being created: "West" (Global North) and its Other ("East", "South", "indigenous populations", "the colonized", "periphery" etc.). In 1988 Ho used a fictitious dialogue of Dr. West and Dr. East in an article that was devoted to the prospects of developing an "Asian psychology". Syed Alatas defines "the West" as "the contemporary social science powers, which are the United States, Great Britain and France." (Alatas 2003: 602), and contrasts them with "Third World" science communities, the "peripheral science communities". Many other examples could be quoted.

In a second step, it is observed that West is imperialist in politics and science: West and Other differ in terms of power (money, participation in research, scientific impact). West imposes theories, methodology, values, and world views. It is pointed out that social sciences are Western science. For example:

> "Research is one of the ways in which the underlying code of imperialism and colonialism is both regulated and realized. It is regulated through the formal rules of individual scholarly disciplines and scientific paradigms, and the institutions that support them (including the state). It is realized in the myriad of representations and ideological constructions of the Other in scholarly and 'popular' works, and in the principles which help to select and recontextualize those constructions in such things as the media, official histories and school curricula." (Smith 2012: 8)

The third step consists in the observation that Western science does not fit non-Western contexts, and misrepresents the other. This is because local cultures are different from Western culture (which is implicit in Western science). It is argued that local/indigenous science needs to take local cultural context into account. For example Kim and Berry (1993) define indigenous psychology "as the scientific study of human behaviour (or the mind) that is native, that is not transported from other regions, and that is designed for its people".

These steps of argumentation can be found in single contributions as well as in general discourse patterns.

3. ARGUMENTATION REPRODUCES TRADITIONAL STRUCTURES

Because these steps are so widely used and also present valid arguments, they look convincing at first glance. Yet, I believe that, despite intending to be (and indeed being) critical of the current global science system they help to reproduce it, not explicitly, but by way of "subtext" and connotations.

1. They perpetuate the simple contrast of West and East that European colonizers used to create fundamental distinctions between "Us" and "Them" and to justify colonial rule. Using this dichotomy contributes to an essentialist view of collectives that (wrongly) implies homogeneity on both sides. Yet, neither "the West", nor "the East" are homogenous entities.

2. Describing the social sciences as Western science obscures the many international sources of science and social theory. It supports the meta-narrative of an innovative, creative "West" and the passive, receptive "East". In the 1950s Joseph Needham shocked western audiences by providing detailed proof of the scientific achievements made by Chinese scholars in the fields of engineering, botany, astronomy, medicine, etc. This was at a time when Europeans held stagnation and intellectual incapacity to be Chinese national traits. Needham showed that central criteria that define science today were also applied by early Chinese scholars: predictive accuracy and consistency of theories, among them. There are many other proofs that science is no 'Western' invention. (The Greco-Roman tradition that is often pointed to as the source of Western social science [see e.g. Allwood and Berry 2006] is a construction in itself and not undisputed, considering Arab, Persian, Indian, and even Chinese influences on 'Western' thought.)

3. Reducing the debate about scientific power to Western imperialists and non-Western victims ignores the manifold relations between science and power at all levels that, e.g., postcolonial and gender theory remind us of. It prevents us from carrying out inter-regional analyses of power structures within "the North" or "the South". Age, gender, or ethnicity define discourse power in many places, in the academic centers as well as in the 'peripheries'. It also prevents us from understanding if and how scientific hegemony is being "co-constructed" (Krige 2008).

4. The description of West as imperialist and non-West as (misrepresented) recipients of Western science creates a semantic field of perpetrators and victims. This rhetoric of "strong West" and "weak East" attributes moral faults to Westerners, but otherwise leaves their strong position unchallenged. It does not tackle the question of scientific quality/validity of Western research (at least not strongly enough).

5. The argumentation is prone to mixing up issues of power and issues of culture: The critical response to "imperial science" probably should be to understand and eliminate its motivation, driving forces and mechanisms. Responding to it by attempts to establish research that is meaningful in local cultural context misses the point. It introduces a new (and relevant) category, but it does not logically relate to arguments of power. In short: Culture is no good argument in the fight against Western imperialism. It does have its merits, however, as an analytical category in philosophy of science.

6. The call for adapting research to local cultural needs is only made with respect to non-Western societies. This assumes that Western research is meaningful in Western cultural contexts (is it?). More importantly, it insinuates that analyzing the relationship between culture and science is only of relevance in non-Western context. It clearly is not. This is one of the factors that silently pushes the idea that Western theories are

universal – if only non-Western research pays heed to culture, Western science appears as 'mainstream', universal science.

7. Indigenous approaches stress the importance of local perspectives (sometimes for political or career reasons, too). They also risk getting lost in them. Connell reminds us that we should rather work towards developing a world social science.

The subtext/connotations of the listed arguments can be summarized as follows: WEST has power, EAST has culture. Which implies (even if texts explicitly argue against these statements): WEST is strong, EAST is weak; WEST is universal, EAST features particulars.

As a result, Western researchers conveniently keep a position of power, while others are allotted a playground that deals with cultural particulars. It's a strategy of peaceful coexistence that works well for both sides: Western academics feel tolerant and open-minded when enlarging participation – non-Western academics are allowed a seat at the table (i.e. to take part in conferences, editorial boards, scientific associations, etc.). They can build up rewarding academic careers, but on the international scene they mostly remain experts for cultural particulars. It does not change the often-criticized division of academic labor that leaves theory construction to Western scholars and local data gathering and replications for everybody else.

4. CONCLUSION:

There are several questions that result from the above debates and that we need to find answers to:

How to leave dichotomies behind?

East/West, North/South are unlucky concepts. We should not rely on categories that were created for different purposes (West and East, North and South as they carry a different agenda and different connotations). Instead we should employ analytical categories with descriptive power: What is it that we need to distinguish? Geographical concepts are useless when we need to point to different positions on a continuum of academic influence. Distinguishing between metropole (academic centers) and periphery might offer useful insights. We might need these notions to describe and to understand differences between metropolitan science, and peripheral science, and to describe, where we want to arrive: world social science. Yet, we should resist assuming homogeneity of either category.

Do we need to open the social sciences?

Absolutely, but what does that imply? As Wallerstein et al. (1996: 55) remind us, we are faced by two different, yet interrelated challenges: the political challenge and the epistemological challenge.

The epistemological challenge is where *culture* comes into play: We need to understand the silent assumptions of our scientific thinking, including its cultural foundations, apply theories of *Verstehen* in order to recognize different standpoints in scientific dialogue. Philosophy of science helps us to understand that dealing with different world views is not a matter of politeness or moral obligation (or power), but an epistemological necessity.

The political challenge is where *power* comes into play: It addresses questions of enlarged participation and increased diversity of researchers' background. It concerns the ways academic institutions are shaped and run, research policies, definitions of curricula, etc. Researchers should be aware of power mechanisms that lead to the exclusion of others and institutions should be shaped in a way that reduces them.

We should be aware of power and of also of culture. We just should not mix both things up and argue for culture when we should fight power mechanisms that work against us. And we should not be soft on culture, but make it clear that it affects all science, not just the thinking outside the metropolitan centers.

One science or many sciences?

Where does that lead us? One of the horrors of mainstream scientists is the idea that we end up in a large number of ethnocentric sciences that exist alongside one another. This is nothing anyone aspires to. It is also not likely to happen because central ideas of what characterizes science are not 'Western' at all, but in fact shared across many societies across the world. It should be possible to reach an understanding of what world social science would consider as science, and as non-science. Integration is also likely to occur because we live in a world that is interlinked and where people take up ideas of others. Connell likewise states:

> Every significant development in the social sciences in the periphery makes *some* use of concepts or techniques from the metropole. It is therefore not realistic to imagine the future of world social science as a mosaic of distinct knowledge systems - as a set of indigenous sociologies, indigenous economics, and so on, all functioning independently. (Connell 2010: 223)

Still, being in dialogue over science from all over the globe does not mean to arrive at a single, shared, integrated understanding of science.

Integration or unification?

Social science should abandon the idea to speak for all, when in fact it only speaks for the privileged metropole. It should overcome the ethnocentric practice of judging others against one's own norms and expectations. It should take into account the periphery, and also recognize the diversity and change with peripheries. This means it would have to extend its research topics to include experiences of subalterns, the colonized, which would establish new topics on the research agenda: (Connell lists "loss" [of land, social structure, traditions, religions, etc.], and "destruction" as significant, yet under-researched, topics). Meaningful science entails that the metropole also learns from the periphery

> The unification of social science is not a process of propagating the metropole's truth, because the metropole too must learn - at least as actively as the periphery. (Connell 2010: 224)

Yet, integration does not mean homogeneity. Nandy reminds us that: "A conversation of cultures subverts itself when its goal becomes a culturally integrated world, not a pluricultural universe where each culture can hope to live in dignity with its own distinctiveness. (Nandy 1998: 147).

From metropolitan social science to world social science

World social science would have to allow for plurality of viewpoints that are not always capable of being integrated in a harmonious universally valid model. Yet, because it rests on dialogue and on identifying interrelations among experiences and interpretations it would also not be likely to succumb to relativism. In a globally linked world, it would "multiply the directions of knowledge flow" and be able to produce social theories of higher validity (Weidemann 2010). This includes networks of researchers in the periphery (lateral globalization), as have indeed been developing in recent years. It also requires institutions that support world social science and competences of researchers.

References:

Alatas, Syed Farid (2003): Academic dependency and the global division of labour in the social sciences. In: Current Sociology 51 (6), S. 599–613.

Allwood, Carl Martin; Berry, John W. (2006): Origins and development of indigenous psychologies. An international analysis. In: Carl Martin Allwood und John W. Berry (Hg.): Special Issue on the Indigenous Psychologies. International Journal of Psychology 41 (4), S. 243–268

Chakrabarty, Dipesh (2008): Provincializing Europe. postcolonial thought and historical difference. Reissue, with a new preface by the author. Princeton: Princeton University Press.

Connell, Raewyn (2010): Southern Theory. The global dynamics of knowledge in social science. Cambridge: Polity.

Kim, Uichol/Berry, John W. (eds.) (1993): Indigenous Psychologies: Research and Experience in Cultural Context. Newbury Park: Sage.

Krige, John (2008): American Hegemony and the Postwar Reconstruction of Science in Europe. Cambridge and London: MIT Press.

Nandy, Ashis (1998): A New Cosmopolitanism: Toward a Dialogue of Asian Civilizations. In: Kuan-Hsing Chen (Hg.): Trajectories. Inter-Asia Cultural Studies. London, New York: Routledge, S. 142–149.

Smith, Linda Tuhiwai (2012): Decolonizing Methodologies, London/New York: Zed Books.

UNESCO/ISSC (2010): World Social Science Report 2010: Knowledge Divides. Paris: UNESCO. Available at: www.unesco.org/shs/wssr

Wallerstein, I./Juma, C./Fox Keller/Kocka, J./Lecourt, D./Mudimbe, V. Y./Mushakoji, K./Prigogine, I./Taylor, P./Trouillot, M.-R. (1996): Open the Social Sciences. Report of the Gulbenkian Commission on the Restructuring of the Social Sciences. Stanford: Stanford University Press.

Weidemann, Doris (2010): Challenges of International Collaboration in the Social Sciences. In: Michael Kuhn und Doris (eds). Weidemann (Hg.): Internationalization of the social sciences. Asia - Latin America - Middle East - Africa - Eurasia. Bielefeld: transcript, S. 353–378.

PART II

CIVILIZATIONAL PERSPECTIVES OF THE ASIAN COMMUNITY

THE CONCEPT OF «WESTERN CIVILIZATION»
AS IDEOLOGICAL AND GEOPOLITICAL FACTOR

Prof. Dr. Salahaddin KHALILOV

ABSTRACT

Western civilization is undertaking this duty in Modern Age. In short, the gist of this issue is that every advanced civilization, which holds the flag, contributes to the development of other civilizations. For the very reason, the civilization that we call Western is in the forefront of human civilization.

It is crucial to determine the main factors that form the basis of universal civilization both in the West and East.

Firstly, both words are used in different meanings. Thus, the East is accepted as a symbol of traditionalism and the West as a symbol of modernism. From this point of view, the features of science, culture, education, etc. are accepted both in the West and East as temporal rather than spatial.

Secondly, although the West-East differentiation has been made on the basis of thinking styles, the use of these notions has gained validity in the same context.

Thirdly, one of the main factors of the West-East differentiation is that to what extent this relation has been established. Thus, if the main goal in the Eastern thought is man's self-perfecting, in the Western thought, in turn, is to perfect society.

Differentiating civilizations as Western and Eastern is completely of relative character. In fact, there is only one universal civilization that all nations and regions have played a part in one or another stage of its formation and development and thus contributed to it. Nevertheless, the first stage of human development did not happen as a homogeneous and uninterrupted process. This process has come until today through different spatio-temporal progressions. Probably, it is possible to talk here about the fluid processes or, in other words, about the local civilizations that have been formed, at this or another stage of time, in accordance with different geo-political and regional criteria.

Arnold Toynbee, who looks at the history of humanity as a kind of the change of civilizations and who, in a sense, could be considered as the most important researcher of the history of civilizations, has categorized civilizations according to geographical, religious and even national-ethnic bases.[1] For him, the main point in this case is the formation, development and fall of huge communities. In this respect, he sees the development of humanity as related to the dynamic forms of the local processes of development. However, do these kinds of local processes, as he comprehends, complement one another with the attributes which contribute to the development of the whole humanity? Putting local civilizations on one another or matching them up with each other also brings forward a serious scientific-philosophical problem. Unfortunately scientific studies have not yet touched this problem. The analyses made on `the clash of civilizations` draw attention to the confrontation of local civilizations and in particular to the differences between them. Their similarities however are not taken into account. This subject gained currency especially after Samuel Huntington's book, *The Clash of Civilizations*,

---

[1] Arnold Toynbee, A Study of History, Vol. II. Abridgement of Volumes I-VI (Oxford University Press 1987).

had been published. However, we should mention that the expression `the clash of civilizations` was firstly used by A. Toynbee. For the reason that in Huntington's and Toynbee's conceptualizations civilizations are associated with religions, the clashes and confrontations between civilizations are explained on the basis of the differences between religions. Huntington makes a special emphasis on the differences between Islam and Christianity. Thus, considering the higher growth rate of Muslim population, Huntington speaks of a kind of `Islamic danger`. [2] On the other hand, he analyses the issues related to national identity and national/ethnic self-awareness in the context of civilizations. [3]

However, the processes peculiar to modern age tend to happen in the direction of the formation of a single civilization. In this respect, the notions `universal civilization` and `Western civilization` are used, consciously or not, as synonymous and in place of each other; and it is used despite the fact that the modern civilization incorporates the achievements of all the previous civilizations.

Arnold Toynbee is against the inevitable involvement and identification of other civilizations with Western civilization. On the bases of historical analysis, he brought forward the conception of the multiplicity of civilizations existed in the different stages of history. Toynbee also opposes the notion of `universal civilization`. However, by criticizing the thesis of universal civilization, in fact, what Toynbee wants to do is to criticize the view which accepts Western civilization as the main and only authentic civilization: `This thesis of the unity of civilization is a misconception into which modern Western historians have been led by the influence of their social environment. The misleading feature is the fact that, in modern times, our own Western Civilization has cast the net of its economics system all round the World…`[4]

For Toynbee, what lies behind putting forward the notion of universal civilization is the tendency of ignoring others. We should note that these theses of Toynbee are sufficiently convincing and for us, his attitude is also understandable. Then, why should we insist on the conception of `universal civilization` so much?

It is possible, of course, to talk about the multiplicity of civilizations. What is meant by the multiplicity of civilizations are the historical and local civilizations developed in different areas, but then, at the next stages of history, due to various reasons, ceased their development and gradually fell into decline. Thus we can also read Toynbee's view of history as the historical process based on the rise, development, and fall of civilizations. The main problem that occupied Toynbee's mind is the fact that, although there were many civilizations in his times, only one of them claimed the status of `universal civilization`.

Trying not to be prejudiced, Toynbee calls the civilization, to which he also belongs, Western civilization and for being fair he attempts to protect the rights of other alternative civilizations as autonomous formations.

However, we will attempt to prove a different view. It should be firstly noted that the notion of universal civilization means the sum of the achievements of all other civilizations within historical process.

Western civilization is undertaking this duty in Modern Age. In short, the gist of this issue is that every advanced civilization, which holds the flag, contributes to the development of other civilizations. For the very reason, the civilization that we call Western is in the forefront of

---

[2]   Samuel Huntington, The Clash of Civilizations and the Remaking of World Order (New York: Simon and Schuster, 1996), p. 183.
[3]   Samuel Huntington, The Clash of Civilizations and the Remaking of World Order, p. 20.
[4]   Arnold Toynbee, Study of History: Abridgement of volumes 1-6, p. 36.

human civilization. This situation is characterized by Ferdinand Braudel more convincingly. He differentiates between `universal civilization` and local civilizations. It is like a general one related to a specific one. He writes with reference to R. Aron: `Industrial technology, invented in the West, is exported everywhere and eagerly adopted. Will it unify the world by making everywhere look alike - the same ferro-concrete, steel and glass buildings, the same airports, the same railways with their stations and loudspeakers, the same vast cities that gradually engulf so much of the population? 'We have reached a phase,' wrote Raymond Aron, 'where we are discovering both the limited validity of the concept of civilization and the need to transcend that concept . . . The phase of civilizations is coming to an end, and for good or ill humanity is embarking on a new phase' — that of a *single* civilization which could become universal`[5].

The study of local civilizations within their own specific structure is interesting only in historical background. Thus we can come to a conclusion that not all social processes have conscious and determinist essence.

However, if we look at the abovementioned question from a thousand year perspective then we will see that as if it is a spontaneous process. If we see every previous stage of the unit process as one stage of civilization, then, on the basis of the present stage of development, we can draw a general picture of the civilizational process. By drawing such a picture we can get an accurate idea about the elements of the system and their roles and functions.

It is crucial to determine the main factors that form the basis of universal civilization both in the West and East.

First of all, it should be emphasized that today both the terms `West` and `East` are used in different meanings and are taken out of the early use of their geographical meanings. Firstly, both words are used in different meanings. Thus, the East is accepted as a symbol of traditionalism and the West as a symbol of modernism. From this point of view, the features of science, culture, education, etc. are accepted both in the West and East as temporal rather than spatial.

Secondly, although the West-East differentiation has been made on the basis of thinking styles, the use of these notions has gained validity in the same context.

Thirdly, one of the main factors of the West-East differentiation is that to what extent this relation has been established. Thus, if the main goal in the Eastern thought is man's self-perfecting, in the Western thought, in turn, is to perfect society.

It is worth emphasizing once again that the East-West differentiation is temporal rather than spatial. The traditional here contradicts with the modern. `The East` in our perception is related to the spiritual-ethical characteristics which are particular to the inner world of the human being and which reveal his existence. The West, on the contrary, is related to the intellectual and technological achievements of modern man. In this context, it is impossible to speak of any western civilization until modern time. Europe was a part of eastern civilization from the fall of Roman Empire until the Renaissance, or more precisely, was a provincial part of it.

Important historical events and the main processes that determined the geopolitical situation as well as the technological and cultural development unfolded exactly in the East. European countries contributed to this main process to the extent that they had relations with the magnificent cultural centres of the East. In this respect, it should not be a coincidence that Spain, which was under the impact of the Medieval Islamic World, preceded the other countries of Europe in scientific-philosophical thought.

---

[5] Fernand Braudel, A History of Civilizations (New York: Penguin Books, 1995), p.8.

In modern time, in which migration processes have intensified as well as cultural and economic boundaries have been subjected to erosion, there arises a necessity for the redistribution of material and spiritual values according to new criteria. Although in former times every country possessed its own economic and cultural-spiritual `fabric` and development mechanism, now this national `fabric` is gradually falling down. It is impossible to conceive the geography of cultures by not considering the direction of extensive `winds of change`.

Today, not only the world economy, but also the whole global social system is in crisis. Even many films are produced on the end of the world. It is true that the discussions on the decline and collapse of Europe are not new. Nowadays, this subject is being discussed by the philosophers who are aware of the ongoing processes. On the other hand, we cannot say that all European countries have clear vision about where the way they have chosen carries them. In the times, when big economic crises take place, usually the fears of ignorance and uncertainty intensify. It makes no sense to accuse anyone for such crises emerged in the depths of the globalized world. Ceaselessly intensified armament race, the spread of mass diseases and the increasing threat of ecological calamity take place in a global space where we are all in the same boat.

The changes in real life require the revision of theoretical approaches. Despite the fact that today the notion of `globalization` is the most necessary and common term in political literature and discussions, the analysis shows that philosophically it is not noteworthy. Namely, although it is observed in recent periods that there is a tendency in the politico-geographical map of the world from bipolar to unipolar development, this does not mean any objective and necessary regularity but the formation of a concrete socio-political situation.

In the material world as well as in the socio-political life, philosophy investigates the necessary stages of man's attitude to the world, rather than a certain historical state. This need is related to the large-scale global-social processes which, from the earliest formation of human societies until the present day, included, at the beginning of man's practical activities, small social structures, then started to include bigger ones and at last included the whole humanity. In other words, in both the past and present time, individual activities have found their meaning in the context of social activity.

In the above-mentioned approach, the history of globalization coincides with the history of humanity. In other words, every human being, who has struggled for his life as well as had a desire to get knowledge and tried to change the world and himself, has felt a necessity to collaborate with others and, as a result, this process has expanded up to include the whole humanity. Family, tribe, nation and nation-states were different stages of this development. However, no one has called it globalization, and this process has been accepted as a process originated from the social and individual essence of man.

Today, the processes, which are now called globalization, are in fact an absolutization of the unipolar world as well as gathering all nation-states under a single flag, and imposing a single language, a single political will and a single economic interest on others.

Immanuel Kant's theory of world government, Hegel's conceptualization on universal history, Karl Jaspers' axial age, etc., as an expression of the socially necessary trends of development, reveal the essence and regularity of the way leading from individual to nation and from nation to humanity. State, as one of the points of this way, has been accepted by a number of thinkers as a result of the social contract. People seek the optimum forms of the social contract in order to better manage society. A particular level of socio-political development coincides with the adequate level of management. If we follow this logic, we will be led to conclude that a single global system of management is a logical result of the social contract. UN or the international

laws are the products of this thinking style. This process no doubt could be called globalization, but it did not happen. The tendency that is now called globalization does not take place within the logical continuum of human history to the sense that we understand. For this reason, it is necessary do differentiate between these two processes.

First of all, it is necessary to explain with in kind of terms is the way from individual to humanity in philosophical literature reflected. It is, of course, realized by the term civilization! As is seen from the etymology of the word, what is of concern here is the process of socialization, that is, it means the transition from individual level to social level. Namely, civilization acts here as a carrier of the new potential energies that provide individuals with common activities and thus unite them. In other words, social power precedes the total of individual powers. This new state, which is revealed by social power, is implemented in its interactions with nature and society. Teilhard de Chardin writes: `What is expected from the unity of humanity is a huge power. The question here is to what extent this power can be controllable; this is a big question`.

The universal is in the very essence of civilization. Humanity, which has not yet managed to be unified, has reached a certain level of material comfort by means of the activities of separate individuals and social groups and developed science and technology. In other words, it has formed civilization. However, it is a reality that, in many cases, the unity in question, that is, the huge universal power, before reaching the level of including the whole world, remained at the local and regional level. However, in our personal opinion, their subject is not separate human communities but humanity itself.

Today, when humanity, which, by passing thousands of years, has become very close to self-awareness and to the logical results of its own processes, is faced with the serious threats of military-political catastrophes. What threatens the objectively necessary course of civilization is the ongoing process called civilization.

Our aim is not at all to oppose globalization. What we oppose is only the use of incorrect terminology in respect of the big globalization process that has played a role in the formation of the new and global civilization.

The growing scope of social processes makes it difficult to coherently explain them on the basis of any thought. It is relatively easy to set smaller-scale events in a particular ideological direction and to generalize the purposes of history considering its particular parts. What is difficult is to read the integrity of historical process in the context of civilization and to establish the intellectual and technological connections between creative process and historical events as well as to determine their ideological basis. Nevertheless, it is a very important issue. For understanding the future direction of history it is necessary to understand the common ideological bases on which humanity has been united.

The ongoing large-scale processes that include all local civilizations and, generally, the whole history of humanity could be called `global civilization`.

This process, whose author and performer is the whole humanity, has appeared for hundreds of years as a vector sum of the decisive effort of local groups, nations and states.

Certainly, globalization in its modern sense also means the different directed processes that involve civilization. Unlike globalization, global civilization involves also global problems. The consideration of ecological problems not in the context of separate local problems, but in the context of humanity's history and human nature becomes possible only within the framework of global civilization.

The analysis of global civilization as an ideological embodiment of humanity makes a new turn in the main philosophical problems such as human nature and the meaning of life. The differences between spiritual and technological societies, which have been separated from each other by the historical process, as well as between spiritual-cultural and material technological systems, between individual-spiritual experiences and socio-political systems, between ordinary human happiness and cosmopolitan civil liability lead or should lead at last to a single common denominator.

As in Ancient period- in humanity's infancy period-the human being lost himself in the rational world, in modern period also humanity has to re-establish its connection with macrocosm.

References

Arnold Toynbee, A Study of History, Vol. II. Abridgement of Volumes I-VI (Oxford University Press 1987).

Arnold Toynbee, Study of History: Abridgement of volumes 1-6, p. 36.

Fernand Braudel, A History of Civilizations (New York: Penguin Books, 1995), p.8.

Samuel Huntington, The Clash of Civilizations and the Remaking of World Order (New York: Simon and Schuster, 1996), p. 183.

ON THE POSITIVE AND NEGATIVE EFFECTS OF MODERNIZATION: THE WAY JAPAN HAS COME AND SEEMS TO BE GOING

Yasuhito ISHII[1]

In today's world modernization entails Westernization in several senses—in adopting some sort of democracy in politics and capitalism in economy, for example. The Western model in modernization has been strong for well over a century. Of course, there are positive and negative effects of modernization. In this short paper we look at Japanese history as an example where both positive and negative effects can be seen.

THE WAY JAPAN HAS COME

In Japanese history, a major change occurred in 1868, the year of the Meiji Restoration, when Tokugawa Shogunate gave the ruling power back to the Emperor after the *Shogun* great warlords' being in the reigning position for several centuries. After the start of the Meiji Period, the country looked towards Western countries for advanced political systems, military systems, etc. This was necessary, the leaders of Japan in those days thought, because faced with and threatened by the overpowering military might of Western countries towards the end of Tokugawa's Edo Period, Japan had no choice but to join the move of modernization. Apparently, "If you can't beat them, join them," was the idea. The leaders did not want to fall to Western powers as Qing dynasty China did. Japan's motto in those days was "*Fukoku kyohei*," that is, "Enrich the country, and strengthen the military."

Unfortunately, the Western model of modernization included what may be called the medieval politics of the strong ruling the weak. The threat of Western powers towards the end of the Edo Period was real: for example, a British ship exchanging fire with the Choshu clan (now Yamaguchi Prefecture) and nearly destroying its cannon fort, and then the American Commodore Matthew Perry with four ships, two with steam engines (unknown to Japanese people then), visiting Yokohama near Tokyo in 1854 and demanding Japan to open up the country to foreign countries, etc. Thus, the difference in the level of power and technology was obvious to Japanese leaders. Then, over a dozen unequal treaties with the USA and European countries were imposed on Japan. The lesson was that if you are not modernized and strong, you end up falling victim to unfair treatment or, in the worst case, occupation/ colonization.

[1]   Chikushi Jogakuen University, Dazaifu, Japan

American Commodore M. Perry's Visit in Yokohama, Japan

Meiji Period Japan worked hard to follow the Western model by modernizing, enriching and strengthening the country, and the efforts were effective. Too effective, in fact, so that it ended up joining the European colonizers and becoming an aggressor itself, giving hardships to Chinese and Korean people. It should have stopped at becoming strong enough to defend itself, but not strong enough to be an aggressor. This was a huge mistake.

The mistake was kept on, and Japan increased its military power, beat Russia in 1905 in the Russo-Japanese War and stopped its expansionism in Northern China/Manchuria and Korea. Given the difference in the size of the two countries, this was really amazing. Russia was trying to expand its territory not only in the east but in the west as well: the Ottoman Empire also experienced and suffered from Russia's expansionism then.[2]

In fact, Russia's expansionistic ambition is still observable today, as one can tell from the recent moves in Crimea, Ukraine. From the Russian point of view, their national interests should be enhanced by their expanding into Ukraine now in the 21st century and in the east and west back then over a century ago. The factor involved there now seems to be the high percentage of Russian residents in the region. Moreover, because their country is mostly in the North Frigid Zone, Russia wants wider access to the outer world, especially for their military or naval force, with more unfrozen ports in winter.

---

[2] Many Turkish participants in ICAPA 2011 mentioned the incident of the Ertuğrul Fırkateyni in their papers/abstracts, which occurred around that time (in 1890). The writer is aware that Turkish people remembered how the people in the small fishing village of Kushimoto, Japan and then the people of Japan acted at that time, and repaid the kindness by saving the Japanese people left behind in Teheran in 1985 during the Iran-Iraq War. This is a very moving story, and the writer feels very grateful to the people of Turkey.

Going back to Japanese history, if Japan had stopped at winning over Russia and called its military back to the country, it would have been good for China, Korea and Japan itself, and Japanese action might have been appreciated. The way Japan took, however, was the wrong one, sad to say. The decision that Japanese leaders made back then was understandably not an easy one. After the Russo-Japanese War, which took a lot of resources, no reparations were gained. After losing a lot of soldiers and spending much national budget (sources say this was several times larger than the normal national yearly budget, and that Rothschild in London helped by buying Japanese bonds then), this was really unsatisfactory or frustrating for Japan. Thus, the country needed some way to gain resources somewhere outside the country and let off the heavily-taxed people's steam of frustration. That was the wrong way from the beginning, though it is sometimes argued that the initial intension to protect China and Korea was good.[3]

The victory over Russia made the Japanese military overly confident and perhaps arrogant. The necessity to seek resources led the country to the wrong choice of waging a war against the USA in World War II and the defeat.

The second wave of modernization after the war took place under the guidance of the American GHQ (General Headquarters), especially in the political system. The new, pacifist constitution was written and promulgated, and the new democratic political system was set up. People came to enjoy freedom of speech, which was a dramatic change from the situation before and during the war, when many communist thinkers were imprisoned and died.[4]

In the meantime, Japan has enjoyed economic development under the protection of the US-Japan military alliance. The industries revived after the war and developed remarkably from the 1950s through 1980s. One negative effect is the environmental pollution caused by industries, which was later controlled and overcome mostly in Japan.

THE WAY JAPAN SEEMS TO BE GOING

Now 70 years after World War II, Japan's prime minister is the conservative Shinzo Abe. He is hotly supported by the country's conservatives who constitute around 10-15 percent of the population, disliked by the 10-20 percent liberals and condoned by the rest of the people. Simply, to many people Abe's Liberal Democratic Party seems to be a better choice, more reliable than the other parties. (The ruling LDP's support rate hovers around 50%.) The current mood was formed by China's increased expansionistic pressures that have been causing frictions between the country and its neighboring countries, including Japan.

---

[3] It would soon be pointed out that Japan's aggression into Korea in the Meiji Period was not the first one. It is true that before the Edo Period, the temporary ruler Toyotomi Hideyoshi [surname first] sent legions to Korea to occupy the country and to build base camps to attack Ming dynasty China. Hideyoshi had become power-thirsty and lost sanity by that time, it seems. Some feudal lords advised against the move, including Kuroda Kambei [ditto], who settled in Fukuoka, the writer's hometown and ICAPA 2011 venue, in the end. The writer agrees with Kambei in denouncing the aggression.
[4] One side-effect of this freedom, though, is the appearance of many new religions/ religious sects. One such religious sect, Aum Shinrikyo, committed terrible terrorist attacks using lethal Sarin gas in Matsumoto City and in Tokyo subway in the mid-1990s. Democratic freedom has its price, though a worthy price.

There is another factor in the background of the current situation: since the end of the world war, the Japan School Teachers Association has been communist, with teachers following the ideology. They simply seem to denounce everything religious before and during the war. Surely, it was wrong for the military to use and add nationalistic tones to Shintoism as a means to rule the country in a fascistic manner, though Shintoism itself is not at all fascistic or dangerous. Communism is really idealistic, and it is wonderful to pursue total equality, etc. However, given that human beings are what they are, it is necessary to use greed or avarice to a certain extent in order to make things better and move ahead, as in capitalism, though some socialistic element to mitigate inequality is necessary. It is also wrong to deny religious beliefs. The current mood is in a sense a backlash against the self-denying historical view taught in school.

Prime Minister Abe is seeking to revise the law concerning the country's self-defense force to allow it to be dispatched overseas to defend Japanese citizens and its allied forces. He is also looking for chances to reform the country's pacifist constitution "in order to express its position in its own voice." While he may maneuver to press the revision of the self-defense force law through Diet sessions, it would not be easy to gain enough support for the constitutional reform either in Diet sessions or in a referendum. Now Japanese people are faced with terrorist threats overseas. The need for protection of fellow Japanese overseas is beginning to be felt by Japanese citizens. The country needs to walk on a tight rope, keeping a balance between its defense needs and pacifist responsibilities.

CONCLUSION

In this paper we have looked at Japanese history, where both positive and negative effects of Western-style modernization can be seen. Following the European examples, Japan strengthened its military and became an aggressor and colonizer. However, after World War II it became a pacifist democratic country with freedom of speech. The writer finds it fortunate to be born in post-war Japan rather than pre-war Japan.

References

Numerous books and articles, printed or online, were referred to in the preparation of this paper, including:

Articles in *Bungei Shunju,* January 2015, which discuss various aspects of the past century of Japanese history, especially post-war history.

Hosaka, Masayasu. 2006. *Kensho: Showa-shi no Shoten [Inspection: Some Focused Points of Showa Period History*. Tokyo: Bungei Shunju.

THE CONFLICTING IDEALS AND REALITY OF THE NINETEENTH CENTURY RENAISSANCE IN THE EAST

Prof. Dr. Konul BUNYADZADE[1]

ABSTRACT

The late nineteenth and early twentieth centuries marked a second period of revival in several Eastern countries, which some researchers have even called a second Renaissance. Consequently, the twentieth century can be considered a continuation of this growth, featuring an abundance of new ideas and currents, enlightenment of the spirit, and a desire for originality. However, when analyzing this period, the increasing influence of Western thought, its large-scale activity, and its nihilistic spirit must be assessed. This process of revival in the East reflects many specific elements of Western thought. This article presents the main features of this second Eastern Renaissance, which had two opposing effects: the formation of new criteria for perfection and the dissolution of previous values. Drawing from Indian, Russian, and Azerbaijani thinkers, three ideas guide this study not only from a philosophical perspective but also through the lens of politics and everyday life: Europeanization and the preservation of both national and religious values.

INTRODUCTION

The nineteenth century saw a second revival, even a Renaissance, in many countries of the East. Consequently, the twentieth century can be considered a post-Renaissance, continuing and embracing an abundance of ideas, new philosophical and cultural currents, the enlightenment of the spirit, and a craving for novelty. However, the increasing influence of the West, its wide activity in the East, and its crushing force have played a significant role in such developments. This contrast in values may answer painful questions about why the post-Renaissance period in the East can be characterized as a mismatch of ideals and reality.

RENAISSANCE AND DISTORTED ENERGY

The cultural Renaissance in the East in the late nineteenth and early twentieth centuries originated in a revival of national spirit and thought, ongoing enlightenment, and developments in science, philosophy, and literature. This cultural burst confirmed that the East was centuries behind the West, although that was not always the case. The philosophy, culture, science, and art of the East were the primary resources of the European Renaissance, shining a different light on this second Eastern revival of creative energy. Certainly, in comparison with the Middle Ages, the second Renaissance was based on scant potential. Moreover, for many centuries, the East remained a place for the Western 'experience', purposeful policy. In consequence, the main feature of the period was the increase and expansion of Western-oriented socio-political views. Ahmed Aghaoghlu acknowledges this situation as a tragedy: "Although we practically possess the mentality that Europe had four or five hundred years ago and live its former life, today we willy-nilly have to imitate many of their vital organizations. It creates a very tragic situation, the scale of which can be noticed only by those who consider the reasons of today's

---

[1] Institute of Philosophy and Law Azerbaijan National Academy of Sciences

tragedy."[2] The path of development in the East was under strong influence and pressure from the West, and today the East has to imitate the West to keep pace. Consequently, although the West played a great role in the maturation of the second Renaissance, its true aim was to revive the specific potential of Eastern thought.

It is not surprising that few researchers write about this Renaissance nor that those who do call it tragic. This process was forcibly interrupted, and instead of becoming a revival of thinking, it led to despair for several nations and societies. Rabindranath Tagore writes with a heavy heart: "Through the official channels of British educational organizations, into the heads of our children is shoved not English literature but its waste. And it has killed their love for their own culture."[3] The process of revival and self-affirmation of the Eastern nations in the early twentieth century was interrupted by external forces. In Russia and Azerbaijan, the interrupted force was the Soviet Union, driven by the Marxism-Leninism ideology. In other words, developments shifted under the influence of Western thought. Salahaddin Khalilov has also expressed frustration and disgust, both as an individual intellectual and as a citizen of his nation: "As the revival of national thought and the political repression and ideological restrictions were in the same period, the contradictions in political, social, and individual consciousness turned into reasons for individual tragedies."[4] Hence, the interruption of the natural course of the cultural movement not only delayed development in the East but also decreased national spirit.

These thoughts can be generalized into three theses:

1. The ideal of perfection in the East is the West.
2. Although the East lagged behind the West, instead of recovering in stages, it has gradually accepted Western values and criteria as a ready template and has adapted its societies to Western requirements. One reason for such hasty assimilation may have been the rapid growth in differences between the East and West; another may have been the desire of the East to escape from being regarded as helpless. Unfortunately, the Western template distorts specific Eastern values in a dangerous way.
3. The Eastern enlightenment had two aims: to know the West better and to know its own features better. Unfortunately, the second aim was regulated and focused by the first; in other words, the East recognized itself through the prism of the West. However, the enlightenment undeniably served to protect the essence and originality of national spirit.

NATIONAL THOUGHT AND ALIEN IDEALS

There were two different processes in the East in the twentieth century. One, as mentioned, relied upon the ever increasing influence of the West. For example, Ahmed Aghaoghlu writes: "Comparing these cultures, we see that one of them—Western culture—is the winner, and the other two, i.e. the Islamic and Buddha Brahma cultures, are losers."[5] Indeed, as an unavoidable consequence of the process, the East was divided by the two poles of Western and Eastern thought. On the other hand, the desire was strong to develop national thought and to create a national republic. The thinkers considered not the plight of the common human but specifically that of the citizens of Russia, India, Turkey, and surrounding areas. Taking into account the

---

[2] Ahmed Aghaoghlu. *Uch medeniyet*. Bakı, Mutercim, 2006, p. 49.
[3] Rabindranath Tagore. Открытое письмо в редакцию "Калькутта мьюнисипал газетт" // Открытие Индии. Философские и эстетические воззрения в Индии XX в.; Москва, Худож. Лит., 1987, p. 336
[4] Salahaddin Khalilov. *Felsefe: tarix ve muasirlik*, p. 373.
[5] Üç mədəniyyət, p. 28.

identities of the leaders and ideologists of national movements, some Eastern national republics clearly represent the fruit of Western thought. Although the aim was to save the nation from Western exploitation, the Western pattern of republics provided the same cultural milieu. Azerbaijan, Turkey, Pakistan, and India are very good examples of this practice. In addition, thinkers who received Western educations recognized the great problem of humanity: how human beings worshiped a new idol, Science, how they pushed morality to the background, and how their dignity was degraded. These feelings were alien to the East, where religion and faith were an important part of life and identity. Rabindranath Tagore explained the priority of religion in the eastern man to Albert Einstein as follows:

> We realize the supreme man, who has no individual limitations, through our limitations. Science is concerned with that which is not confined to individuals; it is the impersonal human world of truths. Religion realizes these truths and links them up with our deeper needs. Our individual consciousness of truth gains universal significance. Religion applies values to truth, and we know truth as good through own harmony with it.[6]

Indeed, Eastern thinkers consider the human being living in an inhuman world and at risk of falling prey to humanity. For example, "Three things impressed [Muhammed Iqbal] most about Europe: the vitality and dynamism of European life, the immense possibilities open to man, and the dehumanizing influence that capitalist society had on the European soul."[7] Iqbal was a philosopher who also saw the problems of humanity. Naturally, his first reaction was to save his nation. It required a lot of courage for Eastern thinkers to continue promoting national values as Westernization slowly conquered all spheres of life. They desired to save their nation from the risk of dehumanization. Tagore said in his last speech, given towards the end of his life:

> The spirit of violence, which perhaps lay dormant in the psychology of the West, has at last roused itself and desecrates the spirit of Man. The wheels of Fate will someday compel the English to give up their Indian empire. But what kind of India will they leave behind, what stark misery? When the stream of their centuries' administration runs dry at last, what a waste of mud and filth they will leave behind them! I had at one time believed that the springs of civilization would issue out of the heart of Europe. But today, when I am about to quit the world, that faith has gone bankrupt altogether.[8]

Wise men in the East tried first of all to save the creative energy, faith, and ancient culture that helped to identify the essence of the nation. Leo Tolstoy wrote to the younger generation and future of Russia in his pamphlet *Trust Yourself. An Appeal to Young People*: "When the main desire of your spirit is to be the best, trust yourself. I don't say to perfect yourself, as there is something individual, egocentric in perfection. I say be what God wants you to be; discover your similarity with Him that invested in you at birth".[9] Tolstoy's appeal is an expression of creativity, sharing his most valuable thoughts not only to Russia but to all humanity. As noticed by Ahmed Aghaoghlu, Tolstoy did not accept Western dictation of culture because he believed that it was dangerous to separate the human being from himself. He called upon the younger generation to draw from historical energy. Mahatma Gandhi appreciated Tolstoy's fight against violence—striving to expose the divine inner light of human beings, to correct their souls, to be a guide for his nation—and considered him the true personification of perfection.[10] Indeed, all

---

[6] Rabindranath Tagore. "On the Nature of Reality," *Harmony and Beauty in Man and His World*. Mumbai: Central Chinmaya Mission Trust, 1997, p. 24.

[7] Majid Fakhry. *History of Islamic Philosophy*. New York, NY: Columbia University Press, 1983, p. 373.

[8] Tagore Rabindranath. *The Crisis of Civilization*. http://specials.rediff.com/news/2007/aug/06slide5.htm

[9] Leo Tolstoy. Верьте себе (*Trust Yourself. An Appeal to Young People*) // http://www.bookmate.com/r#d=DPj2wNvk

[10] Mohandas Gandhi. *All Men Are Brothers.* Geneva, Switzerland: UNESCO, 1969, p. 175.

of these thinkers shared a single idea: the original inner light of humanity can save the identity of a nation.

A NEW IDEAL: SYNTHESIS

Thinkers who want to advance their nation have suggested a third process: to synthesize the unavoidable effect of Western thought and its progressive attitudes with national features and thought. This method allows proponents to maintain their faith despite pressures from the West, while implementing reform according to modern requirements. It is possible to apply Western practices yet create and sustain a republic based on local national ideology and democracy. The great minds of Pakistan, Turkey, India, and other eastern countries already know that it is a very challenging mission to awaken a nation and develop it with positive results. First, a nation should recognize its value, appreciate its material and moral potential, and identify and follow its true leader. Muhammed Iqbal admits that although he could not stir his own nation, another nation can provide an example to others: "The truth is that among the Muslim nations of today, Turkey alone has shaken off its dogmatic slumber, and attained to self-consciousness. She alone has claimed her right of intellectual freedom; she alone has passed from the ideal to the real—a transition which entails keen intellectual and moral struggle."[11] He criticizes the fashionable nature of imitation in the East and emphasizes the difference of the Turkish, who could discover their greatest power in the Islamic world:

> It is, I think, the English thinker Hobbes who makes this acute observation that to have a succession of identical thoughts and feelings is to have no thoughts and feelings at all. Such is the lot of most Muslim countries today. They are mechanically repeating old values, whereas the Turk is on the way to creating new values. He has passed through great experiences which have revealed his deeper self to him. In him life has begun to move, change, and amplify, giving birth to new desires, bringing new difficulties and suggesting new interpretations.[12]

Similar ideas have been shared by Ameen Rihani, who wrote about Turkish women who assimilated Western culture and won their freedom.[13] Indeed, more Turkish thinkers and ideologists are recognizing and harnessing their own inner power. For example, Ziya Gokalp is convinced that "the *Übermensch* (superman) of German philosopher Nietzsche is Turkish. Turks are the new men of every century. That's why the new life will be born from the Turkism that is the mother of all young."[14] Oktay Sinanoglu, known as the Turkish Albert Einstein, wrote that the mission to create a bridge between the moral wealth of the East and material abundance of the West is on the Turks. Because of their favorable geographical position, they are prime to combine the joint wealth of culture and spirituality.[15]

From a historical perspective, indeed, the first ideological processes in the East at the beginning of the twentieth century were implemented by the Turks: the first republic combining Western and Eastern principles was created by the Azerbaijan Turks, the Azerbaijan Democratic Republic. This progression represents an ideological shift from Europeanization to Islamization to Turkization. This ideology is typical of many Eastern republics, such as India, Pakistan, and Azerbaijan. Famous Turkish and Azerbaijani ideologist Ali bey Huseinzade characterized

---

[11] Muhammad Iqbal. "The Principle of Movement in the Structure of Islam," *The Reconstruction of Religious Thought in Islam*. Delhi: Kitab Bhavan, 2000.
[12] Ibid.
[13] Ameen Rihani. *The White Way and the Desert*. Washington, D.C.: Platform International, 2002, p. 99–107.
[14] Ziya Gökalp. "What is Turkism?," *The Principles of Turkism*. İstanbul: Sosyal Bilimler, 2007, p. 49.
[15] Oktay Sinanoğlu. *Bye Bye Turkish: A New York Dream*. İstanbul: Otopsi, 2005, p. 121–122.

efforts in the East during this period as, "Let us have Turkish blood, Islamic faith, and French clothes."[16] This formula can be accepted as a specification of perfection, uniting the principles of national identity, religious faith, and Western cultural practices.

CONCLUSION

The late nineteenth and early twentieth centuries offer two examples of major development in Eastern civilization. One is the model that was established and flourished under the influence of Western thought. Considering how the entire West and its process of globalization are behind this model, its power and scale are clearly vast. The second development example is the modern Eastern model that considers socio-political requirements, especially the influence and scale of Western thought, but wants to bring the specificity of the East to the fore, applying Western elements only as a supplement. From this perspective, the advantages of the West can ease a transition back to national and religious roots.

References

Ahmed Aghaoghlu. Uch medeniyet. Bakı, Mutercim, 2006.

Ali bey Huseynzade. Türk dilinin vazifeyi-medeniyyesi // Seçilmiş eserleri. Bakı, Çaşıoğlu, 2007.

Ameen Rihani. The White Way and the Desert. Washington, D.C.: Platform International, 2002, p. 99–107.

Leo Tolstoy. Верьте себе (Trust Yourself. An Appeal to Young People) // http://www.bookmate.com/r#d=DPj2wNvk

Majid Fakhry. History of Islamic Philosophy. New York, NY: Columbia University Press, 1983.

Mohandas Gandhi. All Men Are Brothers. Geneva, Switzerland: UNESCO, 1969.

Muhammad Iqbal. "The Principle of Movement in the Structure of Islam," The Reconstruction of Religious Thought in Islam. Delhi: Kitab Bhavan, 2000.

Oktay Sinanoğlu. Bye Bye Turkish: A New York Dream. İstanbul: Otopsi, 2005.

Rabindranath Tagore. "On the Nature of Reality," Harmony and Beauty in Man and His World. Mumbai: Central Chinmaya Mission Trust, 1997.

Rabindranath Tagore. Открытое письмо в редакцию "Калькутта мьюнисипал газетт" // Открытие Индии. Философские и эстетические воззрения в Индии XX в.; Москва, Худож. Лит., 1987.

Salahaddin Khalilov. Felsefe: tarix ve muasirlik.

Tagore Rabindranath. The Crisis of Civilization. http://specials.rediff.com/news/2007 /aug/06slide5.htm

Üç mədəniyyət, p. 28.

Ziya Gökalp. "What is Turkism?," The Principles of Turkism. İstanbul: Sosyal Bilimler, 2007.

---

[16] *Ali bey Huseynzade.* Türk dilinin vazifeyi-medeniyyesi // Seçilmiş eserleri. Bakı, Çaşıoğlu, 2007, s. 284.

CONFUCIAN'S METHODOLOGY FOR COMPREHENDING A HUMAN NATURE AND ITS VALUE IN A GLOBALIZING ERA

Muliang ZHANG 张慕良

Ph. D Candidate

Jilin University, Changchun, China.

ABSTRACT

Besides the research topic most Sinologists conversant with, "is a human nature good or evil on Confucian's viewpoint", there is an extra rare discovered cultural resource in Confucian's Classics, "the rational methodology for comprehending a human nature". I will investigate the later one in this paper. My study on pre-*Qin*秦dynastic (before 221 BCE) Classics: *The Doctrine of the Mean* (*Zhongyong* 中庸) and *Mencius* sufficiently supported this argument. The methodology, which embodied the basic essence of ancient Chinese philosophy of harmonizing the way of heaven (*tian*天) and the way of human, from the school of Zisi 子思 (483-402 BCE, "author" of *The Doctrine of the Mean*) and Mencius (372-289 BCE) provided a significant resistance to Western way of comprehending a human nature. As an organic and systematic theory, Confucian's methodology emphasized the unification of a human's naturality and sociality and the distinction that between a human and other creatures. In the end, I will provide the value of this methodology in this Globalizing Era. In reality, Confucian's comprehension of human nature is the theoretical basis of Chinese "Universal Value", realizing this pivotal point will be of value to solve the cultural conflict between East and West. Moreover, in theory, Confucian's methodology, which is an akin to the phenomenological introspection, could evoke a revelatory way to answer meta-philosophical questions.

Before I illustrate "the rational methodology for comprehending a human nature" in Confucian's Classics, there is a necessity to give a brief introduction about the diverse viewpoints in Confucians about a human nature.

1. A human nature is good, which is represented by Mencious 孟子 (about 372-289 BCE). He stated, "A man without the feeling of commiseration is not a man; a man without the feeling of shame and dislike is not a man; a man without the feeling of deference and compliance is not a man; and a man without the feeling of right and wrong is not a man."[1] In common, we named his theory as "Four Beginnings". The feeling of commiseration, shame and dislike, deference and compliance, right and wrong were instinct beginnings in human's mind. When be cultivated, these feelings will be transformed to four kinds of virtue, that of humanity, righteousness, propriety and wisdom. Mencius' standpoint was carried forward by Zhu Xi's 朱熹 (1130-1200 CE) *Commentary on the Four Books* (*The Analects, The Great Learning, The Doctrine of the Mean and The Mencius*) in South-*Song* 宋dynasty (1127-1279 CE) and then became the authentic documents of the official government. The beginning sentence of *Three Character Classic*, the most popular textbook for teaching children in ancient China, was written, "Men at their birth are naturally good." Besides, the human nature is good is considered as Mencius' whole theory about human nature, which seems has reached an agreement, historically and nowadays, by the academic circle and the

---

[1] Wing-cheuk Chan, 'Philosophical Thought of Mencius', in Vincent Shen (ed.) Dao Companion to Classical Confucian Philosophy (New York: Springer), p. 165.

public. We could also see the evidence in two popular textbooks in western worlds. Feng Youlan 冯友兰 (1895-1990 CE) said, "Mencius, however, attempted to give an answer to this question (why it is that a man should act in the way of *ren* 仁), and in so doing developed the theory for which he is most famed: that of the original goodness of human nature."[2] Another one, by Wing-tsit Chan 陈荣捷 (1901-1994 CE), "Mencius took a big step forward, and his new theory colored his other doctrines. While Confucius no more than implied that human nature is good, Mencius declared definitely that it is originally good. Moreover, he built his entire philosophy on this tenet, and was the first to do so."[3]

2. A human nature is evil, which is represented by Xun Zi 荀子 (313-238 BCE). Although he is considered as the last famous classic Confucian, his two most famous disciples, Han Fei 韩非 (280-233 BCE) and Li Si 李斯 (284-208 BCE), were the founders of Chinese Legalism, which is another famous school in the pre-*Qin* dynasty. Xun Zi said, "the nature of man is evil; his goodness is acquired training", "Nature is the unwrought material of the original; what are acquired are the accomplishments and refinements brought about by nature. Without nature there would be nothing upon which to add the acquired. Without the acquired, nature could not become beautiful of itself."[4] Because Xun Zi's standpoint is totally opposite with Mencius', so the debates about whose theory has the advantage is a pivotal research topic by Sinologists.

3. A human nature is neither good nor evil, which is represented by Gao Zi 告子 (?-?). Gao Zi is a thinker lived as the same time as Mencius, we could know his main idea in *Mencius.* There was a drastic debate between Gao Zi and Mencius in *Chapter Gao Zi I, Mencius.* Gao Zi emphasized the naturalness of human beings, he said, "Life is what we call nature"[5], "Man's nature is indifferent to good and evil, just as water is indifferent to the east and west."[6] In response, Mencius held the idea that human nature is good.

4. Three classes of human nature, which is represented by Dong Zhongshu 董仲舒 (179-104 BCE). He "is one key figure who established politicized Confucianism as the official ideology of the Chinese imperial state (from the *Han* 汉 dynasty through to the fall of the *Qing* 清 dynasty in 1911)."[7] He said, "The nature of the sage has no need to be cultivated, whereas the nature of the villain could not be changed. Only the nature of the ordinary people could be cultivated."[8](My translation) By meaning of this, he wished to emphasize the function of the governor's virtual cultivation.

5. Han Yu 韩愈 (768-824 CE), the pioneer of Neo-Confucianism, developed Dong's standpoint. He stated that there are three classes of human nature and three classes of emotions. "Human nature is gain at his birth, while emotion is born when he is acting with all things." (*The Origin of Dao*) [9](My translation) In his theory, human nature embodied five virtues, that of humanity, righteousness, propriety, wisdom and trust and emotion included joy, anger, grief, fear, love, hate and lust.

6. Li Ao 李翱 (772-841 CE), Han Yu's disciple and friend, not total agreed with him, he stated

---

2 Feng Youlan, A Short History of Chinese Philosophy (Nanjing: Phoenix Press), p. 402.
3 Wing-tsit Chan, A Source Book in Chinese Philosophy (Princeton: Princeton University Press), p. 49.
4 Feng Youlan, A Short History of Chinese Philosophy (Nanjing: Phoenix Press), p. 479.
5 James Legge, The Works of Mencius (Taipei: SMC Publishing Inc.), p. 396.
6 Ibid., p. 395.
7 Bo Mou, Chinese Philosophy A-Z (Edinburgh: Edinburgh University Press), p. 51.
8 Fang Keli (ed.), *Zhongguo Zhexueshi* 中国哲学史 (A history of Chinese Philosophy), Vol. I (Beijing: People's Press), p. 244.
9 Ibid., p. 385.

that "human nature is good but emotion is evil," so people should rediscovered their human nature. His main theory was named as "regain nature (*fuxing* 复性)". Whereas, Zhang Zai 张载 (1020-1078 CE), the founder of the School of *qi* 气in Neo-Confucianism period, divided human nature into two kinds, the human nature of Heaven and Earth which is pure good, and the human nature of temperament which is the mixture of good and evil. Zhang Zai's standpoint could represent most Neo-Confucians' basic precondition about human nature.

Above could be considered as the main theories about human nature around ancient Chinese thinkers. Academic research on this topic, until nowadays, is mostly focus on which theory is more advantageous. Besides exploring traditional cultural resources, methodologies from Kant, Hume, neo-realism, pragmatism and other western thoughts were also been used as theoretical basis to illustrate this topic. But, no matter which theory that has been used, the scholars' debates were all on answering the question "what is a human nature?" For this reason, in my view, varies standpoints were all could only been as arguments in the same level. No one has the absolute preponderance over the others, and no one could deny the others.

So, there should be a meta-"what is" question, and I named it "the rational methodology for comprehending a human nature". If not first exploring the later one, the former is rare a dogmatism. There indeed has the culture resources about how to comprehend a human nature when restudy Confucian's Classics, but why these culture resources, most has been used in other ways, were rarely been discovered? The innate shortage of ancient Chinese philosophy is the key reason. Without the logical system as western philosophers did, the culture resources about comprehending a human nature was shielded under the question of "what is a human nature." Or we could say, in the frame of ancient Chinese culture, the question of "how to comprehend a human nature", the premise of "what is a human nature", could not rise as a philosophical question.

In order to illustrate the rational way for comprehending a human nature, I should first state what ancient Chinese people considered the term of "nature" as. From my research results, I state the term of "nature" was understood under the system of ancient Chinese "Cosmology". This cosmology included three aspects: the first, the natural cosmology which described the forming and growing process of the universe/nature as written in *The Classic of the Change*; the second, the epistemology of the universe as written in *The Doctrine of the Mean*; and the third, the political cosmology as written in *The Great Learning*. Or, we could conclude this three aspects in ancient Chinese terms as *Cheng* 诚,[10] thinking of *Cheng* 思诚, and acting of *Cheng* 诚之. So, the structure of Chinese cosmology could be demonstrated in the following table,

---

[10] *Cheng* 诚is a pivotal term in ancient Chinese philosophy. Some scholars translated it into sincerity or integrity, especial in early age's version. But this translation has been criticized by nowadays scholars. Daniel K. Gardner said, "To be sincere implies for many, primarily, a feeling or emotion of genuineness projected outwardly, toward something, that is, to be sincere toward others", "for Zhu (Xi) and the later Chinese, *cheng* is foremost the process and capacity of being true to ourselves, of being true to the human nature endowed in us. And, by being true to ourselves, we naturally are true toward others in our dealings with them. In short, 'to make oneself true' conveys the inner dimension of *cheng* more effectively than 'to make oneself sincere'."(Daniel K. Gardener, The Four Books, Indianapolis: Hackett Publishing Company, Inc. p. 123.) In other way, Roger T. Ames translated *cheng* as creativity. He used Whitehead's explanation of creativity as "the principle of novelty" to support his standpoint (Roger T. Ames and David L. Hall, Focusing the Familiar, Honolulu: University of Hawai'I Press, p. 31). I use *cheng* as an ontological concept, it embodied and beyond all the meanings above, so I reserved its Chinese character here.

<div align="center">Cosmology</div>

<div align="center">Natural Cosmology   Epistemology of the Universe   Political Cosmology</div>

<div align="center">*The Classic of the Change*   *The Doctrine of the Mean*   *The Great Learning*</div>

<div align="center">*Cheng*   Thinking of *Cheng*   Acting of *Cheng*</div>

These three aspects, complementing and interacting with each other, as a whole, represented the basic essence of ancient Chinese metaphysics. With this premise, ancient Chinese thinkers considered the human nature as a consubstantiality of the universe. Furthermore, the human nature is the production of the universe when it developed to the human society. By this meaning, the human nature is a virtue from heaven (*tian*天).

But, if staying in this level, the human nature is no more than an abstract "universals". So, how to perceive this abstraction as a reality? Confucians' Classics gave a rational methodology for comprehending a human nature as the answer to this question.

Confucian 孔子 (551-479 BCE) said, "You yourself desire rank and standing; then help others to get rank and standing. You want to turn your own merits to account; then help others to turn theirs to account"[11], "Never do to others what you would not like them to do to you".[12] We summarized his this theory as "the doctrine of loyalty and consideration (*zhongshu zhidao* 忠恕之道)". In appearance, my desire, my own merits only represented an individual's emotions. But in Confucians' view, my desire, my own merits should be established in the communication with others. So, in essential, the premise of my desire, my own merits is the universal sense of human nature. His theory was inherited and developed by the School of Zisi 子思 (483-402 BCE, "author" of *The Doctrine of the Mean*) and Mencius.

Zisi said, in *The Doctrine of the Mean*, "The moment at which joy and anger, grief and pleasure, have yet to arise is called a nascent equilibrium (*zhong* 中); once the emotions have arisen, that they are all brought into proper focus (*zhong*) is called harmony (*he* 和)". This notion of equilibrium and focus (*zhong*) is the great root of the world; harmony then is the advancing of the proper way (*dadao* 达道) in the world."[13] By this way, Zisi proposed a self-conscious method to comprehend metaphysical concepts through human's actual emotions.

Mencius, enlightened by Confucian and Zisi's theories, directly proposed two principles on comprehending a human nature.

The first, Mencius said, "For the mouth to desire sweet tastes, the eye to desire beautiful colors, the ear to desire pleasant sounds, the nose to desire fragrant odors, and the four limbs to desire ease and rest; --these things are natural. But there is the appointment of Heaven in connection with them, and the superior man does not say of his pursuit of them, 'It is my nature'", "The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognizing the talented, and the fulfilling the heavenly course by the sage; --these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, 'It is the appointment of Heaven'".[14] I named it as the dialectical unity between "nature" and "the appointment of Heaven". "The appointment of Heaven" represented a person's relationship with his family members, his superior, his friends

---

[11] Arthur Waley, The Analects (Changsha: Hunan People's Press), p. 63.

[12] Ibid., p. 179.

[13] Roger T. Ames and David L. Hall, Focusing the Familiar (Honolulu: University of Hawai'I Press), p. 89.

[14] James Legge, The Works of Mencius (Taipei: SMC Publishing Inc.), pp. 489-490.

and the way of heaven (*tian* 天). In short, it means social ethics. So, in Mencius' view, a human nature is the unification of a human's naturality and sociality. The rational method to comprehend the human nature must be in the interactional relations between its naturality and sociality.

The second, Mencius said, "That whereby man differs from the lower animals as but small. The mass of people cast it away, while superior men preserve it. Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not need to pursue benevolence and righteousness".[15] I named it as the distinction between human and other creatures. It emphasized the specificity of human nature. For this reason, when Gao Zi said, "Life is what we call nature", Mencius refuted, "Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?"[16] "Life is nature" is an abstract nature, which could be the nature of a dog or that of an ox. A human nature must be different from other creatures, but the vital point was small, which Mencius explained as "walked along the path of benevolence and righteousness, and did not need to pursue benevolence and righteousness". So, the specificity of a human nature is on his sociality. Based on these two principles, Mencius' self-cultivation method for comprehending the human nature could be summarized as "giving full realization to his mind/heart, knows his nature, and then heaven (*jinxin zhixing er zhitian* 尽心知性而知天)".

In conclusion, from my illustration above, besides in answering the question that "what a human nature is", there is also a rational methodology for comprehending a human nature in Confucians' Classics. The essence of this methodology is a forward inquiry of the metaphysical basis of a human nature. Only aware of this inquiry first, the answers of "what a human nature is" could escape from dogmatism and relativism. Furthermore, Confucian's methodology, which embodied a self-evident premise that is an akin to Hussel's phenomenological introspection, could evoke a revelatory way to answer meta-philosophical questions. Finally, in our social life, Confucian's comprehension of a human nature is the theoretical basis of Chinese "Universal Value", which represented the core of Chinese culture. Realizing this pivotal point will be of value to solve the cultural conflict between East and West in this globalizing era.

References

Ames, Roger T. and Hall, David L.. (2001) Focusing the Familiar (Honolulu: University of Hawai'i Press).

Chan, Wing-cheuk. (2014) 'Philosophical Thought of Mencius', in Vincent Shen (ed.) Dao Companion to Classical Confucian Philosophy (New York: Springer).

Feng, Youlan. (2012) A Short History of Chinese Philosophy (Nanjing: Phoenix Press).

Fang, Keli (ed.). (2012) *Zhongguo Zhexueshi* 中国哲学史 (A history of Chinese Philosophy), Vol. I (Beijing: People's Press).

Gardener, Daniel K.. (2007) The Four Books (Indianapolis: Hackett Publishing Company, Inc.).

Legge, James. (1991) The Works of Mencius (Taipei: SMC Publishing Inc.).

Mou, Bo. (2009) Chinese Philosophy A-Z (Edinburgh: Edinburgh University Press).

Waley, Arthur. (2008) The Analects (Changsha: Hunan People's Press).

---

[15] Ibid., p. 325.
[16] Ibid,, p. 397.

A CRUCIAL SKILL TO CREATE GLOBAL CITIZENS

Svetlana LUKASHOVA[*]

ABSTRACT

As our world undergoes the process of "global civilization", in which national, ethnic, religious, and gender boundaries are shifting , all of us will need the ability to empathize with other individuals and other groups , which may prove vital to future survival. In education, we have started to value the significance of such critical skills as creativity, collaboration, and communication. Empathy should be included on that list if we are to create the global citizens we hope our students will become. It creates bonds, builds leadership skills, and brings self-awareness to search meaning and purpose in our lives. Empathy is teachable if educators value and develop this 'heart skill' first in themselves. This study has 3 objectives : 1) to carry out a psychological exploration of 6 channels of empathy and assess teacher empathy level; 2) to analyze the relationship of these channels with professional orientation of teacher personality; 3) to design an Empathy Enhancement Strategy Program and conduct a training seminar. The sample is made up of 60 participants aged 25 to 60 years old. The methodology used is descriptive and correlational. The analysis reveals the underestimation of the importance of being empathic, which consequently leads to low development of 'communication-orientation' in teaching.

Key words: Empathy, teacher personality, development, communication

INTRODUCTION

In order to bring the world into our classrooms educators should use global awareness to better understand ourselves and others. The goal of the "empathy teacher" is to teach the necessary social and life skills in ways that engage students by meeting their needs, speaking to their hearts, and naming the reality of the social challenges they face each day. Empathy by its nature is a "heart skill" because it includes the many facets of caring, compassion, and generosity—or skills from the heart.

Why should we introduce the topic of teaching empathy into our discussion? This may seem strange if you regard empathy as a talent - something we either have or lack. The truth is that empathy allows students to integrate other people's views with their own. It is the ability to identify with others , creates bonds, builds leadership skills, and brings self-awareness to search meaning and purpose in our lives. It is obvious that empathy will become a crucial skill as the world merges into a global community.

RESEARCH AIMS AND PARTICIPANTS:

The aims of this study are to explore the issue of 'empathy teacher', development of empathy in students and descriptions of activities designed to enhance empathy. It is written for teachers who are willing to improve their quality of empathy and help students become more empathic, thus more successful in learning.

Empathy is teachable if teachers value and develop this 'heart skill' first in themselves.

---

[*] Suleyman Demirel University, Almaty, Kazakhstan

To investigate this issue practically in Kazakhstani educational environment we surveyed 60 teachers from Suleyman Demirel University, in order to assess their empathy level and correlate this finding with the professional orientation of teacher personality.

Research tools:

1. the Quotient of Empathic Abilities (QEA, V.V.Boiko, 1996)

2. Questionnaire 'Professional orientation of teacher personality assessment'

Research tasks:

1. to carry out a psychological exploration of 6 channels of empathy and assess teacher empathy level;

2. to analyze the relationship of these channels with professional orientation of teacher personality;

3. to design an Empathy Enhancement Strategy Program and conduct a training seminar.

THEORETICAL FINDINGS

Definition. According to Stein and Brook (2000), empathy is the ability to sense and respect the feelings and thoughts of others. Aspy (1973) links empathy clearly to excellence in teaching and learning, as well as to moral development. Daniel Goleman (1995) sees empathy as central to school activity, he unites empathy with altruism and compassion. Being able to see things from another's perspective destroys stereotypes and therefore fosters acceptance of differences. Our growing pluralistic society is in real need of these capacities, enabling people to live together in mutual respect . Schools have a central role in developing character by inculcating self-discipline and empathy, which in turn allow true commitment to civic and moral values.

Misconceptions. Three major misconceptions about empathy appear to inhibit teachers from using empathy to their personal advantage. Firstly, we should not mix empathy with making pleasant and polite statements. Secondly, empathy can be mixed with sympathy. However, they represent two separate emotions and are distinct concepts; namely, sympathy is first-person driven but empathy starts with the second-person focus point as the initiator to the statements. Thirdly, empathetic statements merely recognize the validity of the perspective of others without judging the statement content of the speakers.

Relationship with EQ. D.Goleman (1998) reported that empathy is a significant element of emotional intelligence, which contributes to individuals' success in life to a great extent. Covering the ability to understand the feelings of others, empathy facilitates closer interpersonal relationships and develops competent decision-making skills. Such profession as teacher undoubtedly requires sharpened empathic skills. Interpersonal conflict may arise as a result of lack of empathy in relationships , which may lead to ineffective teacher-student communication. Acting as a form of social radar, empathy immediately reveals social ineptitude. If we are unable to recognize the emotional states of others, we may grow apathetic, insensitive, and even hostile. It is the lack of empathy that brings up stereotype formation about other nations.

Conversely, empathy requires the ability to discern motivations and read emotions at the highest level, inspires feelings in others and makes the unspoken more important than what is verbalized.

Since self-awareness is a prerequisite to the exercise of empathy, it is suggested that teachers should be able to recognize their own responses and sensations emerging from within their own consciousness and emotional states.

An empathic teacher. Forming the cornerstone of the social competencies empathy can serve as a professional guide required in teaching:

- Empathic teachers understand students better, have a genuine concern about their needs, and demonstrate a sincere interest in them.

- They can recognize and anticipate the needs of students as clients.

- They can sense the developmental needs of students and assist them to cultivate their abilities.

- They are sensitive to group differences and can facilitate in cultural and ethnic problem-solving

  Overall, such efficacy of empathic teachers to deal effectively with students will finally reduce the levels of anxiety, nervousness, and anger in learners.

An empathic student. The view that successful learners are knowledgeable, self-regulated , strategic, and empathetic is gaining popularity among educators these days.

- Empathic students can discern the motives, feelings, and behaviors of others and can communicate this understanding.

- They often realize that their ability to interact with others will significantly contribute to their success in learning and life in general.

- They are capable to view themselves and the world through the eyes of others which means they examine beliefs and situations of others, bearing in mind the goal of improved comprehension and appreciation

- They enrich their lives by sharing experiences with persons of different backgrounds Overall , empathic students are well-adjusted in emotional , motivational , social , and academic areas of their life.

PROCEDURE

Subjects completed the 36-item empathy scale and 50-item professional orientation of teacher personality questionnaire individually. Each subject received an item and answer booklet which contained all necessary instructions, test items and responses. The test was not timed and the materials were self-administered. The instructions stated "Circle the response which best indicates how much you agree or disagree with each item."

METHOD

The Quotient of Empathic Abilities by V. Boyko measures six structural components (channels) of empathy: rational channel, emotional channel, intuitive channel, attitudes favoring or impeding empathy, penetration capability, and identification. Ratings for each scale may range from 0 to 6 points and indicate the value of a particular parameter in the structure of empathy. Lower than 3 is considered low level , 3-4 demonstrate moderate , finally 5-6 indicate higher levels. *Rational empathy channel* characterizes the focus of attention, perception and thought of the individual who is being empathic to another person's problems and behavior , and willing

to open his spontaneous interest and intuitive reflection of the partner. *Emotional empathy channel* is a fixed empathetic ability to enter into emotional resonance with others . Emotional responsiveness in his case becomes a means of penetration into the energy field of the partner . This channel enables the holder to understand partner's inner world and predict the behavior by effective influence on empathy receiver. *Intuitive empathy channel* indicates the ability of the respondent to see the behavior of partners, operate in a deficit of baseline information about them, drawing on the experience stored in the subconscious mind. It allows to intuitively close and summarize various information about the partners. *Attitudes favoring or impeding empathy* facilitate or hinder the operation of all empathic channels. The effectiveness of empathy is probably reduced if a person tries to avoid personal contact, considering that it is inappropriate to show curiosity about the other person . To put it simple, the channel holder has developed mental fixedness which impedes feeling comfortable with the feelings and problems of others. On the contrary, if there are no obstacles on the part of the holder , such attitudes facilitate the operation of all empathic channels. *Penetrating capability empathy* is regarded as an important communicative property, allowing you to create an atmosphere of openness and trust, or intimacy. Each of us by our behavior and attitude towards partners promotes or debilitates the exchange of information and energy. Relaxation of partner encourages empathy, and the atmosphere of tension and suspicion prevents disclosure and empathic comprehension. *Identification is another factor for the success of empathy , which is the* ability to put yourself onto your partner's shoes. It provides the basis of lightness, mobility , and flexibility of emotions, the ability to imitate.

Professional orientation of teacher personality questionnaire reveals the importance of teachers for certain aspects of pedagogical activity (propensity to organizational activities, focus on the subject), his need for companionship, for approval, as well as the importance of intelligence of his behavior. Each of the areas of professional orientation is considered underdeveloped if teachers receive at least three points on this scale, and mastered - if more than seven points. Structure of personality type *"Organization-orientation"* constitutes the qualities of rigor, organization, strong will, and energy. *"Subject-orientation"* is characterized by observation, professional competence, and commitment to creativity, which leads to better implementation in constructive training and supervision. *"Communication-orientation"* brings up qualities such as sociability, kindness, visual appeal, and high morals. Type *"Intelligence-orientation"* is characterized by high intelligence, a common culture and absolute morality , easily fulfilling their professional activities in the Gnostic, education, information, advocacy, self-development, and research functions.

Results

The result obtained from the collected data was as follows:

Table1. Teachers' empathy ratings

Empathy channel	rational channel	emotional channel	intuitive channel	attitudes favoring or impeding empathy	penetration capability	identification
Empathy rate	**2,8**	**3,4**	**3,0**	**3,2**	**3,2**	**3,2**

It can be seen from the table that university teachers demonstrate quite moderate results almost in all empathy levels (from 2,8-3,4 out of 5-6 possible). The author of the questionnaire, Russian psychologist V. Boiko defines 'empathy' as 'a form of rational-emotional-intuitive reflection of another person'. The illustration shows the highest reflection in emotional channel

(3,4),which means that teachers tend to sympathize with students while interacting. The lowest development, however, was received by rational channel (2,8), which reveals a low spontaneous interest in students' hopes and expectations. The penetrating capability in empathy is evaluated as the most important communicative trait of a person. It enables to create the atmosphere of openness, trust, and sincerity. Relaxation of the partner promotes empathy, whereas tense, suspicious, and unnatural atmosphere hinder empathetic discovery. Thus, moderate and even low results in empathy channels 1)do not lead to the creation of optimal teacher-student dialogue,2) do not foster a higher degree of collaborative problem-solving, 3) cannot produce the kind of enthusiasm that unleashes creativity.

Table 2. Professional orientation of teacher personality rates

Professional orientation	Intelligence	Organization	Subject	Communication	approval motivation
N %	**22**	**19**	**21**	**17**	**21**

The received data on empathy channels correlate with a low development of 'communication-orientation' (17%) according to the other questionnaire 'Professional orientation of teacher personality.' Table 2 demonstrates that 22% of university teachers are characterized by high intellectuality and morality, 21% show high determination in subject-orientation and approval motivation. However, lower importance is given to organization (19%) and communication (17%).

CONCLUSION

According to the data we gained in our research we came to the following conclusions:

1. A great majority of the sampled university teachers underestimate the importance of being empathic.

2. Lack of empathy correlates with a low development of 'communication-orientation' in teaching.

3. Underdevelopment of "communication-orientation" in the majority of the sampled university teachers brings down qualities such as sociability, kindness, visual appeal, and high morals.

IMPLICATIONS

1. The study stresses the need for fostering empathic skills in our teachers in order to improve effectiveness of teaching;

2. Teachers should be given training to develop self-awareness which is a prerequisite to the exercise of empathy (recognizing their own responses and sensations emerging from within their own consciousness and emotional states)

3. Teachers should be also trained to develop empathy in their students in order to help them become more successful in learning and in life -'global citizens'.

4. An Empathy Development Strategy Program should be designed in order to enhance empathy in both teachers and students.

Empathy Development Strategy Program

Teacher strategies	Contributions to empathy development
1.Teach your students to focus first on their own feelings	While trying to enhance students' ability in taking on someone else's point of view, it appears to be the most productive to make them concentrate initially on their own feelings and diverse types of emotions they experience in different types of situations.
2.Teach them to recognize diverse emotional states in themselves and others	Students find out what empathy is by themselves and learn interpersonal perception by practicing empathic responses , which reinforce their perceptive skills.
3.Teach them to focus first on similarities between themselves and others	After students have focused on their own feelings, the following act is to identify the similar things that can also be found in other people. As an example, it was discovered that the cross-cultural empathy is reinforced much if class activities focus primarily on the similarities found in other cultures as well as in their own social remarks, and only after it is successfully learnt, the attention is drawn towards the differences.
4.Train role-playing	Role-playing or imitation activities are believed to help students obtain higher levels of empathy. For instance, taking role of a fictional character or animal, or plant, or other objects appear to be empathy enhancing .
5.Encourage them to be sensitive to people's needs	Sensitivity to such stimuli as images of misery, hardship, or distress on the part of the others has a trend to enhance empathetic reactions and feelings. And when coaches or experimenters inspire students to care about other people, it increases chances to stimulate feelings and responses.
6. Practice imagining another's perspective	It is found that it is more perspective-giving to repeat practices, than to try once and forget. For most people, even for youngsters, the chance to represent and get an idea of the points of mind of one person does not come so easy. Sustainable practices in perspective-taking allow students to gain higher empathy levels more effectively.
7.Model empathetic behavior	Bright side of "dispositional praise" identification comes along with the practice of letting students understand the reason why they need to have pro-social behavior. It is outreached more effectively when they have their teacher as a good role-model, rather than being told to behave in a more empathic way.
8.Study well-known empathetic persons' lives	As it was discovered, studying about famous empathetic people helps to enhance awareness about empathic attitudes and regulations, which, therefore, provide a more effective behavior copying in a needed way. Those are Florence Nightingale, Mother Theresa, and Martin Luther King Empathy training has been followed by an increase in the desire on the part of senior students to be open and self-discovering and to take all needs into account when considering conflict situations.
9. Practice cooperative learning	Cooperation is believed to appear as an essential humanization experience, as well as it provides students with suggesting that other people's views need to be taken into account. It allows students to overcome selfish and objectification posture and enhances trust, sensitivity to others and communicative skills. After participating in the cooperative learning groups, students tend to - treat other people with respect regardless their race, status, gender. - appreciate different strengths of people that can be contributed in favor of a team. - value greater cross-cultural and cross-ethnic friendship.
10. Encourage peer /cross-age tutoring	Empathetic feelings, understanding and behavior of students have been proven to become enhanced, resulting from serving as teachers or cross-age teachers. It leads to a substantial increase in empathy, altruism, and self-esteem of tutors. Teachers need to expand their self-confidence in order to aid youngsters with understanding of empathy.

The research by Bonner and Aspy (1984) displayed a distinct correlation between students' scores on measures of empathetic understanding and their grade point averages.

We would like to finalize the article with the assumption of a famous researcher Alfie Kohn (2008), who believes that teaching profession requires constant efforts to create not just successful learners but good people.

Another outstanding researcher, McCullough (1991), agrees that empathy , which is associated with moral imagination, ought to be cultivated in people and ought to be brought to politics.

References

Aspy, D.(1973) Beyond Rhetoric, The Counselling Psychologist vol. 5 (Illinois, Research Press)

Black, H., and Phillips, S.(1982) An Intervention Program for the Development of Empathy in Student Teachers (The journal of psychology 112).

Bonner, T. D., and Aspy, D. N.(1984) A Study of the Relationship Between Student Empathy and GPA (Humanistic education and development 22/4).

Goleman, D.(1995) Emotional Intelligence (London: Bloomsbury Publishing).

Goleman, D.(1998) Working with emotional intelligence.(London: Bloomsbury Publishing)

Kathleen , C.(1995) Developing Empathy in Children and Youth. School Improvement Research Series (Close-Up #13.Portland, OR: Northwest Regional Educational Laboratory)

Kohn, A. (2004)What Does It Mean To Be Well Educated? And More Essays on Standards, Grading, and Other Follies (Beacon Press)

Kremer, J. F., and Dietzen , L. L.(1991) Two Approaches to Teaching Accurate Empathy to Undergraduates: Teacher-Intensive and Self-Directed (Journal of college students' development 32)

McCullough,T.E.(1991) The Moral Imagination and Public Life: Raising The Ethical Question (Chatham, N.J.: Chatham House Publishers, Inc.)

Rean A., Kolominsky J. (2000)Social-pedagogical psychology (Saint Petersburg Press)

Redmond, M.V.(1989) The functions of empathy in human relations (Human Relations ,42/4)

Stein, S.J., & Brook, H.E.(2000) The EQ edge: Emotional intelligence and your success (Toronto: Stoddart)

PART III

EDUCATION AND ASIAN CIVILIZATIONS IN WORLD CONTEXT

ACTUAL PROBLEMS OF INNOVATION PROCESS IN UNIVERSITY EDUCATION OF MONGOLIA

Sarantuya DAGVADORJ[*]

CONCEPT OF KNOWLEDGE INNOVATION IN 21ST CENTURY

Science-based innovations have played an important role in the society for centuries. The 21st century is characterized by the rapid economic growth in science and technology in most countries of the world. Introducing innovation to the political system as well as to all spheres of economic and social life of the country is obviously one of the examples of actions toward world unity, or in narrow sense toward progress of human community. Today, it has become obvious that in order to co-exist in peace peoples of different nations need to endeavor sustainability in the development. 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.

Knowledge itself is a basis of the development, and a main driver of growth, a major determinant of competitiveness in the global economy. Knowledge, both as technical know-how and any kind of information, has been important to mankind for improving the quality of life. What have changed over centuries, however, are the characteristics and the quality of knowledge, the relative importance of science as its source, the methods by which it is created, stored, accessed, transmitted, acquired and retrieved, and its relative importance as a production factor[1].

Responding to the worldwide introduction of innovation systems into the national structures, Mongolia follows the path which the world is inclining towards. The term "**innovation**" whose common definition means the introduction of a new idea, method, or device[2], is described in the Law of Mongolia on Science and Technology, 2006, as "transformation of the results and products of researchers and introducing the end product to industries and services". The state policy of Mongolia to store and develop national innovation system is to form a triple helix between scientific, business and Government organizations. In other words, research, business and policy are being brought together to form a harmony. Science and technology is not just a knowledge producer and riches of the society. It is also one of basic foundations of development of a State.

INNOVATION PROCESS IN UNIVERSITY EDUCATION SYSTEM OF MONGOLIA

"The most important task, if we are to save the Earth, is to educate"

Sir Peter Scott (1909-1989), English conservationist, WWF founder

In the 21st century Mongolian science and technology follows the primary principle to be a nation developing science based on new knowledge and advanced technology, to practice the national innovation system as a driving force for social and economic development for 2020,

---

[*] National University of Mongolia
[1] Kemal Gürüz, President of the Council of Higher Education of Turkey and Namik Kemal Pak President of the Scientific and Technical Research Council of Turkey. Conference "Education; Lifelong Learning and the Knowledge Economy". Stuttgart, October 9-10, 2002
[2] Susan C. White, Theodore S. Glickman. Innovation in Higher Education: Implications for the Future. NEW DIRECTIONS FOR HIGHER EDUCATION, no. 137, Spring 2007. pp 97-98

and to ensure secure and quality living of the people by creating and producing advanced knowledge and by continuously supporting the science and technology progress and development. Currently, Mongolia's knowledge based economy index is 4.23, which is 35.6 percent higher than it was 12 years ago. In comparison to a study carried out by the World Bank, the average index in South East Asia is 3.63, Uzbekistan 3.27, Vietnam 3.10, Kazakhstan 4.5 and PR of China 4.23. According to the Global Competitiveness Report 2014-2015, 35th Edition (2014), World Economic Forum, that assesses the competitiveness landscape of 144 economies, has ranked Mongolia with population 3.9 million at the 98th place. Competitiveness of countries has been summarized in 12 pillars, where the 5th pillar is Higher education and training (value – 2.9; rank – 116 out of 144) that assesses the quality of education system and quality of mathematics (value - 4.5) and science education (value - 4.6).

United Nations General Assembly emphasized in its Resolution 57/254 (2002) on declaration of the Decade of Education for Sustainable Development (2005-2014) that education is a motor for change. Within the framework of the endeavors to fulfill the goals set forth in the documents of the Resolution, experts of UNESCO did comprehensive surveys of the science and technology sectors of Mongolia from 2003 to 2005, and consequently the Master Plan of Science and Technology 2007-2020 was developed. UNESCO has been supporting the Government of Mongolia in implementation of this Master Plan that has perspective for Mongolia to have a competitive R&D (Research and Development) sector and an effective national innovation system providing intellectual property protection. Mongolia plans to develop further its international cooperation in science and technology on the new progressive level. The Master Plan is now used as the tool to develop Mongolia's science and technology sector. The "National Innovation development program of Mongolia" (2008-2015), one of its consisting chapters, emphasizes the support of academic and research work at state owned higher education institutions, was adopted by the Government of Mongolia in 2008. In particular, National Program that endeavors to foster science–industry cooperation and joint research consists of 4 sub chapters.

1. Chapter on establishing an innovation structure
2. Chapter on developing advanced technology
3. Chapter on supporting academic and research work at state owned higher education institutions
4. Chapter on preparing young researchers

With respect to the content of these chapters, they all emphasize the importance of improving of knowledge and knowledge providing institutions.

The documents of the European Union Commission "Role of higher education institutions in European knowledge world" that has been discussed within science and higher education institutions says, " The most important 4 elements that provide knowledge driven society and knowledge economy are the following: (i) to build knowledge driven from the major scientific research studies, (ii) to offer good education based on scientific knowledge, (iii) to distribute knowledge in society using ICT technology, (iv) to implement, innovation and new technology, to apply newly obtained knowledge in manufacturing the products as soon as possible. It underlined the role of higher education institutions in flexible interconnection of these 4 elements.

The mission of the science and technology of Mongolia has been determined in the Master Plan as "to practice the effective management and finance systems based on the social and market demands, ensure ecological balance by supporting effective utilization of various sectors' resources by facilitating effective education- science- industry collaboration, gaining

comparative advantage through enhanced competitiveness of small and medium enterprises and by maintaining environmental and ecological balance". The Master Plan highlights integration of research and education among the valuables of the innovation process.

University education of Mongolia has needed radical reforms in the quality of knowledge. While introduction of any changes is generally directed from the top toward the bottom, e.g. from administration policy to teaching staff and students, innovation is directed up-and-down. That is why some policymakers describe innovation in high education system as reformative innovation. They have suggested taking necessary measures to enhance reforms in two major fields: high education system; and university education.

In the innovation policy that is being implemented by the Ministry of Education, Culture and Science, the National University of Mongolia (NUM) and Mongolian University of Science of Technology (MUST) play a key role in introduction of innovations especially of scientific and technology importance. University education has become one of the global services as it creates new knowledge, provides with new knowledge, and introduces it into practice.

NATIONAL UNIVERSITY OF MONGOLIA

National University of Mongolia is the first comprehensive university of Mongolia established in 1942. To implement the mission of Master Plan of Science and Technology, the NUM did reforms in its administration structure. Board of Trustees is the highest self-governing body consisted of representatives of founders, professors, students and graduates. The president of the NUM implements the administration of the University in cooperation with the heads of faculties and administrative units of the University.   As for the winter semester of 2014-2015 Academic year, the number of enrolled students is 22478, where undergraduates are 17953; graduate students in Master's Program – 3186; and the involved in Doctoral Program – 1029. The University provides various programs to 310 international students.

After the structural reforms, NUM has now five Schools (School of Sciences, School of Applied Sciences and Engineering, Business School, School of Law, School of International Relations and Public Administration) comparing to 12 Schools and faculties before 2014 and two branch Schools (Orkhon School and Zavkhan School) with 746 full time professors, 76 Associate professors, 54 part time professors (346 professors with academic titles) enrolled in 8 faculties. The University has been running 31 affiliated centers and institutes, and 2 affiliated high schools. The administration structure of NUM is now more responsible, and its units operate according to the principle of good governance. It is consisted of the Board of Trustees, President, and two Councils: Academic Council and Community Council. The Board of Trustees, consisted of the representatives of founders, professors, students and graduates, is a self-governing body is responsible for the adoption of the university development policy, plan and programs (curricula), and adoption of or making amendments to the Charter of the university; setting of the university structure, organization, staff and amount of salary fund based on the proposals of the university president; making investment, allocation of annual budget and control over expenses; discussing and evaluating of the university activity reports and providing transparency.

The President of the University is a head of the Academic Council that is composed of the science professors. The Academic Council is responsible for the following tasks: discuss the development and strategy policies' matters and curricula, and submit the proposals to the Board of Trustees; submit proposals on amendments to the Charter of the University to the Board of Trustees; discuss the rules related to the academic study and submit proposals on amendments to the Administration of the University; discuss the academic year report, grant scientific

degrees and awards and submit proposals regarding the activity of the President to the Board of Trustees. The President of the University performs its functions with the assistance and cooperation of the four vice presidents responsible for Academic Affairs, Research and Innovation, Economic and Development Policy, and International Relations and Cooperation.

With respect to the topic of the presentation it should be noted that the position of the vice president for the research and innovation is an example of innovation in the structure of the University. The vice president administers and coordinates the activities of the Department of Research and Innovation, Technology Transfer Office and Graduate School. The Department of Research and Innovation is responsible for assisting students and researchers at NUM in developing of a research and innovation policy and strategic plans for NUM; identification and exploitation of alternative sources of funding for research, conducted by NUM; building of capacity in proposal development, project implementation and report writing (includes publishing in peer reviewed journals); developing of a University wide mentoring program for junior scientists and researchers; and promoting collaboration among university-industry-government as a triple helix.

NUM is commencing a major initiative to strengthen its research capability and quality of curriculum, which is to better suit goals of the Master of Science and Technology focusing on advancement of the collaborative ties with business and academic community. The NUM aims to become a national model research University which meets world standards and provides pillars for Mongolia's development. To realize this goal, 152 curricula were re-edited to develop 70 new curricula that entirely comply with the innovation strategy of the NUM, meet contemporary social needs and suit to the world development tendencies. The fundamental output of higher education is knowledge, whether it is new knowledge discovered through basic research conducted by faculty and students or the knowledge transferred from faculty to students and from faculty to society at large[3]. As our knowledge base grows, the overall productivity ratio must increase if the cost of the inputs—facilities, faculty salaries, support staff, and ancillary programs—holds steady or declines (that is, the funding remains constant or drops). In short, institutions of higher education must exhibit productivity gains to survive in the current environment. Universities must continually seek ways to innovate and thereby deliver increased productivity through gains in operating efficiencies. Institutions have sought such improvements in several ways: outsourcing of additional services, developing consortia to support a broad variety of academic programs, using technology better, and matching inputs and outputs more closely". The new curricula of the NUM are focused on providing of progressive or world standard knowledge to students.

In international practice the higher education capacity is assessed by the number of Nobel Prizes, inventions done in the fields of mathematics and natural sciences, the number of created new technologies, obtained patents and licenses, the number of researchers and scholars whose works are referred to in the leading international journals publications. Last academic year, more than 54 author/researchers published research works in high ranked international journals with Thomson Reuter /Jefferies CRB Index, and some of them were referred from 1-6 times in publications and works of the professors and researchers of other countries. Number of the research articles of 12 NUM researchers as the re-print or corresponding authors published in international journals was 19. If compare to the publications of researchers of the Mongolian National University of Sciences and Technology (23) or Medical University (31) in international journals with Thomson Reuter /Jefferies CRB Index, this number does not seems to be a smaller amount. 29,7% of all research works done in Mongolia in 2013-2014 were

---

[3] Susan C. White, Theodore S. Glickman. Innovation in Higher Education: Implications for the Future. NEW DIRECTIONS FOR HIGHER EDUCATION, no. 137, Spring 2007. p 107

performed by the professors of the NUM, whereas 39.5% were performed by the researchers of the state-owned universities and schools, and 30,8 by the Academy of Sciences.

Up to date, the NUM has implemented four innovation projects, 36 fundamental research works, 7 scientific and technological projects, 36 foreign projects, 27 contract researches, and 8 University projects.

Leading professors have been conducting advanced researches in main fields of natural and applied sciences, social sciences and humanity emerged in cooperation with national and foreign scholars within the framework of the international cooperation policy of the NUM. It has cooperation agreements with more than 129 academic and research centres all over the world. The NUM successfully continues the already established international relations with foreign partners, and endeavours to implement new projects with respect to the innovation policy of the university. NUM is a member of such organizations as Consortium of Mongolian Universities and Colleges (CMUC), International Association of Universities (IAU), University Mobility in Asia and Pacific (UMAP), Council on International Educational Exchange (CIEE), and Euro-Asian University Network (EAUN). In the Academic year 2013-2014, the NUM signed cooperation agreements with 8 foreign Universities (University of Le Havre, France; Griffith University, Australia; L.N. Gumilev Eurasian National University, Kazakhstan; Jun Von University, Korea; Kookmin University, Korea; Missouri National University, U.S.; Nanhua University, Taipei; Niigata University, Japan).

NUM recognizes the importance of fostering the development and utilization of innovation, and that the proper management and protection of innovation as intellectual property (IP) is an essential endeavour to promote and advance the University's mission. In March 2011, NUM established a Technology Transfer Office (TTO) responsible for protecting managing and National University of Mongolia licensing the intellectual property of NUM, including inventions in the nanotechnology, life science, information communication technology and physical sciences sectors, copyright protected materials such as software and images, and tangible research materials .The TTO's mission is to promote and facilitate the transfer of NUM's innovations for the benefit of the University and the public. Faculties are responsible for reporting any discoveries or inventions that may have commercial value and any work that seems likely to produce such discoveries or inventions to the TTO.

Entrepreneurship education: Entrepreneurship means the transformation of an idea into an enterprise that creates value—economic, social, cultural or intellectual. NUM strongly focuses on the entrepreneurship education to increase the intellectual capital and promote entrepreneurial abilities and creativity in Mongolia.

Within the structure of the University there are operating National Research Institutions:
• Institute for Mongolian Studies
• Institute of Mathematics
• Nuclear Research Centre
• Institute of Economics
• Institute for Sustainable Development
Scholars and researchers are enrolled in the NUM based research centres:
• Centre for Nano-science and Nanotechnology
• Mongolian National R&D Centre for Animation
• Research Centre for Chemistry and Technology of New Materials
• Coal Research Centre
• Geology and Mineral Resource Research Centre

• Geographic Information Systems Training and Research Centre
• Mobile and Embedded Technology Research Centre
• Centre for Research on Language Processing
• Computation Research Centre
• Water research Centre
• Centre for Development Research
• Training and Research Centre for Tour ism
• The Population training and Research Centre
• Centre for Comparative and International Legal Studies
• Economic Research Centre

CONCLUSION

National University of Mongolia is eager to become a world-class institution of excellence in research, innovation and entrepreneurship for sustainable growth. The NUM has reached certain achievements in accomplishing of its mission with regard to the university education innovation policy, in particular, in creating knowledge in science and technology to help solve the global challenges of the 21st century; promotion of and maintaining excellence in graduate education for individual students, faculty, departments and the University as a whole; contributing to innovation through technology transfer and entrepreneurship for sustainability in a socio-economic development, and fostering a culture of collaborative and innovative research that facilitates the production of socially relevant solutions and knowledge transmit.

The NUM attaches great importance to the continued reform of its provisions as it is regarded as the strategic vehicle for supporting the country's development of human resources able to adapt to the ever-changing social, economic, and technological conditions.

However, for the future success, the NUM has been considering to take the following measures:

- Establish inter-universities technology transfer centre, enhance technology broker program, establish a mechanism to introduce research outputs to the production;
- Strengthen university-industry-business cooperation, stimulate industrial enterprises in creating students' internship basis;
- Establish flexible system responding to the needs of the ever developing science and technology, and labor market;
- Ensure academic freedom within the structural units of the university, strengthen the independence and impartiality of the activities, make reforms aimed at the formation of the accountability system;
- Enhance the service for students into the new quality level, improve and properly equip the research-based laboratories, establish comprehensive inter-sector laboratories of international standards, create e-libraries, enhance distant trainings;
- Achieve economically effective advanced level study programs; employ entirely the results of international relations and multilateral cooperation.

References

Annual Report of the National University of Mongolia, Academic year 2013-2014. Ulaanbaatar, 2014

New development strategic plan of the NUM up to 2020 (2011-2020)

http://www.num.edu.mn

http://www.meds.gov.mn

EDUCATION FOR WORLD UNITY
"RESEARCH AND EDUCATION CENTER FOR JAPANESE LAW"

Baldandorj URANGO[1]

ABSTRACT

I. Introduction
1. Legal Assistance and Human Resource Development
2. Problems faced by foreign student education in the past
II. Teaching Japanese Law through the Japanese Language
1. Japanese language training
2. Introductory Japanese Law
3. Study at Nagoya University
III. Conclusion

Key words: International cooperation, international understanding, legal assistance, transitional countries, Japanese law, Japanese language

INTRODUCTION

Global education really becomes a question of survival, since future problems cannot be solved by cultural traditions and national stereotypes, demanding new international perceptions, and multicultural concepts, and a different identity.

Today I would like to introduce you one Japanese-Mongolian case how is the education becoming globalized and how its influence to others education, culture and humans mind.

In 1990, Nagoya University`s School of Law began to turn its attention to research and education across the Asia-Pasific region, and began to accept students from countries located there. In educating these students the University professor faced some language problems-namely, how could to teach the Japanese law in English and have it be understood? One of the most important parts of studying Japanese law is having the ability to read and understand case law that is written in Japanese language. Also, the University professors publishing their research papers in Japanese, so an English translation isn`t always available. Basically, it is so very difficult to study Japanese law in English. To solve this issue , Nagoya University, with the assistance of Ministry of Education, Culture, Sports, Science and Technology, has established Research and Education Center for Japanese Law.

The mission of the Research and Education Centers for Japanese Law (CJL) is to provide Legal assistance and Human Resource Development in transitional countries in Asia. Also is to nurture specialists with an understanding in Japan`s society, culture, language and law in an organized and sustained environment.

1. LEGAL ASSISTANCE AND HUMAN RESOURCE DEVELOPMENT

In the second half of the 19th century, the majority of Japanese laws have been based on Western law, and the Japanese government had very little interest in studying laws of other countries.

---

[1] National University of Mongolia School of law

Since 1998, Nagoya University`s Graduate School of Law 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 recourses 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.

2. PROBLEMS FACED BY FOREIGN STUDENT EDUCATION IN THE PAST

As I told in the beginning to teach Japanese law in English was very difficult and also to find the necessary research papers in English was very limited.

A characteristic of the education of foreign students at the Graduate School of Law until now has been to teach Japanese Law in English. The reason for this is that English is the only common language for both Japanese academics and students from transitional countries, where language education is not always sufficient. Nevertheless, many graduates of this program have gone on to become academics and practitioners, and the results have been highly appraised. The English-based education in Japanese Law continues until today.

On the other hand, problems related to teaching Japanese Law in English, have gradually made themselves apparent. As the number of text books written in English on Japanese Law is limited, it is difficult to provide adequate advise to students.

Furthermore, when laws are mended, it is difficult to obtain English translations and it takes a considerable amount of time for English materials to be produced based on these laws. As the field most demanded by students is the fast changing, cutting edge positive law, this has a serious impact on research supervision. The Translation Project of Japanese Statutes legal translation project in which Nagoya University is cooperating is partially to cope with this problem.

If law is considered as a system that includes those who manage it, understanding the law of a country without an understanding of the social, cultural and linguistic background is pointless. Therefore the nurturing of specialists, who can understand Japanese law and society through the Japanese language, is becoming more and more necessary.

II. TEACHING JAPANESE LAW THROUGH THE JAPANESE LANGUAGE

Step 1. Japanese language training

Japanese Law and Language education is provided in parallel with the regular course at the host university.

Firstly, students commence Japanese language education on entry in to the undergraduate program of the host university. In accordance with the curriculum of the host university, students aim at passing level 1 or level 2 of the Japanese Language Proficiency Exam in four or five years. These classes are conducted by Japanese language instructors dispatched from

Introductory   Japanese Law Curriculum
1. An introduction to Japan   11. Introductory Japanese History
2. Japanese Legal History   12. Post-War Japan
3. Sociology of Law   13. The legal system of Japan
4. Comparative Law Theory   14. Legal Information Theory
5. The structure of Constitutional Governance
6. Civil Law 7. Commercial law 8. Criminal Law, 9. Court system (Civil, Criminal) 10. New legal Fields (Labor Law, Economic Law, Intellectual Law)

Japan as well as locally employed instructors.

STEP 2 INTRODUCTORY JAPANESE LAW

The students then participate in undertake classes of Japanese Law in the Japanese language. Students take classes based on video lectures by law professors in Japan and moderated by in-country lecturers. Students also schooling seminars a few times in each year, which aim at providing students with an overall understanding of the structure and characteristics of Japanese law.

Furthermore, through the participation in the Summer Seminar held at Nagoya University, the students are given the opportunity to experience Japanese society first-hand.

To study Japanese law in Japanese, foreign students have to work twice or three times as hard as Japanese students. However, even though they face that difficulty, we still see students at the Centers become fluent enough to win Japanese speech contests very year.

STEP 3 STUDY AT NAGOYA UNIVERSITY

Students to have completed the course-work of the center are then selected according to their achievements, to study at Nagoya University`s Graduate School of Law to be trained as researchers and specialists in Japanese Law.

Nagoya University is striving to become a sustained and institutionalized base for the nurturing of specialists with good knowledge and understanding of the Japanese language and Japanese Law.

CONCLUSION

Aside from providing education services for in-country students, the Research and Education Center for Japanese Law also plays several other roles:

• Gathers legal and political information from the host country

• Acts as a base for the transmission of information from Japan to the host country

• Coordinates joint research projects between Japan and the host country.

These centers not only promote activities between the Nagoya University`s Graduate School of Law and the host universities. The Centers but also aim to contribute to the promotion of cooperation between other graduate schools of Nagoya University as well as other donor agencies or research organization and the host countries.

SIX CENTERS OF RESEARCH AND EDUCATION CENTERS OF JAPANESE LAW

With the Headquarters of the Research and Education Centers of Japanese Law located in Nagoya, Japan, six other centers have been established at universities overseas. These universities are the Tashkent State Institute of Law (Uzbekistan), the National University of Mongolia, the Hanoi Law University (Vietnam) and the Royal University of Law and Economics (Cambodia). At each of these centers, undergraduates of the universities are currently studying Japanese language and Japanese law.

THE EXAMINATION OF KNOWLEDGE FROM THE PHILOSOPHICAL PERSPECTIVE

Assoc. Prof. Dr. Orhan ADIGÜZEL

Lecturer Adeviye ERDOĞAN

Research Assistant H. Zeynep GÜNDÜZ

ABSTRACT

Philosophy is the effort to understand the life deeply and make sense of what is happening in his/her own way. It requires questioning and investigation. It is the art of looking at the universe in unity, combining the pieces and synthesizing. At the same time, it is a product of critical minds, persistent attitude toward research and passion for knowing the truth.

Epistemology is explaining the science by philosophy, in another word, the examination of science from the perspective of philosophy. As epistemology deals with general structure of scientific thought, it also searches for criticism of the truth.

In this study, the examination of knowledge from the point of philosophy has been targeted. Epistemology has been discussed from its various aspects. For this purpose, the concepts of knowledge, philosophy and epistemology have been studied.

Key Words: Knowledge, Philosophy, Epistemology

1. INTRODUCTION

What is knowledge for? Why do we want to know? What is the place of knowledge in our life? Starting from these questions, we can say that knowledge has at least three goals; catching the truth, knowing the truth and solving the problems of practical life. The truth is an "asymptotic" concept which will be reached by discovering or inventing the fact step by step. It is to know "it" what it is[1].

"Philosophy is like a tree: Metaphysics is its root, the physics is its body and brunches rise from this body is other sciences."[2] This relation between knowledge and "tree" is especially used to separate the sciences from each other. It is important from a theoretical perspective that the tree is used as a tool for concretization in classification of knowledge based on definitions[3]. Knowledge philosophy appears as a very important research field which discusses the concept of "knowledge" from the view of philosophy and constitutes one of the leading branches of philosophy. This main branch is named as epistemology in philosophical terminology, gnoseology and theory of knowledge mainly in Anglo Saxon world. The term of "science of knowledge" which is considered as Turkish equivalent of the word "epistemology" is widely used today.

2. PHILOSOPHY

The question of "What is philosophy?" is not a question that it can be answered immediately, because this question has itself philosophical characteristics. This question is not different than the other philosophy questions such as what is truth, what is knowledge, what is the meaning

---

[1] İnam, A. (2006). Yaşamla Yoğrulmuş Bilgi. Say Yayınları, Ankara, s.11
[2] Descartes, (1943). Felsefenin İlkeleri, Maarif Vekâleti Yayınları, s.21.
[3] Yavuz, H. (2010). Felsefe Yazıları, Timaş Yayınları, İstanbul, s.93.

of life, what is happiness. "What" is an analytic question and it requires analysis and questioning. The problem of "What is philosophy or what is not" varies according to one who debates and the point where he/she stands. Philosophy exists with questions. Philosophy is the love of knowledge and wisdom; it is an attempt to understand and research the truth. It is to bring the wisdom forward and ability to comprehend the universe, the world and the life in a holistic approach. It is the effort of re-interpretation of the life. It is an attempt to test the validity and reliability of knowledge. It is an evaluation of the concepts and the methods of sciences[4].

Philosophy, with the help of method of analysis and questioning, decides whether it is correct or wrong, while selecting "knowledge" as the baseline. Those which are decided to be correct are called as knowledge. Philosopher can analyze and question the theories, which were claimed by earlier philosophers or schools as reliable knowledge, according to his/her own criteria.

Philosophy contributes to science on selecting the problem, analytic thinking, skepticism, holistic thinking and establishing cause and effect relation. It undertakes the responsibility of science which is analyzing the concepts. It evaluates its theories and general conclusions from the view of trueness and validity[5].

3. KNOWLEDGE

Knowledge has been important in every period of human history. In 7th century BC, along with the development of philosophy in Greek Civilization, the concept of knowledge has started to be examined[6]. As civilizations develop, knowledge has been among the most important research topic of philosophy. The developments in the world of science after medieval age have enabled the knowledge to be applied on tools, procedures and products[7].With technologic, social and economic developments in 20th century, knowledge has become much more important than it has been throughout the history and much more intensely useable.

When dictionary meaning is checked, knowledge is defined as phenomenon that human mind can be able to understand, the totality of fact and principles, truth obtained by learning, observation and research and mental product arising from human intelligence[8].

The etymologic structure of the term knowledge is explained as follows[9]: The term, bilgi (knowledge) generally used in the meaning of known and act of knowing, was derived from the word bilmek (know). In Western Turkish too, the word "bili", which has the same meaning, is used. European languages belong to Indo-Aryan language family derived this word from the root of gen which means knowing. This root, first, gave to the Greek language the word "gnoris" and Latin "notion" such that they mean knowledge. Later, the word "cognosco" in the meaning of know and the word "cognitio" in the meaning of knowledge were derived. Old French used to say "cointe" which derived from the same origin and means known. Germens derived the words "kentnis" and "kunde" in the meaning of knowledge. Spanish say "conocimiento"[10].

4   Bal, H. Bilginin Felsefi ve Sosyolojik Boyutları. Fakülte Kitabevi Yayınları. Isparta, (2004). s.1
5   Bal, a.g.e., s.2.
6   Arslan, A. Felsefeye Giriş. Vadi Yayınları, 4. Baskı, Ankara, (1999). s.23.
    Yaran, C. S. Knowledge, wisdom and a" sophialogical" epistemology. na., (2006). s.31
7   Drucker, P.F. Kapitalist Ötesi Toplum, Çev: Belkıs Çorakçı, İnkılap Kitabevi. (1994). s. 53.
8   Türkçe Sözlük, Türk Dil Kurumu, Cilt 1, s. 186.
9   Hançerlioğlu, O., Felsefe Ansiklopedisi, Remzi Kitabevi, İstanbul, s.165.
10 Sözer, Ö., Felsefenin ABC'si, Kabalcı Yayınevi, Üçüncü Basım, İstanbul, (1995). s.21

4. EPISTEMOLOGY

Philosophy includes three important branches of science: Ontology, axiology and epistemology. Philosophy is analysis or systematically comments of general problems in ontological, epistemological and axiological characteristic. In another word, philosophy is examination of truth or existence, knowledge and knowledge criteria and values and evaluation. They are all mutually complementary and all together form the scope of the philosophy[11].

Epistemology, one of the three branches of philosophy, has examined and has been still examining the knowledge in the widest sense.

Epistemology is among the main and distinctive branches of philosophy[12]. Epistemology is a discipline of philosophy which itself deals with research related to accuracy, validity, trueness, source and nature of the knowledge. Being epistemology a philosophical research area is based on Descartes' philosophy which initiated the modern era. Epistemology which starts with Descartes and continues with English philosophers and empiricist, has occupied an important place in the history of philosophy. According to many thinkers of modern philosophy era from Descartes up to now, epistemology has been the main philosophical discipline. It searches for the limits, scope, resource, criteria, justification of knowledge and the questions about knowledge and affirmed belief[13]. According to Fitchte, our knowledge cannot be proved by any other knowledge. Because, each knowledge needs any other superior knowledge to be proved. The proof chain of knowledge which is proved one with another does not end with most reliable knowledge, but rather ends up on the basis of belief[14].

Epistemology along with ontology or metaphysics which has three main topics such as knowledge, existence and value, constitutes one of the two fundamental theoretical disciplines of philosophy. Epistemology, discussing knowledge, researches all problems related to knowledge. It studies the boundaries, resources, nature, accuracy and possibility of knowledge. Epistemology, which deals with mainly knowledge, was first used by a Scottish thinker named James Frederick Ferrier at the first half of the 19th century and then this use has become widespread in the later stages[15].

Epistemology is explanation of science by philosophy; in another saying it investigates the science from the perspective of philosophy. As epistemology studies the general structure of scientific thought, it also examines the truth critic[16].

While it tries to explain how science becomes possible, keeping truth and conditions of knowledge particularly in knowledge relations between object and subject in mind, it analyses these conditions[17]. Epistemology, as it is seen, studies the knowledge universally and tries to explore the characteristic of knowing process. Epistemology seeks an answer to these three questions[18]:

- What is knowledge?
- What are the possibilities and limits of knowledge?
- How do we obtain the knowledge?

---

[11] Alkan,C. Eğitim Felsefesi, Uludağ Üniversitesi Yayınları, (1983). s.2.
[12] Çelik, S. Bilgi Felsefesi İlkçağ'dan Yeniçağ'a. Doruk Yayımcılık. İstanbul, (2010). s.15
[13] Çüçen, A. K. Bilgi Felsefesi. Asa Kitabevi. Bursa, . (2001). s.11.
[14] Ceylan, Y. Bilgi ve Değer. Bilgi ve Değer Sempozyumu Bildirileri. Vadi Yayınları. Ankara, (2002). s.172
[15] Cevizci, A. Bilgi Felsefesi. Say Yayınları. Ankara, (2010). s. 10.
[16] İlhan, S.. Eğitim Felsefesi, Ankara Üniversitesi Eğitim Bilimleri Fakültesi Yayınları, 1. Cilt, Ankara, (1991). s. 143.
[17] İlhan,a.g.e., s.151.
[18] Yazıcı, S. Felsefeye Giriş. Alfa Yayınları, İstanbul, (1999). s.24-25.

Knowing is defined as establishing a relation between object and subject in epistemology[19]. In one end of the knowledge, there is a human who knows, in the other end the things which are known; natural, social, politic, economic, psychological and every kind of phenomenon, event and subject i.e. truth[20].

Knowledge has two main elements that they are the one who knows (human) and the one which is known (thing). Human being who knows is called as object and known thing as subject in epistemological terminology[21]; the connection between these elements established by different abilities of human being is an action; each of them have existence characteristics, positions and functions[22].

Knowledge connections between object and subject can be established by qualifications and abilities which human being has such as perception, thinking, understanding and explaining, by this means, knowledge comes true in the object. Epistemology is an answer to "What is knowledge?" question[23].

The sources of knowledge can be studied under four main titles in epistemology[24]:

- Sense Experience: People can recognize the things around him thanks to sense organs. Much information about the world and creatures on it is obtained by sense organs. Sometimes sense organs can misguide the people.

- Reason: There is lots of information which cannot be reduced to sense. By the way of reasoning, new information can be obtained based on some information. There are two types of reasoning: Deduction and induction.

- Intuition: Intuitive knowledge is not with the five senses, is the knowledge which is understood or sensed unmediated directly. The trueness of the intuitive knowledge cannot be determined by applying itself.

- Memory: Most of the things that are known are known by remembering. This fact let some philosophers think that the memory is one of the sources of knowledge.

English thinker Spencer's thesis about there are three types of knowledge caused classification of knowledge. According to Spencer, one of them is public knowledge such that it is messy and daily knowledge. The second one is scientific knowledge which is the knowledge obtained from these messy knowledge in such a way that they are combined in the brunches of science with certain rules. And the third is philosophical knowledge such that it is the knowledge which combines the scientific knowledge in a universal law. Art doctrinarians added a fourth class of knowledge to Spencer's claim which is emotive knowledge that they express the artistic conception with this phrase[25].

According to Philosopher Max Scheler, people have three kind of knowledge[26]: Inductive knowledge, knowledge of the basic structure of existing things and metaphysical knowledge.

Knowledge which is a human product can be classified according to its subject. In this type of classification, it can be classified by looking at what the connection is and which subject it is

---

[19] Hekman, S. Bilgi Sosyolojisi ve Hermeneutik Mannheim, Gadamer, Foucault ve Derrida. Paradigma Yayınları. İstanbul, (1999). s. 96.
[20] Sönmez, V. Eğitim Felsefesi, Anı Yayıncılık, Beşinci Baskı, Ankara, (1998). s.11.
[21] Burke, P. Bilginin Toplumsal Tarihi. 2. Baskı. Tarih Vakfı Yurt Yayınları. İstanbul, (2001). s.7.
[22] İlhan,a.g.e., s.153.
[23] Pears, D. Bilgi nedir? Çeviren: Abdulbaki Güçlü. Bilim ve Sanat Yayınları. Ankara, (2004). s.13.
[24] Yazıcı, a.g.e., s.42-46.
[25] Hançeroğlu, a.g.e., s.166.
[26] İlhan, a.g.e., s.153.

related with at the same time[27]: Daily knowledge, the knowledge of custom and tradition[28], fake knowledge, political knowledge, artistic knowledge, scientific knowledge[29], religious knowledge and philosophic knowledge.

RESULT

In this study, the concept of knowledge has been studied by the perspective of knowledge and the theories claimed by scientists who study at this field have been mentioned. The studies about determining what knowledge is, putting forth its nature and quality and defining the knowledge date back to very old times. Knowledge, before anything else, has to be a state of mind and consciousness regarding to a thing from the physical, mental and metaphysical level which is accessible to itself by a sort of cognitive skills. A lot of things beyond measures such as events, relations, material substances, people, various characteristics of people, geometry theorems mental processes constitute the scope of "things" that we defined as the subject and the topic of knowledge.

Since knowledge is so much important and indispensable element of life, the topic of knowledge has been examined. Knowledge studied in other branches of science disjoints the asset, researches it from a certain point of view and assumes that the obtained knowledge is correct. However, philosophical knowledge, unlike the other types of knowledge, tries to understand the universe, being, people and society in unity without cutting them into pieces. Philosophical knowledge is the basic thought revealed by human being who is curious and questions about universe, world, himself/herself and society. That is why, it has been thought that the philosophical knowledge has to be understood and studied well and this study will fill an important gap in this area.

References

Alkan,C.(1983). Eğitim Felsefesi, Uludağ Üniversitesi Yayınları, s.2.

Arslan, A. (1999). Felsefeye Giriş. Vadi Yayınları, 4. Baskı, Ankara..

Bal, H. (2004). Bilginin Felsefi ve Sosyolojik Boyutları. Fakülte Kitabevi Yayınları. Isparta.

Burke, P. (2001). Bilginin Toplumsal Tarihi. 2. Baskı. Tarih Vakfı Yurt Yayınları. İstanbul.

Cevizci, A. (2010). Bilgi Felsefesi. Say Yayınları. Ankara..

Ceylan, Y. (2002). Bilgi ve Değer. Bilgi ve Değer Sempozyumu Bildirileri. Vadi Yayınları. Ankara.

Çelik, S. (2010). Bilgi Felsefesi İlkçağ'dan Yeniçağ'a. Doruk Yayımcılık. İstanbul.

Çüçen, A. K. (2001). Bilgi Felsefesi. Asa Kitabevi. Bursa.

Descartes, (1943). Felsefenin İlkeleri, Maarif Vekâleti Yayınları.

Drucker, P.F. (1994). Kapitalist Ötesi Toplum, Çev: Belkıs Çorakçı, İnkılap Kitabevi.

Grünberg,T. (2005). Felsefe ve Felsefi Mantık Yazıları. Yapı Kredi Yayınları. 1. Baskı. İstanbul.

---

[27] Sönmez, a.g.e., s.15-19.
[28] McCarthy, E. D. Bilgi Kültürü. Çivi Yazıları Yayınevi. İstanbul, (2002). s.15.
[29] Grünberg,T. Felsefe ve Felsefi Mantık Yazıları. Yapı Kredi Yayınları. 1. Baskı. İstanbul, (2005). s.203-222.

Hançerlioğlu, O., Felsefe Ansiklopedisi, Remzi Kitabevi, İstanbul.

Hekman, S. (1999). Bilgi Sosyolojisi ve Hermeneutik Mannheim, Gadamer, Foucault ve Derrida. Paradigma Yayınları. İstanbul.

İlhan, S. (1991). Eğitim Felsefesi, Ankara Üniversitesi Eğitim Bilimleri Fakültesi Yayınları, 1. Cilt, Ankara.

İnam, A. (2006). Yaşamla Yoğrulmuş Bilgi. Say Yayınları, Ankara.

McCarthy, E. D. (2002). Bilgi Kültürü. Çivi Yazıları Yayınevi. İstanbul.

Özer, Ö., (1995). Felsefenin ABC'si, Kabalcı Yayınevi, Üçüncü Basım, İstanbul.

Pears, D. (2004). Bilgi nedir? Çeviren: Abdulbaki Güçlü. Bilim ve Sanat Yayınları. Ankara.

Sönmez, V. (1998). Eğitim Felsefesi, Anı Yayıncılık, Beşinci Baskı, Ankara.

Turgut, İ.(1991). Felsefenin Temel Sorunları, İzmir.

Türkçe Sözlük, Türk Dil Kurumu, Cilt 1.

Yaran, C. S. (2006). Knowledge, wisdom and a" sophialogical" epistemology. na.

Yavuz, H. (2010). Felsefe Yazıları, Timaş Yayınları, İstanbul.

Yazıcı, S. (1999). Felsefeye Giriş. Alfa Yayınları, İstanbul.

REGIONAL ENGAGEMENT OF UNIVERSITIES IN A KNOWLEDGE-BASED SOCIETY: CASE OF THE CITY OF BUSAN*

Dae Shik LEE[1]

Following globalization of world economy driven by ICT revolution, innovation is recognized as core of competitive competence. Under the deepening of Knowledge-based society, the role of universities is facing new changes and challenges. University is working as socio-economic and cultural system as well as classical education-research system. As tacit knowledge, identified as key factor of innovation in Knowledge-based society, is based upon geographical and institutional "proximity", regional engagement of universities needs new investigation. In this paper, we review the new role of universities within the regional innovation system. This study is about to asses the role of HEIs for regional development in Korea and in the City of Busan particularly.

Keywords: innovation, the role of university, tacit knowledge, regional innovation, conceptual framework

1. INTRODUCTION

Following globalization of world economy driven by ICT revolution, innovation is recognized as core of competitive competence. Under the deepening of Knowledge-based society, the role of universities is facing new changes and challenges. University is working as socio-economic and cultural system as well as classical education-research system. As tacit knowledge, identified as key factor of innovation in Knowledge-based society, is based upon geographical and institutional "proximity", regional engagement of universities needs new investigation. In this paper, we review the new role of universities within the regional innovation system. This study is about to asses the role of HEIs for regional development in Korea and in the City of Busan particularly.

Regional Dimension 'Inside' The National Higher Education Policy

National universities are established and operated strategically across the nation to ensure balanced development across different regions. For private universities, however, issues ranging from the location of the establishment to departments and courses are decided by the private foundation, which leaves little room for full consideration of the region's economic (industry's demand for human resources), social (demographic demand for HE) and cultural (demand for music, arts, sports, libraries, theaters and other cultural services) development needs in the HEI screening and approval process. Although MOE, the Ministry of Science and Technology, the Ministry of Commerce, Industry and other government ministries have implemented HEI support policies in relation to regional development, regional demands were seldom reflected in planning and executing HE policies (including the creation of HEIs) by the central government. There was no system between the central and local governments to collaborate on HE policies.

Policy To Stimulate Regional Collaboration Among Stakeholders

As part of its drive to stimulate regional development based on and led by regional needs, the Presidential Committee on Balanced National Development is trying to set up a consultative body (RIS Committee) in each city and province, which can raise and discuss regional development agenda, draw realistic plans and help implement those plans. The committee is composed of local governments, businesses, think-tanks, HEIs, education and training

[1] Department of Economics, Pusan National University

institutes, municipal and provincial education offices, offices for small businesses, labor offices, civic groups and other stakeholders in regional development. The committee is dealing with ways to develop regional industries, science and technology and human resources, and HEIs can play a pivotal role here as an institution capable of providing human resources for industries and developing new technology through research. HEIs will be able to elicit support and cooperation from various stakeholders in developing talents and conducting research essential to implementing new regional development initiatives.

This policy is also in its incipient stage, and has yet to produce tangible results. In view of the lack of experience in decentralization and a culture of collaboration among stakeholders at the regional level, consistent efforts by the committee members are required to bring about the intended results.

In a bid to come up with HEI support policies that can practically contribute to regional development, and to encourage HEIs to participate in regional development discussions and regional communities to contribute to HEI development, the government has recently introduced the Regional Innovation System. Following project is one of pilot program for universities for regional innovation

Nuri (New University For Regional Innovation) Project

As a key task in the government's plan to ensure balanced development across the nation, the Ministry of Education and Human Resources Development has been working on a project to develope innovation capabilities at local HEIs called the New University for Regional Innovation (NURI) project. Based on the recognition that economic development and national innovation in the 21st century knowledge society originates from local HEIs and the surrounding regional clusters, the project aims to concentrate investment in selected fields linked to regional development so that the HEI and regional industries can make a joint progress.

The objective of the NURI project can be summarized as follows: 1) to strengthen specialization and competitiveness of local HEIs – by dramatically improving educational conditions with a target of 100% of the student places filled and 80% of the faculty positions filled in the specialized field during the project period; 2) to promote regional development by nurturing talented resources – by instituting a variety of practical HR development programs to enable graduates to acquire employability skills with a target of raising the employment rate of local college graduates by over 10% during the project period; 3) to lay the groundwork for the Regional Innovation System (RIS) – by setting up numerous networks for HEIs to collaborate with local governments, industries, research institutes, the press and NGOs.

[Figure 1] Conceptual framework of NURI project
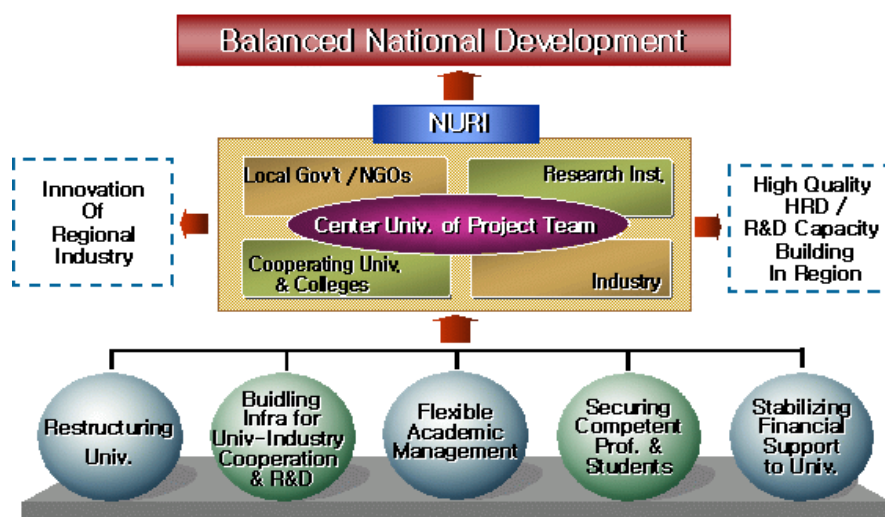
The success of NURI project depends on the establishment of HEI-centered RIS and its smooth operation. Put it differently, formation of an effective academic-industrial collaboration system and how efficiently it is operated will make or break the project. The system will be a strategic tool for businesses, HEIs, think-tanks and governments to work with one another on R&D, technology transfer or human resources development.

This research has looked into 12 HEIs including ten universities, one education college and one polytechnic. Of these, Busan National University, Pukyong National University, Korea Maritime University and Busan National University of Education are national institutions, while Kyungsung University, Catholic University of Busan, Pusan University of Foreign Studies, Tongmyong University, Dongseo University, Dong-A University, Dong-eui University and Silla University are private institutions.

The number of faculty members and students at HEIs in Busan registered 5,366 and 259,000 respectively in 2004. Noteworthy is the dramatic increase in student numbers in the last decade. As such the faculty and students represent 7% of Busan's 3.6 million population, with the percentage rising higher if supporting staff are included, suggesting the importance of HEI presence in the region. The absolute number of HEIs and workers in this sector suggests that Busan plays a big role in the nation's HE system.

The 12 HEIs were surveyed on their emphasis on teaching and research. Many said they have focused more on teaching in the past, but plans to raise the profile of research so that it is on a par with teaching or even becomes more important.

The Financing And Management Of Heis At A Regional Level

In Korea, the central government has traditionally been responsible for HE policies with HEIs under the supervision of MOE, which prevented local governments, businesses and residents from playing an active role. Accordingly, it was difficult for HEIs in Busan to form close relations with the local government and other regional stakeholders. Compared to regions in other OECD countries where HEIs are deeply involved in regional development, HEIs in Busan had marginal link with regional development.

HEIs in Busan have relied on the central government for funding and supervision, which is also true of HEIs in other regions of Korea. As a result, Busan's HEIs had little interest in regional development relative to other regions in industrialized nations, and Busan Metropolitan Government could not provide governance and regulatory framework for local HEIs. However, that does not mean the contribution of Busan's HEIs to regional development was insignificant. Despite difficult conditions, each university has made efforts to contribute to regional development in its strength areas. Detail examples will be introduced in Chapter 3.

With the new government in 2003 emphasizing the importance of balanced development across the nation and greater devolution, regional development was put high on the agenda. This raised awareness among the general public that development of local universities was crucial to develop the regions. Consequently, numerous policies have been put in place to encourage local HEIs to play a central role in regional development. This trend will continue to strengthen ties between HEIs and the region, and result in regional stakeholders increasing support for local universities, which will in turn step up efforts to contribute to regional development.

2. REGIONAL DIMENSION OF HEIS RESEARCH POLICY: CASE OF BUSAN

HEIs in Busan recognize that research support and stimulation plans largely incorporate the region's economic and industrial traits. In a survey of people concerned with research policies

in 12 Busan HEIs, seven HEIs including three national universities answered that there is considerable regional dimension (58.3%) in the policies, and one university said the policies fully reflect regional aspects, showing a strong commitment to specialize in regional research. Overall, two-thirds of HEIs thought the level of regional dimension was substantial, while one-third considered it to be average or below average.

< Table 1> Degree of regional engagement in research

① None	② Some	③ Average	④ Large	⑤ Full	Total
2(16.7%)	1(8.3%)	1(8.3%)	7(58.3%)	1(8.3%)	12(100.0%)

Source: Survey questionnaire by universities in Busan

HEIs were reflecting the importance of partnership with other regional stakeholders into regional research. In the survey of 12 HEIs in Busan, local governments (48 points) were considered as most important partners, followed by local businesses (47 points), other HEIs and think-tanks in the region (both 43 points), local media and civic groups (both 40 points)

< Table 2> Relative importance of regional partners in research

	① None	② Some	③ Average	④ Large	⑤ Full	Total
Local firms		2	1	5	4	47
Local government		2		6	4	48
Research institution		3	2	4	3	43
Media and Civic group	1	2	3	4	2	40
Other university		2	3	5	2	43
Region educational institution				1		

Source: Survey questionnaire by universities in Busan

As is shown, local governments are considered as the most important partner in Busan. This is because most of firms in the region are small or medium in scale, and few of them are R&D-oriented, generating little demand for research activities. On the contrary, local government plays a significant role of allocating the national R&D fund on behalf of the central government as well as allocate its own R&D budget..

HEIs in Busan have formulated an active relationship with the local government by participating in various government funding programs. Researchers in universities have also established a close network with local government officials through the HE-Industry-Government Cluster Committees in the top ten strategic industries and the subcommittee activities under Busan Regional Innovation Committee.

Beneficiary HEIs of the central government's R&D project could form links with local businesses. This is because the central government often requires local business to participate as a joint partner, or local governments to provide matching funds. These individual links, however, are being brought and managed together through DIUC at each university since 2004.

More recently, DIUC was given more freedom to install departments at universities on a contract basis, thus starting to build relations with corporations by reflecting a specific or a group of companies' concrete training and education needs into the curriculum. Pusan National University is operating a graduate program in Air Cooling, Heating and Energy major based on its contract with LG Electronics Home Appliance Division.

2.1 Provisions for regional technology & innovation needs

Innovation capacity and research hubs of Busan

Major indicators of research capacity of HEIs in Busan are as follows. Busan has the largest number of HEIs (24 including junior colleges) after the greater Seoul area, maintaining one of the highest levels outside Seoul in faculty, student, equipment, research papers and other quantitative indicators.

In sharp contrast, only one out of 42 government-funded think-tanks are located in Busan (Busan Office of Basic Science Research Institute) and regional companies are mostly small or medium in size, revealing the city's weak R&D capacity. As a consequence, participation of research expenditure, the number of researchers and patent applications all lag behind, and Busan seldom benefits from the central government's R&D fund. R&D capacity in the private sector is also fragile, since most regional firms are small. Therefore, Busan faces a burning challenge to enhance regional R&D capacity to realize regional innovation (see Table 3 in appendix).

Based on 2002 figures, 76% of the nation's R&D budget (KRW 4.5569 trillion) was invested in Seoul, Gyeonggi and Daejeon, while only 2.3% or KRW 104.6 billion was invested in Busan (see Table4 and 5 in appendix).

Busan universities that have participated in the Regional Research Hub projects of the Ministry of Science and Technology (MOST) and MOCIE(Ministry of Commerce, Industry and Energy) have been acting as the core university-business collaboration research centers in Busan. MOST has supported local universities to install ERCs (Engineering Research Centers), SRCs (Science Research Centers) and RRCs (Regional Research Centers), while MOCIE supported establishing TICs (Technology Innovation Centers). Table 5 summarizes the projects supported by different administrations of central government.

Activity of SMEA(Small and Midium Enterprise Administration)

In regions like Busan, where 99.4% of local companies are small or medium in size, HEIs also collaborate with businesses through SME Administration's projects to support SMEs. SME Administration in Busan-Ulsan is conducting four types of such collaboration projects; HE-industry-research R&D consortium (for joint development of technology), HEIs providing consultancy on technology, supporting HEI technology transfer centers, and setting up regional HE-industry information network

Reward mechanism for regionally-based research

As introduced earlier in the government's policies to encourage HE-industry interactions, national universities have introduced a system, in which some professors are dedicated to HE-industry collaboration and will be relieved of teaching and research paper burdens. For other professors, especially relating to science and technology, participation in HE-industry research or projects and resulting patent acquisitions are being included in the faculty performance reviews.

In the latest survey, seven HEIs including Pusan National University and Busan National University of Education said they did not provide special incentives for regionally-based

research, while the other five HEIs are encouraging regional research in various ways. Pukyong National University stands out with its plans to favor regionally-based researchers in supporting academic research, and the other universities were either reflecting it in faculty performance reviews or funding some of the research overhead cost as monetary incentives. However, most universities show interest to consider more strong incentive mechanism for regionally –based research.

In this perspective, the heads of DIUC at 24 HEIs in Busan form a committee, which will in the long term expand into a national association and become an academic society to issue newsletters and publish journals as a window of collaborative research results into a academic papers.

2.2 Interfaces facilitating knowledge exploitation and transfer

Mechanisms commercializing the research base of the HE sector

Here, we consider following four major channels as a mechanism for commercializing the research base of the HE sector

- Establishment of DIUC(Division of Industry-University Cooperation)

DIUC is a special entity within HEIs that can acquire and manage IP (Intellectual Property), become a party to industry-university collaboration contracts and account for collaboration-related finance separately. DIUC provides all HE-industry related services under one roof. It promotes technology transfers and projects, commercializes university research by installing school corporations, provides demand-led education and training by instituting courses and departments based on contracts, and extensively manages all research centers.

- Technology Transfer Centers

Busan Technology Transfer Center was installed in 2002 under the supervision of Busan Techno Park, and Dong-eui University Technology Transfer Center was launched with the aid of Busan-Ulsan SME Administration. Most of the other HEIs put in place technology transfer centers along with DIUC in 2004. Most HEIs are currently laying the groundwork by transferring patents registered by the name of individual professors to the centers. However, technology transfer and infrastructure for technology start-ups are likely to experience steep growth, and HEIs in Busan are already reviewing plans to establish a joint technology holding company.

- BI: Business Incubator

In Busan, 19 Business Incubators are in operation at universities, and other independent BIs are run by Footwear Research Institution, Inno-Biz Center, and Techno Park among others. Most university BIs are based in buildings invested by universities and run on operation funds aided by the SME Administration and Busan Metropolitan Government, while some BIs finance part of the cost from tenant or spin-off firms. There were 325 tenant companies in 355 BI room(91.5% occupancy rate) and 272 spin-offs up to 2004. To date, they have created 1,714 jobs and generated KRW 78 billion in revenues, KRW 6.8 billion of which was through exports.

-TP: Techno-Park

As was already mentioned, Busan TP(www.btp.or.kr) was established in 1999 as an incorporated foundation. It was a mixture of small-scale Research Park and HEI's joint Science Park. Busan Strategic Industry Planning Team was added and six specialized technology centers were launched under the organization in 2004. With Busan Mayor as its President and six local universities, local chamber of commerce and MOCIE on its board of directors, TP is designed to serve as the RIS hub in Busan, enhance innovation capacity of local businesses and promote business start-ups based on latest technology..

Promoting role of other regional stakeholders

The role of the central government is to identify the shift in competition paradigm towards an innovation-led economic development model, and to prepare regulatory framework for regional innovation and clustering based on the importance of spatial adjacency. To carry out this mission, the central government enacts laws and provides administrative and financial support through government ministries to encourage commercialization of research and transfer of technology.

Local governments are responsible for implementing the administrative and financial support on behalf of central government, and at the same time integrate and coordinate at the regional level the different kind of support and policies delivered by various ministries.

HEIs have improved their institutional framework in favor of research commercialization and technology transfer by installing DIUC. They have been providing a wide range of incentives for HE-industry research, which is also reflected in faculty performance reviews. The traditional research and education paradigm is giving way to school corporations, contract departments and basically a more (regional) demand-led paradigm.

Businesses have recognized that innovation is key to staying competitive in the long term, and thus have been actively involved in HE-industry R&D activities. Notably, businesses are trying to collaborate with one another on research through regional associations or chambers of commerce, instead of individually trying to engage with universities. They are also taking full advantage of the information on technology through the Internet, as well as exchanging human resources with universities.

2.3 Dissemination mechanism for HEIs' innovation initiatives

Collaboration between regional stakeholders and HEIs

According to self-evaluation by regional universities as shown in <Table III-18>, inter-HEI collaboration in the region is found to be weaker than HEI's collaboration with business, local government, local think-tank or other regional stakeholders. However, there appear some moves of cooperation among regional universities. One is that "Association of university(college)-industry cooperation foundation in Busan area". This is mainly a regular meetings of head of each HEI's DIUC. Currently, 14 universities and 11 colleges are joined to get more supports from Busan City and Korean government as well as to jointly conduct many programs and projects.

<Table 7> Collaboration between regional stakeholders and HEIs

Classification	Degree of cooperation					
	①Weak	②Moderately weak	③Average	④Moderately strong	⑤Strong	Total *
Among universities	2	2	4	3		30
University and businesses			3	7	1	42
University and local government		1	1	8	1	42
University and research institutions		1	7	3		35
University and colleges	3	2	4	1	1	28

* This number comes from multiplication of scale point and the number of response for each scale

99

3.4 Overall assessment

National universities in Busan have traditionally focused on different research areas from one another. Korea Maritime University specialized in maritime research, while Pukyong National University, which originated from Fisheries and Engineering Colleges, has made developments in fisheries and bio-marine research. Dong-A university used to be the region's representative private university and is strong in bio-agriculture. Pusan National University had a research base across-the-board apart from the above mentioned fields, and especially owns the technology base for mainstay industries in the Southeast, namely automobile, shipbuilding, related parts and materials, and heavy chemical manufacturing.

Industry-university collaboration at the regional level was not common in the past, and most collaboration efforts with businesses were driven by individual institutions or researchers. The recent shift towards innovation-led economic growth paradigm and the knowledge economy is inevitable for the world economy. Notably, region has emerged as an important unit in innovation, and the discussions around endogenous regional growth have triggered universities to participate in regional development. Compared to European countries, regional engagement by HEIs in Busan is a recent phenomenon, but has quickly dominated the agenda of both central and local governments. HEIs in Busan must undergo restructuring to secure economy of scale in research, but at the same time upgrade the quality of research in specialized areas.

4. CONCLUSION

The government has enacted a law to install a Regional Innovation Committee in each region, and accordingly, the Busan Metropolitan Government has set up and is running a Regional Innovation Committee in Busan. Through this Committee, a range of regional innovation initiatives are already taking place. And with many HEI representatives serving on the Committee, it has been an opportunity for HEIs to take a greater interest in regional development and innovation than they did in the past.

What draws particular attention in the area related to HEI policy is the variety of measures encouraging HEIs to collaborate with regional businesses, government agencies and research institutes. The MOE's New University for Regional Innovation (NURI) project is a case in point. This project paved the way for industries, universities, think-tanks and the government in a region to launch cooperative tasks.

Many HEIs in Busan are also taking part in the NURI project. It is true that the project has been in operation for just over an year now, and it is yet too early to discuss its performance. However, it is clear that the project allowed regional HEIs to engage far more actively with regional governments, businesses and other stakeholders. Apart from the MOE's NURI project, Busan has recently seen a dramatic rise in the number of projects supported by other government ministries and the Busan Metropolitan Government. This is further raising Busan HEIs' interest in regional development and innovation.

Like other regions in Korea, however, the regional contribution of HEIs is still small relative to other advanced regions in OECD countries. The increasing effort by HEIs in Busan to engage in regional development is still largely driven by the central government's policy to redress regional disparities and promote decentralization, rather than by their own determination. Whether or not the HEIs actively work for regional development at their own will is bound to become a critical issue down the road.

At present Busan has numerous organizations that bring together the city's government, companies, HEIs and other regional actors to share views on regional development. However,

they are not as active as to discuss regional issues in depth and come up with a joint proposal. The challenge for regional actors in Busan is to build true partnerships not only on the outside but also in substance.

Representatives of HEIs in Busan also has a forum where they come together to exchange opinions. However, their bond is fairly weak and thus, it is difficult to elicit joint efforts for regional development. Working closely with local governments and businesses is important, but further efforts must be made to build close links among HEIs for regional development.

The central government's policy on regional development clearly served as a trigger for Busan's HEIs to start engaging regionally. An increasing number of HEIs are developing human resources related to regional core strategic industries and conduct researches required by regional industries. These are positive developments not only for Busan but also for HEIs in Busan. Competition among HEIs in Busan on student recruitment and research funding do exist. HEIs must seek ways to enhance collaboration, while recognizing these competitive aspects.

Reference

OECD(2005), http://www.oecd.org

OECD(2001), *Cities and Regions in the New Learning Economy*

OECD(1997), *Regional Competitiveness and Skill*

OECD(1996), *Territorial Development and Human Capital In The Knowledge Economy: Towards A Policy Framework*

OECD(1999), *Best Practices In Local Development*

Yarnit, M. Towns(2000), *Cities and regions in the learning age: a survey of learning commuities*, London: LGA Publications for the DFEE, NCA

APPENDIX

< Table 3> Main innovation capability index by major cities

Classification	Korea	Seoul	Incheon	Daejeon	Busan.	Daegu	Gwangju	Ulsan
Per capita GDP(thousand₩)	11,073	11,070	9,975	9,051	8,651	7,235	8,849	25,534
R&D expenditure(million₩)	3,336	3,472	1,670	14,129	572	940	1,281	2,556
Number of researcher	37.1	51.1	20.7	127.9	17.0	16.2	20.6	27.2
Equipment (2003.8)	391.2	356.0	35.1	3,989.8	398.0	208.3	356.9	78.9
Patent	4.5	8.0	3.6	7.4	0.9	1.3	1.9	0.9
SCI	2.6	4.8	1.3	14.5	1.7	1.4	4.0	0.5
Teaching staff	24.0	24.7	14.8	38.3	27.3	19.9	38.2	22.1
University graduate (2002)	56.8	49.8	37.5	93.7	62.5	54.9	102.9	33.0
Venture business	1.8	3.5	1.6	2.8	0.9	1.4	0.8	0.6
Government R&D(million₩)	854	1,132	390	7,752	243	397	833	117

Source : Park Dong Bae(2003), STEPI

< Table 4 > R&D expenditure by region

(unit: %)

point of time	Seoul	Busan.	Daegu	Incheon	Gwangju	Daejeon	Ulsan	Gyeonggi
1999	19.12	1.57	2.47	4.09	1.23	14.61	1.89	36.12
2000	32.74	1.73	1.38	3.65	1.45	14.29	2.13	24.57
2001	22.27	1.34	1.48	2.68	1.1	12.36	1.68	37.73
2002	22.51	1.46	1.56	2.49	1.35	12.8	2	36.47
2003	19.29	1.74	1.21	3.05	1.33	12.57	1.67	42.78
2004	17.95	1.68	1.16	3.97	1.16	11.47	1.68	43.39

Source: MOST

EDUCATION AND WORLD UNITY

Meer Monjur MAHMOOD[*]

ABSTRACT

Education is for all mankind. Only human being is capable to acquiring it. Allah (SWT) created sources of all sorts of knowledge. Humans discover those sources, understand their application, and establish their acceptance. With the flow of time, they improve the usefulness of knowledge for fulfilling their needs. Doubtlessly, acquiring knowledge is the basic need for human being. In all aspects, education is treated as an indispensable subject matter for the mankind. Now, though, it is true that education gives us information, knowledge and inspiration to generate awareness regarding ourselves, and we become capable to develop our inner world day after day, there arise questions on the type of education needed to change, types of our actual needs. On other hand, Unity of Ummah is an inevitable aspect and defining characteristic according to Deen. The holy Qur'an and Sunnah teach us that, acquiring knowledge and unity of Ummah are obligatory for every Muslim that is called fardh. This should be one of the prime concerns of Islamic education. And respecting this specific concern will be uniting the Ummah like the past.

Keywords: *Ummah, Unity, Shariah, Fardh, Khilapha, Ibada.*

INTRODUCTION

First of all, I would like to discuss on the word 'education'. It is well-known to all that education means the process or art of imparting knowledge, skill and judgment; the process of teaching and learning, usually at school, college, or university, etc. Basically, it is applicable for all arena of our existence. This is not specific to any area or time. In its general sense, education is a form of learning in which the knowledge, skills, values, beliefs and habits of a group of people are transferred from one generation to the next through storytelling, discussion, teaching, training, or research. Education may also include informal transmission of such information from one human being to another. Education frequently takes place under the guidance of others, but learners may also educate themselves (autodidactic learning).[1] Allah's (SWT) first order is- "Read! In the Name of your Lord Who has created (all that exists)."[2] Also, Prophet of Islam Muhammad (ﷺ) said, "Seeking knowledge is a duty upon every Muslim,…. [3]

On the other hand, the word 'unity' means harmony, the state of being united or joined as a whole. According to Collins dictionary the state or quality of being one; oneness; the act, state, or quality of forming a whole from separate parts, etc. In Islam, Unity is an obligatory direction for *Ummah*. Allah's (SWT) said, "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and, be not divided among yourselves…"[4] Messenger of Allah (ﷺ) said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a

---

[*] Phd.
[1] Dewey, John (1944) [1916]. *Democracy and Education*. The Free Press. pp. 1–4.ISBN 0-684-83631-9.
[2] . Al-Qur'an, Al-Alque, 96:01.
[3] . Sunan Ibn Majah, *The Book of the Sunnah*, Vol. 1, Book 1, Hadith 224.
[4] . Al-Qur'an, Al-e-Imran, 03:103.

Muslim, Allah will cover up his fault on the Day of Resurrection".[5] He also said, "Kill all of them I (narrator) heard the Messenger of Allah (ﷺ) says: When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity."[6]

Above mentioned references of Qur'an and *Sunnah* gives us important messages to acquiring knowledge and unite on the basis. Through this paper, we would try to discuss on how we can take steps to establish education based unity in the Muslim world.

MEANING OF EDUCATION BASED UNITY

 Education based unity is not a new idea. It is a reality. We know affixing individual parts make a car, separate organs in attachment with others build a body, linking variety of personality form a society, set of disconnected buildings create a city, in this way education creates sense or idea of Unity. And this idea will be formulating a social and worldwide movement to uniting the *Ummah*. Each and every education system is always based on a particular philosophy. Thus, Muslim *Ummah's* educational philosophy must be their faith based. And, this faith based education would lead us to a unified status conforming the sense of *Tawheed* (Oneness). So, we may say that *Tawheed* based education is ultimate necessity to unite the *Ummah*.

Now, Curriculum of *Ummah's* basic education may vary in relation to locality; but their vision and basic educational foundation must be integrated. Then their education system will become corresponding to one another. Members of *Ummah* are to be grown up with a common idea. They are to be able to learn and think together for the welfare of themselves. This is the main theme of educational unity.

FEASIBILITY OF EDUCATION BASED UNITY

Absolutely, education based unity program is very much feasible. It is not an imaginary matter at all. There again remains nothing to treat this as a new thought. This is the notion of unity which binds the world academic arena together in every branch of knowledge. Medical science, engineering science, mathematics or in any other discipline, there prevail an obvious and continuous effort of establishing and maintaining synchronization. This is what gives birth of a discipline.   So, why should we not think, take steps and be able to materialize our educational foundation—curriculum and syllabus—on unity oriented endeavor. It is a very practical thinking and, side by side, essential for all. Reality is that we are not taking effective initiative in this regard. This program is the demand of time. Allah's (SWT) said, "Truly! This your *Ummah* (*Shariah* or religion) is one religion, and I am your Lord, therefore, worship Me (Alone). But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us." [7]

IMPORTANCE OF UNITY

 In this paper, an attempt has been made, first of all, to demonstrate the importance of unity of *Ummah*. It is the utmost preferable matter at present. All sorts of development of *Ummah* will begin with their unity. Truly, their overall peace and prosperity depends on it. Not only that *Ummah's* individual and collective life's security and development are entirely concerned with

---

[5]   . Al-Bukhari and Muslim, Book 1, Hadith 244
[6]   . Sahih Muslim, Book 33, Hadith 1852.
[7]   . Al-Qur'an, Anbiya, 21:92-93.

it but also, on the other hand, they will gain their actual freedom, strength and capacity to face their enemy. Considering the importance of unity of *Ummah* is great idea and challenge for them for the purpose of building a quality nation to be capable to face the contemporary challenge of 21st century all over the world. In a more appealing sense, this is the top agenda in front of them that will be overviewed effectively. Allah's (SWT) said, "And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are *As-sabirun* (the patient)." [8] Messenger of Allah (ﷺ) says: "Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the headaches, the whole body aches." [9]

The Holy Qur'an firstly call for unity of Muslim *Ummah* which may ensure their greater welfare in here and hereafter[10]; secondly, call for unity of *Ahlekitab* which may reduce their contradictions contemplating on similarities of their positions[11]; lastly call to mankind for the sake of peace ....[12] We know that only Al-Qur'an and *Sunnah* will be the basis of *Ummah's* education and Unity. It means a collective commitment to obey the rules and regulations of *Deen* and to establish it in the world, as a slave of Allah (SWT). There are some elements. Brotherhood will be their visible structure of interpersonal relationship. Ironically, we have failed to understand it. Unity of *Ummah* is *fardh* for them like as *Salah, Jakah. Syam, Hajj*, etc. We discuss here on how education builds unity in the Muslim world. Note that Islam not only deals with the problem of this world but also warn and instruct people for the eternal life in Hereafter.

PRESENT STATUS OF *UMMAH*

At a glance, *Ummah* is divided. They are divided in various sects, parties, culture, school of thoughts and groups, etc. Sometimes they are working against one another; and sometimes they are involved in clash. Actually, such type of conflict of this *Ummah* is continuing long time since the decline of *Khilapha*. We think, division of *Ummah* has gradually reached at the peak, today. In absence of Khilafah or Central leadership, the *Ummah* are unorganized, isolated and guidless. So, their grouping and sectorial debate would develop naturally.

However, we are to look at the other side of the coin. *Ummah* also has been showing its unity at some points. Their unity was continuing from the very beginning to till 1924, up to the end of Ottoman *Khilapha* in Turkey. In this period, *Ummah* was passing their way in the name of *Khilapha*, *Saltanah*, Islamic state, etc. But they were under a central command, direct or indirectly. More or less, it is true that they were broken up in some parts but their unity was present under a leader, at that time. Thus, we saw in the *Ummah's* history that they came closer and got apart now and then, because of their political situation. Again, this is remarkable that, they are bearing one kind of unity in their *Ibada* like- *Hajj, Qurbani*, fasting of *Ramadhan*, performing of five times *Salah* with *Jamah*, two *Eid* festivals, *Zakah* distribution, etc. From the basis of faith they are mostly united like- Question of *Tawheed* (Oneness of Allah SWT), *Risalah and Akhirah* , etc. Absolutely, it is an appreciable and hopeful matter.

So, the *Ummah's* present status is not totally discouraging at all. There are many positive points and scope of unity building. It is necessary to all of us that we way out the uniting process of *Ummah* at present.

---

[8] . Al-Qur'an, Al-Alfal,08:46.
[9] . Sahih Muslim, Book 32, Hadith 6261.
[10] . Al-Qur'an, As-Shura,42:13.
[11] . Al-Qur'an, Ale-Imran, 03:64.
[12] . Al-Qur'an, Al-Araf, 07:158.

CAUSES OF DISUNITY

Actually, sense of unity of *Ummah* is a usual matter. They were strongly united (*Bun-ya-num marsus*) at the time of Prophet (ﷺ) and period of *Khilapha-e-Rashedun*. More or less, they have continued the position as well-built a leadership all over the world till 1924. At that time, there were several unpleasant incidents damaging unity; but, in spite of that, they had an outer integrated structure. Truth is that from the time of failing of the Ottoman *Khilapah* to till present they have not been able to unite on same ground; mentally or bodily. There is arising a question—what has happened? Why is their fate laughing at them this way? Indeed, there are some causes that we cannot face or overcome. We would delineate those causes in two ways. One is historical cause, and other is theoretical and existing cause as being pointed below:

Firstly: Historical causes-

- Ending of central command by the fall of Muslim *Khilaphat* (1924).
- Crusade and multidimensional conspiracy.
- Political defeat and economic misery of Muslims over the world.
- Absence of competent leadership.
- Failure of friend selection of *Ummah* (*Kafir-Mushrik*).
- Failure to face the challenges of contemporary issues of *Ummah*.

Secondly: Theoretical and existing causes-

- Lack of sense of Tawheed and knowledge of Qur-an-Sunnah.
- Fall back from all sorts of education and research.
- Blindness on Mazhab and partisan and Blind imitation (Taklid).
- Tagut and its conspiracy—likely Secularism, Socialism, Nationalism, etc.

HOW EDUCATION MAY PLAYS ITS ROLE

There is no doubt that education system has a very important role to play in this regard. In both its traditional and modern form, as well as its formal and informal dispensation, throughout human history, education has remained the only essential and most significant instrument with which the overall experiences, cultural norms and civilizational values of a given nation are transmitted across generation to generation. It is a purposeful human enterprise, and not a mere pastime or something accidental.

We are well known that man has three stages in their any action or activity. First of those is their faith, second is thinking and last one is action or activity. We mean a person is useful to thinking on the basis of his faith and action on the same ground. So, we can make an agreement on that their action is totally dependent on their faith. When their faith will unity centered then their thinking and activity will be uniting and united, too.

Thus, education normally provides us a common faith and thinking power which will further provide us a common guideline to performing our regular activities with communally or collectively. So, we have enough reason to be inspired to find our path. Accordingly, our future plan may be like this for the sake of establishing unity in *Ummah*:

1. To create a basic unique education system that contain the faith of unity and to help us to unite Muslim *Ummah* to be followed by us the way education curriculum of British and Cambridge system which is being followed by many countries by the name of English medium school.

<ol start="2">
To basic Islamic education curriculum and syllabus of Muslim kids may be uniformed.

2. To basic Islamic education curriculum and syllabus of Muslim kids may be uniformed.

3. To fix a common language learning policy. Namely- First language will be their own mother language, second Arabic (Quranic Arabic) and third may be identified on ground of their regional necessity.

4. To enhance their internal relationship on the ground of cultural activities, exchange of views and academic sharing, etc.

5. To establish a participatory policy of science and technological field.

6. Also, we may try to make a common commercial and business attachment among ourselves.

7. To establish some institutions on the basis of common curriculum and syllabus in concern as a pilot project.

RECOMMENDATION

The main thrust of this paper is educational reform with particular reference and to create an environment to establish unity in *Ummah* at present. We are trying out a way to unite the *Ummah* on the basis of educational approach. When our philosophy of education is one, our aims and objectives are same, target and destination are alike; then why we are moving separately. Why will we not think of our united journey? If we agree and feel proud to proving ourselves by a word 'Muslim'; then what is the barrier to go together in this field? Is it impossible? No, there are only lacks of taking initiatives properly. In this regard, it may be an attempt on operational definition of the concept.

In these circumstances, I have some recommendations cited below:

1. To add the recommendations of previous initiatives of this ground.
2. To create a common points of agreement in educational arena.
3. To establish a joint research program continuing on this point among agreed countries.
4. To take initiative at first in the respective locality and then the global.
5. To continue such type of motivational seminars and gatherings every year and at different places.
6. To publish huge literature on it, like, research book, booklet, journal and e-journal, etc.
7. To start creating unity centered conception in our existing education system.
8. To take short and long term policy on it.
9. To take initiatives to set it's a universal idea and social movement of *Ummah's* respective ground.
10. To make an international forum on this concept which would lead these functions and activities.

In the light of all the above points, therefore, one important question that may arise perhaps could be—what, then, is new in the thesis that is being put forward in this paper? There is certainly no dispute over the necessity for reform in education, what, however, has been a subject of debate is the relationship between change and stability. That is to say, we would like to present this approach in such type of world forum and to build an institutional activity, as soon as possible.

CONCLUSION

In this paper, no claim is made for introducing anything novel or strange or something out of the ordinary. What has been attempted is to bring to the fore front certain salient issues pertaining to our education to this *Ummah* within the dictates and demands of time and space presenting endlessly to us new contexts within which to situate our goals and aspirations for reforming our uniform education system, on one hand; and the challenges against which we should direct our education policies and actions, on the other. It is hoped that, out of this modest effort, some useful ideas would have been put forward which can be utilized to change the fortunes of our education system in *Ummah*. Allah (SWT) says, "And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But the people divided their religion among them into sects - each faction, in what it has, rejoicing." [13] The Prophet (ﷺ) said: "He who separates from the community within a span takes off the noose of Islam from his neck."[14]

References

Al-Bukhari and Muslim, Book 1, Hadith 244

Al-Qur'an

Dewey, John (1944) [1916]. *Democracy and Education*. The Free Press. pp. 1–4.ISBN 0-684-83631-9.

Sahih Muslim, Book 32, Hadith 6261.

Sahih Muslim, Book 33, Hadith 1852.

Sunan Abi Dawud, Book 41, Hadith 4740.

Sunan Ibn Majah, *The Book of the Sunnah*, Vol. 1, Book 1, Hadith 224.

---

[13] . Al-Qur'an, Al-Muminu, 23: 52-53.
[14] . Sunan Abi Dawud, Book 41, Hadith 4740.

P A R T IV

PHILOSOPHICAL PERSPECTIVES IN ASIAN CIVILIZATIONS IN WORLD CONTEXT

MONGOLIAN TRADITIONAL CULTURE AND
ITS FATE UNDER ONSLAUGHT OF GLOBAL HEGEMONY

D.DASHPUREV[*]

Mongolian traditional culture has more than two and half thousand years history. Its beginning connected with Khunnu /Gun/ Empira /Khunnu Empiria/ 3rd to 1st century B,C. / mongolian traditional culture is consisting very wide ranges, like Mongolian original pastoral nomadic culture, Mongolian shamanist culture, Mongolian buddhist culture, some elements of Chinese culture and etc. Mongolian traditional culture also includes strong signs of ancient Turkish and uigur culture. However mongolian culture acquired its unique specific characters.

To understand the Mongolian traditional culture more use full for the first time as well as possible to explain mongolian traditional society as a whole. The Mongols founded their state in the 3rd century B.C. It was first called the Khunnu Empire /3rd to 1st century B.C./. Then it became the Xianpi Empire /1ts to 4th Century A.D./ and later the Nirun /Joujan/ state /4th to 6th /. The Mongols established a strong state in 12th century under the leadership of Great Chinggis Khaan.

Mongolian society is a historical product of activity of the Mongols as a nation on it's own in tern, The nation is a product of the surrounding nature of the environment. The pastoral nomadic characteristic of the Mongolian society is a distinguished feature of its own. It has also other features which are common in any other world's herding societies.[1] Nomadic characteristics were acquired in the society due to their existence around the Mongolian great steppes and the Gobi desert of the Central Asia. In this large ecological location, the people inherited a nomadic style of living. Due to insufficient water resources in the great steppes and Gobi desert, agricultural growth is considerably low. This vast area is, however, suitable for growing livestock and cattle breeding. Availability of wild grass and vast open area cattle breeding quite ideal. Living in such an environment location and moving from place to place the mongols acquired nomadic character. Also they produced their own specific nomadic mongolian culture. That culture as a other forms of world cultures is consisting of human life styles, specific social structures, stock-raising or animal husbandry productions, own religion –morality and own mongolian mind etc.

What is the general nature of mongol's common life? They utilize everything from their cattle: milk, meat, leather and wool. Mongols use their cattle not only for food, but also as a transport, means of conveyance or communication, facilities of productive work and means of subsistence. Mongols produce various items from livestock and these methods of production have been rehabilitated.

The Mongolian society had a special social organization which was different from other ancient societies, particularly from European societies. What was the nature of the social organization of the Mongolian society of that period? The traditional Mongolian society had a unique social structure.

The ancient Mongols had their Great Khaan /The King/, established in the Khunnu state more than 2.200 years ago, was known as Shaniyu. Structured around the khaan were his Khatan

---

[1] Gerhard Lenski. Human societies: A Macro level introduction to sociology. Tokyo. 1970. Pages 295-299.

/The Queen/, Khagan Khubugun or okhid /Prince or Princess/, and Khaganu udomyn Noyod /The Lords, related with the King/.

The Great Khaan /or Khagan/ had several important ministers who were named as Shadar Said for the service of the state. The Great Khaan also appointed Noyons /lords/, who had different ranks as Noyons /Noyod/ of units with thousands, hundreds and tens of soldiers.

In the ancient mongolin society there also existed different state servants such as Zarguchi /Yudge/ Zahiragchi /manager/, Dargachi /Representative/, Elchi /Ambassador/, Cherba /Chief/, etc. From the ancient period, Mongolian society also had different cultural, geographical communities such as tribes, hunters, otags, etc.

They were usually ruled by their Noyons, who were appointed the Great Khaan and his important ministers. In this ancient time all important decisions had been took by the meetings of Khaan and his ministers or high level lords, noyons and etc. About the meeting's discussions there were special people made writing protocols on stock-bond materials. This occasion in formed by ancient Chinese historical sources.[2]

The communities in ancient mongolian society were divided into different sub-groups. This organizational structure was suitable for military activities and warfare. Therefore, in the ancient and medieval Mongolian society, the basic model of social organization was mainly a type of military model. This organizational model of Mongolian nomadic society had been developed successfully during the time of the Great Chinggis Khaan's and Ugedei Khaan's rules in the 13th century. All these historical facts are telling us the Mongols had been set up their state already from the Khunnu Empire's time.

Of course, after the reforms of Ugedei Khaan, the basic military model of pastrol-nomadic Mongolian society had been changed under the strong influence of agrarian societies, particularly the Chinese society during Yuan dynasty/1260-1368/, a number of enormous changes took place. However, during this period the traditional mongolian society as a livestock –based nomadic social organization was not destroyed,   because Khaant mongolian society existed from 1370 up to 1758, when Manchu dynasty started to domine over Mongolia.

Historical changes in the traditional mongolian society took place during the manchu domination in Mongolia /1758-1911/ and after 200 years, traditional mongolian livestock nomadic society's organizational form was transformed into the religions model of a social organization. In Mongolia, several hundred religious centers and cloisters were built. North Mongolia alone had more than a thousand of them where lived about 120.000 lamas /monk.

However, the traditional mongolian society remained in existence until mongolia's first revolution in 1911. After this event, the history of the Mongol's traditional nomadic society began a change under the influence of a new era. But this changes had been continued slowly up to the second mongolian revolution in 1921. After this second revolution in Mongolia established new government which ruled by Russian and Mongolian communists /bolshevik/ and they started in Mongolia revolutionary changes, including communist cultural revolution.

Before the communist regime in Mongolia, towns and cities had been built initially as centers of religious activities of the people, but people who served for the religion lived there as settlers of culture and trade, and thereby they became prominent in Mongolia.

The main settlers in mongolian towns and cities were buddhist lamas. Usually lamas had no family, and some lamas who owned cattle (Livestock animals) sent the animals to a herdsman's family for rent. However, the arats (people)and their leaders had, in fact, fulfilled the functions

---

[2]   The Mongolian history's documents. 1992. Ulaanbaatar, Pp. 26-27.

of economic enterprises. Accordingly, some of the herdsmen worked for the Buddhist Pagoda. Lamas who usually did not possess high degrees in religious studies worked as herdsman among the nomads, simultaneously attending important religious functions at the Pagoda. Mongolia had more than 100.000 lamas before the revolution of 1921. Over 30 percent of these lamas lived as herdsman or nomads. It meant that the lamas in Mongolia led a unique way of life style. Hence, it was more convenient for nomads. The Mongolian life style had a religious character such as Tibetan way of life. For example, main forms and rhythms of basic livestock production, cultural or educational activities of the people, and also Mongolian lifestyle had been connected with the Buddhist pagoda.

Especially, education, culture and medicine had very close contacts with Buddhism. Actually, in the mongolian society two forms of education existed. One was the education system in the Buddhist Centers, which received pupils from their parents through lamas who had religious reaching was exempted. These studies were taught in the Tibetan language.

The other from of education in the Mongolian society was an elementary civil education of nomads, particularly in the residences of the aristocratic lords who were taught Mongolian literature and elementary mathematics. Sometimes they studied Manchu or Chinese language.

By the process of education in the Buddhist Pagodas, raised were specialists, intellectuals, writers, artists such as musicians and scholars. Of course, some of the intellectuals were raised through the traditional education at home. Intellectuals in medicine such as doctors were, however, specialized and trained at Buddhist Pagodas. They served for the mongolian society before the People's revolution.

All these facts show that the mongolian society had everything required for a normal civilized human society. Of course, the degree of development and the method or advancement might be lower than so-called educationally developed societies. Since Mongolia was more or less a rural society without any modern technology and scientific advancement, one could understand the dynamics of nomadic society well under those prevailing conditions. Mode of production and distribution were certainly different. The traditional mongolian society is regarded as one of the specific modes of Asian societies. Mongolian revolutionaries such as Buriat and Kalmyk had special political tasks and ideas on mongolian problems, while they proposed hypothesis and solutions to the development of nomadic society. They viewed Mongolia as an underdeveloped and backward country. They had an important task regarding North Mongolia. For political reasons as an communists described the mongolian nomadic society as an under developed and uncivilized society.

Unfortunately, some scholars explained facts such as a psychological interest or only theoretical attitude of mind, using a lack of historical documents. For example, Prof. Robert A. Rupen wrote ''Communist do not like nomads, which means, in effect, they do not like typical Mongols.''[3]

The communists did not like the Mongolian nomadic society because they wanted to keep the Mongols under the influence of the eastward USSR. They destroyed mongolian nomadic civilization not only for their political interests in the Central, North East and Far East Asia. They enacted it from 1920 onwards till the disintegration of the USSR. These hidden acts were analyzed by the author of this paper.[4] I would like here out light some facts from this my book.

---

[3] Robert A.Rupen. the Mongolian people's republic and Sino-Soviet Competition. See, Communist Strategies in Azia, a Comparative analysis of Governments and Parties. Edited by A.Doak Barnett. Greenwood Press, 1963, Page 256
[4] D.Dashpurev Reign of Terror and Repression in Mongolia 1920-1990. Revised second edition. Printed in USA. Charleston, SC. 2014

From 1937 to 1939, about 12.000 lamas were executed. Howeve, there are various estimates about the number of executed lamas. The newspaper *Undesnii Debshil* reported: ''The Mongolian revolutionaries have taken repressive measures against some 100.000 Buddhist lamas and killed almost 75.000 of them.''[5] ––According to newspaper *Ardchalal:* ''The communist terrorists executed 100.000 lamas.''[6]

It is believed that during this period if there had been 100.000 buddhist lamas in Mongolia, about 90.000 of them were executed by the communist terrorists. I observed that in the middle of 1970's every sumon (administrative centre) had 3 to 5 lamas who had been learning at monasteries. It can be therefore estimated that during this period (1970's), there were about 2.000 lamas living in Mongolia. 3.000 to 5.000 lamas possibly died in Mongolia (up to the 1970's) and what remained there was just about 8.000 to 10.000 lamas. That is how I made my hypothesis, which in my opinion gives some real basis for the facts.

Why I am talking about so many thing or specially terrorized lamas, because among of them mach many mongolian intellectuals, scholars, writers, traditional medical doctors and famous historians and philosophers. Besides, during 20th century in Mongolia excuted all nomadic aristocrats, specially native aristocrat-lords, who related Chinggis Khaan's successors. They are several dozens. In the other hand they were real bearer of Mongolian traditional culture. So mongolian culture was destroyed by the Communist revolutionaries. They destroyed all traditional nomadic towns, cities and Buddhist Pagodas. Out of 900 cultural centers, only 4-5 centers were left by the 1990.

The Communists abolished the mongolian national script, which was in practice for more than thousand years. Actually, in own history the Mongols founded and used for their social life stock-bond script, uigur-mongoliian script, kvadratic-mongolian script, soyombo Mongolian script. Now days mongolians practicizing Russian crilik.

Recently was clear in Mongolia new historical materials about how destroyed mongolian and Russian bolshevik communists more than thousand religious cities, Mongolian Buddhist cultural centers, monasteries and religious temples. In that picture /picture [1]/ shows part of these historical buildings or architectural constructions, which already from 1930- to 1940 abolished completely in only one province, named as Arkhangai aimag, when that time mongolian state has more ten province like it. With this occasions was burnt many thousands books of history, literature, medicine, mathematics, astronomy, philosophy, religion and so on. They were in mongolian, tibetian, sanscrite, manchu and other languages. Mongolian and Russian bolshevik communists several decades obstacled different mongolian national festivals, for example white months and etc. If common people do it they will have very hard penalties, like prison. Because some time I wrote about it as well as cultural terror. It was big fright and people were in terror for a long time.

---

[5] *Undesnii Debshil no.10, 1990*
[6] *Ardchalal, no. 6, 1990. O.Zerendorj.*

Picture ¹1: This province /aimag/ has about 56 thousand square kilometers /km2/, unfortunately from 1932 to 1940 completely had been destroyed all old Mongolian religious cities, Buddhist monasteries and temples.

References

Ardchalal, no. 6, 1990. O.Zerendorj.

D.Dashpurev Reign of Terror and Repression in Mongolia 1920-1990. Revised second edition. USA, Charleston, 2014.

Gerhard Lenski. Human societies: A Macro level introduction to sociology, Tokyo 1970.

Robert A.Rupen. the Mongolian people's republic and Sino-Soviet Competition. See, Communist Strategies in Azia, A Comparative Analysis of Governments and Parties. Edt. A.Doak Barnett. Greenwood Press, 1963.

The Mongolian history's documents. 1992, Ulaanbaatar.

Undesnii Debshil no.10, 1990

DUALITY OF THE TSARIST RELIGIOUS POLICY IN KAZAKHSTAN IN THE XVIII-XIX CENTURIES

Alima YELEUKULOVA[*]

Gulnara YELEUKULOVA[**]

ABSTRACT

Religion as a form of worldview was the basis of the moral values and forms of consciousness. Religion in the steppe took very specific form: the residue of pagan beliefs nourished by shamanism was cemented by Islam. Restriction of spiritual life, destruction of the traditional mentality, and the way of thinking were the main tools in the ideology of Tsarism. The Tsarist policy was crafty and mercenary. But the authorities mistook the real state of affairs in following the policy of religious tolerance which protected Islam. The second half of the XVIII century: The Russian state developed the law which favored non-Orthodox religions and it resulted in the dissemination of canonic Islam especially among Kazakhs. However, it took form of subordination of the clergy to the state authorities. Nevertheless, strengthening of the position of Islam caused further consolidation of the nation and spiritual development. It was backed by traditional spiritual culture of the nomads to worship their own saints and the spirits of the deceased ancestors, appreciation of the Sufis. The second half of the XIX century: new policy of restriction of Islam through strengthening the ruling status of Orthodoxy. Expansion of missionary activities through extensive forms of financing, development of new structures and other measures failed.

Key words: Kazakhstan, Islam, Orthodoxy, missionary activity, Tsarist policy,

INTRODUCTION

The role of religion in a society is very important. It is connected to values, culture, language and ethnic identity. In all times basic values and forms of consciousness were based more on religions rather than other human institutions. Religious identity was more stable comparing to all other aspects of identity including national identity. The changes of religious beliefs are directly connected to the changes in the society. Evidently, religion plays an important role in any country, but the focus of the paper is Kazakhstan - a country in the center of Central Asia. Inasmuch as it was situated on the crossroads from Persia to India, Byzantium to Asia it hosted many ideas and beliefs of the bypassing peoples. There was formed a unique Eurasian civilization encompassing one of the oldest forms of monotheism like Tengrianism and many other beliefs and religions which came with the caravan routes of the Silk Road, traditions and spiritual values of Arabic-Islamic world and Christianity. The questions under consideration are how imperial authorities used religion to achieve their goals and how depending on the social-economic realities these goals changed.

ISLAM IN KAZAKHSTAN

Dissemination of Islam on the territory of the present Kazakhstan lasted for a few centuries.

The ethnic Kazakhs are by tradition Sunni Muslims and follow the Hanafi law school. One of the four major schools of Islamic jurisprudence, the Hanafi is the most liberal of the four schools

---

[*] PhD, Associate Professor, Medical University "Astana", Astana, Kazakhstan
[**] PhD, Assistant Professor, Suleyman Demirel University Almaty, Kazakhstan

and the one which allows the most freedom in making new interpretations of the traditional laws and is the most willing to allow debate on the subjects of piety, devotion and worship. Free thinking cultivated by this school made possible to generate such giants like Al Farabi and Avicenna[1].

During the Middle Ages Islam was gradually penetrating the nomadic steppe incorporating new ethnic groups. Nomadic steppe normally lived its own life but it had economic ties with the rest of the Central Asia and these routes favored penetration of Islam. Further dissemination of Islam in the XVI-XVII centuries was promoted by tense economic and cultural relations of Kazakhs with the Central Asian peoples and Volga Tatars. Missioners from Tashkent, Samarkand, Khiva, Bukhara visited the steppe. According to Chokan Valikhanov, nomadic life style did not cause any obstacle for people to follow the rules of Shari'ah, literacy, and knowledge. In every aul there was a mullah and all adult population followed Islamic thirty day fasting and five time prayer. In the steppe Islam was intertwined with everyday life and became domestic folk Islam which was a synthesis of original traditions, rites and ceremonies of pre-Islamic period inherited by the inhabitants of these lands. Chokan Valikhanov in his article "On Islam in the Steppe" underlined the role of the culture of Islam interfering everyday life of the nomadic society of the Steppe. Kazakh society appreciates such values as the respect to elders, worship to deceased ancestors. Every nomadic tribe revered cult of its ancestor (aruah). Since early childhood Kazakhs were introduced the stereotypes of ritual culture and life behavior based on the deep interrelation of man and the environment. [2] A code of laws "Jety Zharghy" confirmed by Khan Tauke in the XVIII became a major step in further introduction of Islam into public life and juridical practice because it was based both on the norms of Shari'ah and the customary law of the Kazakhs – "adat"[3].

After Kazakhstan's full accession to Russian empire in the XIX century there occurred lessening of tempos and forms of Islamization. The khans and sultans lost their leading role in the society in the result of accession because of the loss of political independence. Muslim clergy especially ishans – traditional Sufi authorities lost their influence either. The Tsarist policy was crafty and mercenary. There were different turns and strategies in religious policy of the Imperial Russia depending on political challenges and threats.

IMPERIAL RELIGIOUS POLICY IN THE XVIII CENTURY

Military strategic plans were fulfilled in Russian conquests in the East in the XVIII-XIX centuries. The Kazakh Steppe being "the gates to Asian countries and lands" occupied a special important place in Russian foreign policy. Peter I considered it reasonable and very advantageous for Russian future to give protection to the "Kirgiz-Kaisak horde" which would serve as communication to all Asian countries[4]. Starting with 1875 when Catherine II issued a Decree which allowed non-Orthodox peoples of the Russian empire to act their daily devotions particularly to Muslims. The second half of the XVIII century became the time of full favor of Russian empire to Islam and it also became the time of the incline from patronage of the Orthodox Church. The authorities officially accepted non-orthodox religions, developed artificial management structures to organize their communities. These steps were intended to isolate local communities in the Russian empire from external influence of the main centers of

---

[1] "Religious Education as the Factor of Prophylaxis of Extremism and Terrorism" (Proceedings of the Republican Scientific-Practical conference. P.119.)

[2] Chokan Valikhanov . O musulmanstve v stepi, Polnoye sobraniye sochinenii, Kazakh Soviet Encyclopedia, Almaty, 1985, tom 4, pp71-77.

[3] Salyk Zinamov, Kazakh Court of Bii – a Unique Judicial System. Almaty, 2008. p.68.

[4] Shakhmatov V.F., editor. Kazakh-Russian relations. (Collection of Documents) Almaty. 1961.

corresponding religions. Direct support of the Tsarist administration to the Muslims on the initial stage of colonization strengthened the position of Islam among Kazakhs. The government expected that clergy loyal to authorities would strengthen the position of the imperial authority in the steppe. In 1788 the government of the Catherine II founded Orenburg Muslim Religious Administration for the Muslims of the empire. Kazakh clergy became part of it.

After Pugachev's revolt in 1773-1775 there arose new plans and directions in governing the Orenburg area. One of the primary tasks was change in religious policy and development of a mechanism of relation with the Islamic authorities of the region. Foundation of Orenburg Muslim Assembly changed the policy concerning Kazakh tribes. Now Tatar and Bashkir Mullas were sent to the Kazakh steppe to found mosques and open medreses introducing canonic Islam. Muslim mekteps and medreses facilitated dissemination of literacy among Kazakhs and contributed the formation of ethnic self-consciousness. Success of Islamic missioners among nomads was due to knowledge of language, customs and habits and due to strong Sufi traditions of Islam in the steppe. Favorable to Islam policy of Catherine II protected Muslim religious affairs of the steppe from state administrative pressure. In 1764 г. with liquidation of bureau for newly baptized in Kazan all missionary work among Muslims lost state financial support and the role of Islamic missionary activity grew up.

Until the middle of the XIX century all missionary work of the Russian Orthodox Church among Muslim population was considered to be a private affair of a certain clergy and monastery and was not an activity of Church and state administration. Moreover for an Orthodox clergy in order to baptize a Kazakh was obligatory to get a permission from the Russian colonial administration without one it was prohibited to baptize anyone in the Kazakh steppe[5]. The reason of liberality of the imperial authority to Islam was to attract the people in the steppe to the new authority through the policy of toleration. That was why sufficient resources were allocated for erection of mosques, schools-mektep and medreses with caravanserais nearby. Certainly, these efforts were done for very practical reasons but at the same time the Imperial administration strengthened position of Islam in nomadic society where Islam had its own forms.

IMPERIAL RELIGIOUS POLICY IN THE XIX CENTURY

In the second half of the XIXcentury after full accession of Kazakhstan to the Russian empire with statehood transformation there took place full transformation of all spheres of life- political institutions, economic and daily life, and culture. Clearly, spiritual and religious life changed too.

In the beginning of the 1880th with the new appointments in the Synod there were done decisive steps to make the status of the Russian Orthodox Church become dominant in the empire. The Russian Orthodox Church expanded its interests to all corners of the Earth and it especially strengthened and toughened its position towards all outskirts of the empire. Ideology of the Russian empire under reign of Nicolas 1 was defines as "autocracy, orthodoxy". Enactment of the law "Regulations on Siberian Kirgiz" signed by Emperor Alexander in 1822 and other regulations considered the Kazakhs as the object of colonial expansion. Beginning with the first decades of XIX century Islamic clergy was subordinate to a special department under Ministry of Internal Affairs with the local authority – Orenburg spiritual Assembly headed by Mufti. Life and activity of Islamic clergy was strictly regulated including censorship of the

---

[5]   Gorbunova S.V. Policy of the Russian Empire in the Kazakh Little Horde. Moscow, 2001.pp. 175-185.

literature used which recommended only published in Russia and confirmed issues. Decreed by the authorities

Mullas were prescribed to every administration unit not for religious but rather political purposes. Those who did not fulfill prescribed governmental instructions were condemned morally and legally. However, despite increasing financial support, foundation of new structures within the church, new laws adopted to limit heterodoxy results were far more from being successful. All these efforts were sabotaged by the local elites and lower rank officials who were representatives of the local ethnic groups. Enactment of the law "Regulations on Siberian Kirgiz" deprived local elites of their long existed exceptional status among the tribesmen.

Strengthening role of Islam on the territory of Kazakhstan shaped Muslim ideology. If the role of Islam had been too strong it would have caused anti-Russian ideas. That was why this time strong Islam among Kazakhs did not respond the objectives of the Russian policy and it took new direction in dealing with Muslims. There were taken measures infringing spiritual-religious freedom of Kazakhs such as limitations for foundation of religious enlightening communities, for implementation of hajj to Mecca. Instead of Islamic schools – mektep there were founded secular Russian-Kazakh institutions at different levels of education with Russian language of instruction excluding teaching of canons of Islam [6].

Imperial policy changed radically from Islamization to Christianization. The first ideas of involving Kazakh population in the missionary activity of the Russian Orthodox Church began circulating in the 20th of the XIX century. It was intended to send archimandrite Makarii to the Kazakh steppe. However the initiative was suspended because Vice Chancellor earl Nesselrode considered these steps to be too early in order not to cause discontentment of the Kazakhs which could make them refuse from the Russian patronage[7].

There were a few reasons to start a Mission of the Church: increase of the Muslim population of the empire, strengthening of the position of Islam among Kazakhs therefore a necessity to limit its influence on the nomads. And authorities still thought that these measures were too early. [8] They realized that missionary activity in Central Asia would differ from the ones existing in Altai, Baikal and Irkutsk regions. As a result the first Orthodox missions appeared there under Tomsk eparchy and Kirgiz mission was part of it. [9] Later in the middle of the XIX century the Russian authorities and the Holy Synod began to initiate foundation of the Russian Orthodox mission in the Kazakh steppe in the south of the Tobol eparchy, in Akmolinsk and Semipalatinsk provinces. In the second half of the XIX century new institutions to train missioners in anti-Islamic discussion were founded. For example, Kazan Theological Academy established "Missionary Anti-Islamic Department". Alimentation of the Missions of the Church required considerable amounts of money as seen from the analysis of statistical data given in "Review of the activity of Department of Orthodox confession under the reign of the

---

[6] Lyssenko Yu. A.(2007). Religious field in Kazakhstan in XVIII-XIX centuries //Historical and Philosophical research in Siberia: Proceedings of scientific conference devoted to 50-th anniversary of chairs of History and Regional Studies in Tomsk Polytechnic University. Tomsk. Part1. pp10-15.

[7] Chernyavski N.M..(1903). Orenburg Eparchy in the Past and Present. Issue 2. Saint Petersburg, p.453.)

[8] Tobol Eparchy Journals. 1894. p.239.

[9] Lyssenko Yu.A..(2006) History of Becoming of the Kirgiz Mission in Altai. // To the Future through Centuries /All-Russian scientific-practical conference devoted to 250-th anniversary of Altai's accession to the Russian state. Gorno-Altaisk.

Emperor Alexander III". Baptizing of one Muslim required about 267 rubles while an average amount needed for others was just 77 rubles[10].

Under the influence of the General-Governors of the region imperial administration formulated new principles of confessional policy in the Central Asian region: a) elimination of influence of external centers of Islam (foreign and Russian), b) weakening of influence of Sufism on the spiritual life, c) elimination of using donated funds, d) introduction of European type programs to Islamic schools of the region[11]. In the Tsarist Russia Orthodox Christianity was part of official political life therefore Christianization had political goals.

CONCLUSION

Strengthening of the position of Islam was promoted by the Tsarist administration with the aim of further colonization of the Kazakh lands through the involvement of Tatar clergy, through introduction of canonic Islam, which in turn introduced new confessional institutions. Central Asian merchants took part in construction of mosques and organization of religious communities on these lands. Another factor which played a significant role in strengthening position of Islam in the region was the activity of Sufis who were in most cases spiritually developed persons and became spiritual advisers of the whole communities because the very nature of Sufism found to be very close to traditional spiritual culture of the steppe such as revered cult of ancestors - aruahs. Although Islamic Board was not founded for administration of the work among Muslims in the region, despite the policy of limitation of its support to dissemination of Islam in the steppe Islamization on the contrary increased. Mullas were elected by the people but their approval and dismissal was prerogative of the governors of the regions. Simultaneously in many auls there were non-appointed local Mullas. Mullas in the steppe were not given any status as the representatives of administration in dealing with any kind of documentation such as marriage and family affairs in order to limit their official status in the society. By the end of the XIX century certain changes took place in construction and maintenance of mosques. Only colonial administration approved construction of the mosques "in order to counteract to development of Islam among Kirgiz" and only one mosque was allowed per county (volost'). Approvals were given by General-governors in Akmolinsk, Semirechensk and Semipalatinsk regions and for Uralsk, Turgai, and Turkestan regions the decisions were taken by the Minister of Internal Affairs.

Islamization of the Kazakhs followed a few goals: Through integration of the Kazakh steppe into imperial Islamic community the Tsarist administration planned firstly, to lessen the friction in land using since thousands of landless peasants migrated from inner Russia to the steppe, secondly, make sedentarization of nomads with further baptizing into Orthodox Christianity. Furthermore according to Tsarist administration plans Orthodox Christian missionary work would gradually lead to Russification of the local tribes. However, on the contrary missionary activity of the Orthodox Church forced Kazakhs to reassess religious and moral values and counteract to the situation and caused consolidation of the Kazakh ethnos.

---

[10] Karimova S.A., Missionary Activity of the Russian Orthodox Church among the Muslims of the Russian Empire. http://www.sciteclibrary.ru/texsts/rus/stat/st881.htm. Accessed on March 8, 2015.

[11] (Tashkenbayeva D.A., Formation of the Peculiarities of the Central Asian Geopolitical Interests of the Russian Empire. // Questions of Historical Science: Proceedings of the III International Scientific Conference. Moscow, 2015, January. Moscow. Buki-Vedi, 2015. Pp.130-132.)

References

Chernyavski N.M., Orenburg Eparchy in the Past and Present. Issue 2. SPb., 1903.

Gorbunova S.V. Policy of the Russian Empire in the Kazakh Little Horde. Moscow, 2001.

Karimova S.A., Missionary Activity of the Russian Orthodox Church among the Muslims of the Russian Empire. http://www.sciteclibrary.ru/texsts/rus/stat/st881.htm. Accessed on March 8, 2015.

Lyssenko Yu.A. History of Becoming of the Kirgiz Mission in Altai. // To the Future through Centuries /All-Russian scientific-practical conference devoted to 250-th anniversary of Altai's accession to the Russian state. Gorno-Altaisk.). 2006.

Lyssenko Yu. A. Religious field in Kazakhstan in XVIII-XIX centuries //Historical and Philosophical research in Siberia: Proceedings of scientific conference devoted to 50-th anniversary of chairs of History and Regional Studies in Tomsk Polytechnic University. Tomsk. 2007. Part1.

"Religious Education as the Factor of Prophylaxis of Extremism and Terrorism" (Proceedings of the Republican Scientific-Practical conference. P. 119.)

Shakhmatov V.F., editor. Kazakh-Russian relations. (Collection of Documents) Almaty, 1961.

 Tashkenbayeva D.A., Formation of the Peculiarities of the Central Asian Geopolitical Interests of the Russian Empire. // Questions of Historical Science: Proceedings of the III International Scientific Conference. Moscow, 2015, January. Moscow. Buki-Vedi, 2015. PP.130-132.

Tobol Eparchy Journals. 1894. p. 239.

Valikhanov, Ch., O musulmanstve v stepi, Polnoye sobraniye sochinenii, Kazakh Soviet Encyclopedia, Almaty, 1985. Volume 4, pp71-77.

Zinamov, S.Z., Kazakh Court of Bii – a Unique Judicial System. Almaty, 2008. P 68. .

ACTUALIZATION OF INDONESIAN STATE PHILOSOPHY IN THE CONTEXT OF MODERN DEMOCRATIC STATE[1][*]

By Masykuri ABDILLAH[**]

INTRODUCTION

Indonesian society is a diverse society, consisting of various groups with different backgrounds, be it ethnic, religion, culture, or race. In this country there are about 583 ethnic groups and local languages or dialects as well as six officially recognized religions. Despites the diversity, they have similarities in their noble values, even after the coming of foreign cultures to Indonesian archipelago. These values become a philosophy of life or world view of Indonesian people, which contains the essence and purpose of life, ethic and norms of human relations in the life society and state. The values became a social capital, which serves as a bonding and bridging in the relationship among the citizens. The first is a function of social relations in a homogeneous society, while the latter is a function of social relations in a heterogeneous society. It is true that since the beginning of Indonesian society, there have been acculturation between "indigenous" and "foreign cultures", especially Indian (Hindu and Buddhist) and Arab (Islamic) cultures. Also, the coming of Chinese migrants and Dutch colonial rule to Indonesian archipelago in some extend had exerted an influence to the indigenous culture. Yet the foreign cultures certainly enriched the indigenous cultures and did not eliminate the basic nature of the Indonesian philosophy and culture.

The reference to Indonesian own philosophy arose within debates on the basis of state in sessions of *Badan Penyelidik Usaha Persiapan Kemerdekaan Indonesia* (BPUPKI, the Investigation Committee for Preparation of Indonesian Independence) in 1945. There were two ideas among the founding fathers on the nature of the state of Indonesia, namely secular and Islamic state. They then made a compromise by promoting *Pancasila*, which literally means five principles, as the basis of state. The five principles are: (1) believe in God, (2) just and civilized humanitarianism, (3) the unity of Indonesia, (4) democracy guided by the inner wisdom of deliberation among representatives, and (5) social justice for all of Indonesian people. Consequently, Indonesia is neither a secular nor a religious state, but the state that clearly recognizes the existence of religion in the life of the state, as stipulated in article 29 of the Indonesian Constitution.

The *Pancasila* is a crystallization of Indonesian noble values; and hence, it becomes the philosophy of state, which is the main reference of Indonesian ethics, regulations, and public policies. The founding fathers have been actualizing the above principles in the form of

---

democratic state that recognizes the existence of religion in the life of state; and conversely, they rejected neither autocratic nor theocratic state. Yet in practice there were various forms of democracy. Since its independence in 1945 Indonesia has practiced four forms of democracy, i.e., Parliamentary Democracy (1950-1959), Guided Democracy (1959-1965), *Pancasila* Democracy (1966-1998), and democracy without any adjective (1998-present). Each of them made *Pancasila* the state philosophy, but there are differences in practices.

The paper describes *Pancasila* as the state philosophy and analyzes its actualization in the modern state, especially regarding to the concept and practice of democracy, the position of religion in the state, humanity, and national integration.

PANCASILA AS THE STATE PHILOSOPHY

The coming of Dutch colonial rule since the early 17th century to the mid-20th century made certain changes in Indonesian archipelago, especially in both political and economic lives. In the context of social life, especially social values and culture, there are no significant changes except in the case of making rapid expansion of Islam throughout the archipelago.[i] In 1942 the Dutch colonialists were pushed aside by the Japanese who at that time were the principal actors in the Pacific war. At first, the Japanese arrival was welcomed by the Indonesian people, because the Japanese had promised to liberate them from Dutch colonial rule; but in fact the Japanese simply took over the colonial situation from the Dutch. Then, in realization of their promise to accord an Indonesian independence, the Japanese set up *Badan Penyelidik Usaha Persiapan Kemerdekaan Indonesia* (BPUPKI, the Investigation Committee for Preparation of Indonesian Independence) on April 9, 1945.

The committee was headed by Dr. Radjiman Wedyodiningrat and consisted of 68 members, but only 15 members (22%) were representatives of Islamic political inclination. In this committee the Muslim representatives were in a minority because of their lack of outstanding leaders, a state of affairs caused by their lack of modern education; besides the Japanese themselves were not keen to see the emergence of a large number of Muslim leaders in the Committee.[ii] The first session was held on May 29 until June 1, 1945, and the principal matters discussed in the session were the form of state to be adopted, borders, the basis of state philosophy and so on. The discussion went smoothly except for the part devoted to the foundation of state philosophy.

There were two political currents which arose within the BPUPKI session. The first was the idea of an Islamic state supported by the Muslim leaders from both modernists and traditionalists, such as K.H. Ahmad Sanusi, Ki Bagus Hadikusumo, A. Wahid Hasjim, Abdul Kahhar Muzakkir and Agus Salim. The latter was the idea of separation between state and religion supported by the nationalist leaders, such as Dr. Radjiman, Soekarno, Mohammad Hatta, Prof. Soepomo and Muhammad Yamin.[iii] Meanwhile, Soekarno in his speech of June 1, 1945 proposed *Pancasila* as the basic Indonesian ideology, namely, nationalism, humanity, popular sovereignty, social justice and faith in one God. The discussion about the basis of the state was very hard, but finally the sub-committee under the BPUPKI reached a compromise in the form of the Jakarta Charter, on June 22, 1945. The Jakarta Charter was formulated by nine prominent leaders, they were Abikusno Tjokrosujoso, Abdul Kahhar Muzakkir, Agus Salim,

A. Wahid Hasjim (Islamists) Soekarno, Mohammad Hatta, Achmad Subardjo, Mohammad Yamin (nationalists), and A.A. Maramis (Christian).

The Jakarta Charter was a document proposed as a preamble to the Indonesian Constitution, in which the *Pancasila* was approved as the foundation of state and its first principle was followed by a clause : "... with the obligation for Islamic adherents to implement the Islamic *Sharî'ah*". The formulation of *Pancasila* in the Jakarta Charter was : (1) the belief in God with the obligation for Islamic adherents to implement the Islamic *Sharî'ah,* (2) just and civilized humanitarianism, (3) the unity of Indonesia, (4) democracy guided by the inner wisdom of deliberation among representatives, and (5) social justice for all of Indonesian people. On August 16, 1945 all members of BPUPKI, including the non-Muslim representatives, accepted the formulation of the 1945 Constitution with acclamation. Yet just several hours after the proclamation of Indonesian independence on August 17, 1945, the non-Islamic minority in east Indonesia refused to legalize the Constitution and demanded to exclude the above clause. Finally on August 18, 1945, the Islamic representatives approved the exclusion in order to avoid a split among the Indonesian people who had just proclaimed their independence, but the first principle became *"Ketuhanan Yang Maha Esa"* (Belief in the One and only God) which for the Muslims meant *tawhîd* (oneness of God or monotheism). Moreover, article 29 of the Constitution says "The state shall be based upon the belief in the One and Only God".[iv] Consequently, in concession to the Muslims' demand, the government set up a Ministry of Religious Affairs in January 3, 1946.[v]

In practical level, there were various orientations of governmental system which are partly not in line with the *Pancasila*, particularly Liberalism and Communism. Besides, there have been religious orientation of certain religious community that promotes "religious fundamentalism". Hence, in the early New Order period (1966-1998), the government supported by the parliament reaffirmed *Pancasila* to be the basis and philosophy of state. It is the main sources of national ethic, regulation and public policies. In 1978 the New Order government legitimized by the Indonesian People's Assembly (MPR) decided the guidance of implementing *Pancasila* principles, and in the mid-1980s decided *Pancasila* the sole foundation of all political and social organizations. In the reform era (1998-present), the Indonesia People's Consultative Assembly (MPR) strengthens the position *Pancasila* as the basis and philosophy of state, national ideology and national identity by promoting four national consensus to maintain the existence of the Republic of Indonesia, namely the *Pancasila*, the 1945 Constitution, *Bhinneka Tunggal Ika* (Unity in Diversity), and Unitary State of the Indonesian Republic (NKRI). Although it is a crystallization of Indonesian noble values which had existed before its independence, it can be compatible with modernism and democracy, because its values are universal in nature.

HUMANITY AND PLURALISM

As mentioned above that the second principle of *Pancasila*, just and civilized humanitarianism and the Indonesian Constitution (article 28, 29, 30, and 31) clearly protect human rights. This means, that the state of Indonesia has been committed to respcet and to protect human rights and pluralism since the beginning of its independence. The emergence of "reform era" following the fall of authoritarian Soeharto's government in 1998 has been marked as the

starting point of transition to substantive democracy in Indonesia, which also means greater commitment for human rights protection. The commitment is showed by legislation of Human Rights Act of 1999, followed by legislation of Human Rights Court Act of 2000. Then the second amendment of the 1945 Constitution in 2000 includes provisions of human rights in more detail. In line with this, the government has empowered the National Commission for Human Rights (*Komisi Nasional Hak Asasi Manusia*, *Komnas HAM*), a commission that was already established in 1993. The Commission has the task: (1) to develop conditions conducive to the implementation of human rights in accordance with *Pancasila*, the 1945 Constitution and the Universal Declaration of Human Rights, (2) to improve protection and enforcement of human rights for the development of personality Indonesian people and their ability to participate in various areas of life.

In 2005, the House of Representatives (*Dewan Perwakilan Rakyat*, DPR) ratified the International Covenant on Economic, Social and Cultural Rights (ICESCR) by Ratification Act of 11/2005, and the International Covenant on Civil and Political Rights (ICCPR) by Ratification Act of 12/2005. This is considered as an important historical event, because in the New Order era, many intellectual and human rights activists suggested the government and the DPR to ratify these two Covenants to give more protection of human rights, but they always rejected the suggestion. This means that Indonesia is one the countries in the world that have the most complete instruments of human rights. Consequently, the government is obliged to the implementation of the instruments by making policies and measures to recognize, to respect, to protect and to fulfill human rights. In line with this, the government and the DPR are obliged to reform state regulations that are incompatible with human rights. Besides, in line with the Vienna Declaration and Programme of Action in 1993, the government is also obliged to promote all kinds human rights, including the right to economic and cultural development as parts of positive rights.

Yet the retafication then led to debates on the implementation of human rights protection, esepacially concerning universalism and perticularism of the rights. The universal concept of human rights originated from Western culture and civilization, which are secular in nature. It is possible to understand and implement human rights in the context of certain society whose philosophical and cultural backgrounds are not the same as Western cultural background. As we know, Indonesia based on *Pancasila* is neither a secular nor a religious state. In term of political institutions, Indonesia is secular, but in term of state philosophy, it is not secular because it recognizes the existence of religion in the life of society and state. Hence, it is possible and even necessity to take particular values or rights into consideration in order to adjust the implementation of human rights to Indonesian own philosophy and culture.

Basically the government in the reform era (1998-present) has recognized, respected and protected human rights and made them a vision of all sectors of national development. Human rights enforcment become a government program stiputled in the *Rencana Pembangunan Jangka Panjang Nasional* (RPJPN, Long Term Planning of National Develoment). Unlike the New Order government that restricted freedom, the government in the reform era strongly supports freedom as a precondition of respecting human rights. The government guarantees freedom of expression, including in the forms of criticism, oppositions, demonstrations and

protests directed to the government. It also guarantees political freedom, including the establishment of religious party that was forbidden in the New Order era.Nevertheless, there are problems and challenges in human rights protection caused by several factors, classified into structural and cultural ones. In the context of substance of human rights, several regulations have been repealed or amended, such as Act on Eradication of Subversive Activities, well known as Anti-Subversive Act of No 11/PNPS/1963 in 1999. The Constitution Court and the Suprame Court have an authority to judicial review of the regulations, and these two Courts have properly performed their authority toward regulations brought to them for judicial review.

Protecting human rights means protecting freedom. Yet there are debates among the notion of freedom and its borders, whether it can be expressed without limit or it should be expressed with limitation. The liberal group argues that the limitation is unjustifiable,[vi] but the 1945 Constitution recognizes the limitation, as stipulated in the article 28 J of the 1945 Constitution. The limitation is aimed merely to ensure recognition and respect for rights and freedoms of others and to fulfill just demand by taking morality, religious values, security and public order into consideration. Such a limitation is also justified by the International Covenant on Civil and Pilitical Rights (ICCRP), as stipulated in article 18 (3). Moreover, such a limitation is not contrary to democracy, because democracy is making balance between freedom and order based on the rule of law. This means that there are borders or limitation of expressing freedom which is compatible with Indonesian society; and this is a kind of adjustment of universal human rights to particular condition.

As mentioned above, Indonesian society is a diverse society, consisting of various groups with different backgrounds, be it ethnic, religion, culture, or race. The third principle of *Pancasila*, the unity of Indonesia, and the motto *Bhinneka Tunggal Ika* (Unity in Diversity) as well as family-like ethics *(kekeluargaan)* and mutual cooperation (*gotong royong)*, introduce that the state philosophy promotes pluralism and social harmony, which means the existence or tolerance and harmony among various group of society. Indonesian people are aware, that the process of democratization has more challenges if a country consists of multicultural society. This is because democracy implies free competition –besides cooperation– among the members of citizens. The competition as a part of political participation of the citizens would be greater if there is huge number of social groups like in Indonesia. In a multicultural society fulfilling all of the aspiration and interests is not easy. This means that part of them could not be fulfilled, and this could lead to unsatisfied condition, which then could lead to protests or even conflicts and violations among social or political groups.

In fact, there are problems of tolerance even in modern society, which arise frequently in connection with racial, ethnic and religious matters. In Indonesian context, racial, ethnic and religious intolerance are sometimes coupled and manifest in the form of social conflicts. Yet in almost cases the conflicts were caused by economic and political factors that then legitimized by religious or ethnic emotion. In the context of Indonesian society which is plural in nature,[vii] racial, ethnic and religious intolerance are sometimes coupled and manifest in the form of communal conflicts. Yet in most cases the conflicts were caused by economic and political factors that then legitimized by religious emotion. During this era there were two kinds of communal conflicts, namely (a) pure communal conflicts as occurred in the West and Central Kalimantan that had actually begun before the reform era but continued to 1998 as well as conflicts caused by economic factor, (b) communal conflicts or violence pushed to be religious conflict as occurred in Ambon (Maluku and Poso (Central Sulawesi) between Muslim and

Christian groups that began in 1999 and ceased in 2002. The first was pure communal conflict, while the latter was firstly pure communal conflict but then pushed to be religious conflict.

THE NATURE OF INDONESIAN DEMOCRACY

Since its independence in 1945 Indonesia has practiced four forms of democracy, i.e., Parliamentary Democracy (1950-1959), Guided Democracy (1959-1965), *Pancasila* Democracy (1966-1998), and democracy without any adjective (1998-present). Each of them made *Pancasila* the state philosophy, but there are differences in practices. The period of Parliamentary Democracy was manifested in the form of liberal democracy, while Guided Democracy was manifested in the form of a socialist democracy, in which the power was centralized and held by one person. The period of *Pancasila* Democracy during the New Order government (1966-1998) was in fact manifested in the form of "formalistic democracy" or "procedural democracy", which was contrary to substantive democracy. Many Indonesian political elites in the New Order consider that the collapse of Parliamentary Democracy was because it was based on the values of liberalism, which are not appropriate for Indonesia and its national characteristics. Yet some observers, such as Herbert Feith, argue that the collapse was because the Third World at that time was not yet ready to implement such democracy. Meanwhile, the collapse of Guided Democracy was because of the abortive Communist (PKI) coup.[viii]

The term *Pancasila* Democracy, promoted by New Order government, emerged formally in 1968, by the Decree of People's Consultative Assembly (*Majelis Permusyawaratan Rakyat*) Number XXXVII year 1968. This Decree does not explain the essence and mechanism of *Pancasila* Democracy in detail. It just explains the mechanism of decision-making through the method of *musyawarah mufakat* (mutual deliberation in order to reach consensus). The operational concept of *Pancasila* democracy officially has never been fully explained. In the Guidelines of State Policy *(Garis-Garis Besar Haluan Negara, GBHN)* of 1993, *Pancasila* Democracy is determined as one of the guiding principles behind national development. Besides, there are also some semi-official explanations of *Pancasila* Democracy published by governmental institutes, such as the explanation described in the text book for "P4 training" published by the BP-7. *Pancasila* Democracy is defined thus:

> a democracy based on the idea of family-like ethics *(kekeluargaan)* and mutual cooperation (*gotong royong)* so as to realize people's prosperity, which consists of: (1) elements based on religious consciousness and the refusal of atheism, (2) truth, love, lofty morality and Indonesian characteristics, (3) equilibrium between individual and social interests, between human and Divine relations, between material and spiritual aspects.[ix]

Although there is no official term of democracy in the reform era, characterizing democracy practiced in Indonesia is still relevant, because the social and cultural background of Indonesian people is different to that of Western people, from where the concept of democracy originated. There are sometimes debates about the characteristic of Indonesian democracy, whether it is secular or religious. Many secular leaders support liberal democracy based on secularism; and therefore, religion should be separated from the state. On the contrary, most Islamic leaders and organizations support democracy based on *Pancasila* that recognizes religious values and

Indonesian culture. Such a debate is actually not new, because the founding fathers had already discussed it during the sessions of preparation for Indonesian independence in 1945. Characterizing democracy based on Indonesian own philosophy and culture is actually not only supported by Muslim leaders but also by nationalist leaders, who mostly oppose liberal democracy based on secularism.

Obviously in term of political institutions Indonesian democracy is secular, but in term of state philosophy it is not secular because it recognizes the existence of religion in the life of state.[x] This means that the concept of Indonesian democracy is based on or adjusted to Indonesian own philosophy and constitution as well as belief system and culture that are not contradictory to fundamental concept of democracy. Such a characteristic was firstly expressed by Mohammad Hatta, arguing that Indonesian democracy is based on (1) Western socialism based on humanity, (2) Islamic teachings that stress the Divine truth as well as justice and brotherhood, and (3) collectivism practiced by communal groups in Indonesia.[xi] Hence, many Indonesian intellectuals characterize the concept of democracy in Indonesia as "theistic democracy"[xii] or "religious based democracy",[xiii] although this adjective is not necessarily mentioned neither in official nor daily use.

The concept implies that public policy is not merely decided by popular will as manifestation of popular sovereignty, but also by taking religions and cultures in Indonesia into account. Such a consideration can also be seen in the context of limitation of freedom as stipulated in article 28 (J) of the Indonesian Constitution. The religion means here is not only Islam as the religion of the majority (87.1 percent) of Indonesian people, but also Christianity, Hinduism, Buddhism and Confucianism. Although the majority of Indonesian people are Muslims, Islam is not mentioned in the Indonesian Constitution. The use of religion rather than culture in characterizing Indonesian democracy is because democracy is originally based on secularism that demands separation of religion and state, while the Indonesian society is a religious one and religion has significant role in this country. Consequently, Indonesian democracy can accommodate certain religious institutions and law to be state institutions and national law.

The fully separation of religion and state required by liberal democracy is not possible for Indonesia and other countries whose majority of population is Muslims, because Islam cannot separate religion and state. In fact, there are strict secularism in France and the United States, while in other European countries the practice of secularism are generally not too tight, so there is also involvement of the state in religious affairs in certain cases, such as the existence of religious parties, religious education, church tax and so on. Even a number of European countries give official status to religion (Christianity) and recognize established churches, namely United Kingdom, Norway, Denmark, Findland, Sweden and Greece.[xiv] This means that the inclusion of religion into the state is not only typical of Muslim countries but also practiced by a number of European countries.

It is true that there are sometimes problems of integrating religion and democracy, but such problems also occur in integrating democracy and non-Western culture. In fact there is no serious problem to practice substantive democracy, which promotes political freedom and tolerance. The problem arises only if there are radical or extreme attitudes of certain religious groups that claim their own group as the only truth, while the others are wrong and, therefore,

considered as enemies. Obviously, religion will contribute to democratization if it is understood moderately. Such an understanding requires paying attention to the contexts of a diverse Indonesia, which is multicultural, multi-faith and multiethnic in nature.

POLITICAL REFORM BASED ON *PANCASILA*

The long presidential period of Soeharto's New Order that had begun since 1966 made him practicing an authoritarian system, which was conducive for practices of corruption, collusion and nepotism (*korupsi, kolusi dan nepotisme* or KKN). He extended his presidential power, controlling legislative and judicial bodies as well as restricting press freedom, criticism and citizen's political rights. This condition then led to the emergence of reform movement that transformed to anti-authoritarian protests and demonstrations, especially when Indonesian people faced monetary crisis leading to economic crisis. Among the leaders of reform movement were leaders of two Islamic organizations, namely Amin Rais, Chairman of *Muhammadiyah*, and Abdurrahman Wahid, Chairman of *Nahdatul Ulama* (NU). The fall of Soeharto's government in 1998 has been marked as the emergence of "reform era" and the starting point of transition to substantive democratization in Indonesia.

Not long after the fall of Soeharto's regime, B.J. Habibie, who replaced him as the president, immediately formed a cabinet and made efforts to overcome riots, political instability, economic crisis and problem of national integration. He made efforts to conduct economic recovery program, released political prisoners, promoted freedom of opinion and press as demanded by reform movement. Habibie, supported by the Parliament (DPR), began to conduct political reform, proclaimed immediate free elections in 1999 and supported amendment of Act on Political Party that made possible to the emergence of new political parties based on various ideological backgrounds. Many political leaders established new political parties, including two Islamic leaders, Abdurrahman Wahid and Amin Rais who respectively established People's Awakening Party (*Partai Kebangkitan Bangsa*, PKB) and National Mandate Party (*Partai Amanat Nasional*, PAN) in 1998. The establishment of these Islamic political parties was then followed by other Muslim leaders, such as Deliar Noer who esetablished Muslim Community Party (*Partai Umat Islam*, PUI) and Yusril Ihza Mahendra who esetablished Crescent Moon Party (*Partai Bulan Bintang*, PBB).[xv] Yet after verification, only 48 parties were able to participate in the elections.

As the successor of Habibie, Abdurrahman Wahid, in his presidential term (1999-2001) continued political reform by conducting second and third amendment of the 1945 Constitution respectively in 2000 and 2001. He also conducted military reform by removing its dual function (*dwi fungsi*) and improving its professionalism. The military can be no longer involved in political affairs as occurred in the New Order period. Under Megawati's presidency (2001-2004) the political reform continued by conducting fourth amendment of the 1945 Constitution in 2002. The important step in the transition to democracy is the amendment of the 1945 Constitution in 1999, 2000, 2001 and 2002 as to promote more democratic system, and the significant aspects are reducing presidential power, strengthening legislative and judicative bodies, including the establishment of Constitutional Court, supporting decentralization, and strengthening human rights protection and law enforcement.

Besides supporting the fourth amendment in 2002, Megawati also continued to conduct political reform by supporting the establishment of Corruption Eradication Commission (*Komisi Pembarantasan Korupsi*, KPK,) in 2003 as well as direct presidential election in 2004, which is the first event in Indonesian political history. The success of the parliamentary and direct presidential elections in 2004 was considered as the end of transition to democracy. The reform continues under presidency of Sosilo Bambang Yudhoyono (2004-2009 and 2009-present) in the stage of consolidation of democracy. For this objective he has conducted consolidation of political system, bureaucracy and military reform toward good governance, direct local elections, national integration, and others. He has also set programs on improving level and quality of people's education as well as level of income as condition conducive for consolidation of democracy.

Observers of political development in Indonesia consider the democratic transition as being successful,[xvi] and the process of democratization as running well enough, so that Indonesia has been recognized as the third largest democracy in the world. This can be evidenced by the fact that political reform, especially through amendments of 1945 Constitution, has resulted in limitation of presidential power, conducting free elections, developing and strengthening multiparty system, removing dual function of military, strengthening civil society, guaranteeing more freedom for press and citizens to express their opinion and criticism, and others. In the reform era, elections in 1999, 2004 and 2009 were conducted fairly and peacefully, although in some cases of elections political participation of citizens has decreased. It is true that in some cases there were money politics as well as conflicts and tensions among supporters of political parties/groups, especially in local elections.

There are several factors that were conducive for the success of democratic transition, namely: (1) strong commitment of all components of the nation to practice democracy, (2) strong commitment of military group to support democratic transition, (3) political will of the presidents in the reform era to share their power with all political and social groups, and (4) the existance of strong civil society organizations like Nahdatul Ulama (NU) and Muhammadiyah, which support democracy oriented to the national interests more than their particular interests, especially concerning the implementation of *sharî*'ah (Islamic law). In some cases several political parties and civil society organizations supported demonstrations and protests against certain government policies considered as not in line with popular interests. Yet most of them as well as the military group did not support demonstrations that demanded the presidents to step down. They support power shift only through democratic process, namely elections or impeachment in certain conditions.

Nevertheless, in certain aspects there are weaknesses in practical level of the existing system, such as multi-party system that brought about the emergence of huge number of political parties, although there is 2.5 (3.5 for 2014 elctions) percent of electoral threshold for national level. In certain cases this condition has made ineffectiveness in making public decisions and has led to ambiguity of presidential system with parliamentary system, which in some extend reduces the president's authority on legislation and political appointee. There are also certain weaknesses in law enforcement to uphold rule of law and bureaucracy reform towards good governance, although the government has strongly encouraged both of them. In other side, there

are constraints concerning efforts to improve people's prosperity, although the economic growth has significantly increased.[xvii] These problems can be understandable, because simultaneous reform in all aspects is more problematic rather than only in one or two aspects.

CONCLUSION

It can be concluded that the *Pancasila* becomes the basis of state, the philosophy of state as well as the way of life and the identity of Indonesian people. It is essentially a crystallization of Indonesian noble values, which contains the essence and purpose of life, ethic and norms of human relations in the life society and state. Because the *Pancasila* values are universal in nature, they can be compatible with modernism and democracy, namely, religious orientation (spirituality), humanity, pluralism and harmony, mutual consultation, and social justice. The humanity means that the state of Indonesia has been committed to respcet and to protect human rights and pluralism, while the mutual consultation means that the state supports democratic system. The emergence of "reform era" following the fall of authoritarian Soeharto's government in 1998 has been marked as the starting point of transition to substantive democracy in Indonesia, which also means greater commitment for human rights protection.

Nevertheless, there are philosophically slight differences of the concept of human rights and democracy between Western and *Pancasila* perspective. This is because the *Pancasila* recognizes the existence of religion in the life of society and state, as well as human relations based on the values of family-like ethics *(kekeluargaan)* and mutual cooperation (*gotong royong)* in the life of society. This means that the concept of Indonesian democracy is based on or adjusted to Indonesian own philosophy and constitution as well as belief system and culture that are not contradictory to fundamental concept of democracy. In term of political institutions Indonesian democracy is secular, but in term of state philosophy it is not secular because it recognizes the existence of religion in the life of state.

Endnotes

* Paper presented in *The 8th International ASIANPA Conference* in Suleyman Demirel University, on 30 April - 03 May 2015.
** Masykuri Abdillah is Director of Graduate School, and professor of Islamic political thought (*fiqh al-siyasah*) at the Syarif Hidayatullah State Islamic University (UIN) Jakarta. He recieved his Ph.D. on Islamic Studies from the Department of Middle Eastern History and Culture (*Seminar für Geschichte und Kultur des Vorderen Orients*), the University of Hamburg, Germany (1995).
i According to Wertheim, the rapid expansion of Islam in the Indonesian archipelago was due to Westerners. The arrival of the Portuguese in the early sixteenth century, which fostered Christianity, induced a large number of Indonesian princes to embrace the Islamic faith as a political move to counter Christian penetration. See W.F. Wertheim, *Indonesian Society in Transition: A Study of Social Change*, (The Hague and Bandung: W. van Hoeve Ltd., 1956), p. 196.
ii Cf. Bernhard Dahm, *op. cit.,* p. 101.
iii See Muhammad Yamin (ed.), *Naskah Persiapan Undang-Undang Dasar,* (Jakarta: Prapanca, 1959), p. 151.
iv See Ahmad Syafii Maarif, *op. cit.,* p. 102-110; Deliar Noer, *Partai Islam di Pentas Nasional,* (Jakarta: Pustaka Utama Grafiti, 1987), p. 38- 43; and B.J. Boland, *The Struggle of Islam in Modern Indonesia,* (The Hague: Martinus Nijhoff, 1971), p. 15-38. The first principle of *Pancasila* is a concept open to interpretation. If the Muslims interpret it as *tawhîd,* the adherents of other religions interpret it according to their belief. The Indonesian government officially recognizes the four religions, that is, Islam, Christianity (Protestantism and Roman Catholicism), Hinduism and Buddhism.

ᵛ   In fact the Ministry of Religious Affairs organizes not only Muslim affairs, but also Christian, Hindu and Buddhist affairs.

ᵛⁱ   Concerning regulation of religious life requested to maintain and strengthen religious harmony, certain minority groups argue that establishing houses of worship and religious proselytizing constitute expression of freedom of religion which is a non-derogable, yet the state and the majority groups argue that freedom of religion is a non-derogable right, but its expression to the public is a derogable right.

ᵛⁱⁱ As we know, in Indonesia there are about 400 ethnic groups and 300 local languages, and there are five officially recognized religions, i.e., Islam, Christianity (Protestantism and Catholicism), Hinduism, Buddhism and Confucianism. Hence the founding fathers have formulated a motto *"Bhinneka Tunggal Ika"* (Unity in Diversity) to account for this situation. In Indonesia, each religion has equal rights and obligations, and each has religious holidays recognized as official holidays.

ᵛⁱⁱⁱ See Herbert Feith, *The Decline of Constitutional Democracy,* (Ithaca, New York: Cornell University Press, 1968), p. 30-31. In his book, he uses the word "collapse" which indicates that the fall of Parliamentary Democracy was not caused by an element of deliberateness. Today, however, he is inclined to say otherwise, especially because of the emergence of a new coalition between Soekarno and the military at that time. See "Feith Melihat Demokrasi", in *Tempo* December 26, 1992, p. 78-79.

ⁱˣ   *Bahan Penataran: Pedoman Penghayatan dan Pengamalan Pancasila, Undang-Undang Dasar 1945, Garis-Garis Besar Haluan Negara,* (Jakarta: BP-7 Pusat, 1991), p. 147. The P4 means guidelines for carrying out the principles of Pancasila.

ˣ   The state policy toward religion is: (1) establishing Ministry of Religious Affairs for serving and facilitating religious adherents. (2) adopting religious holidays of the six religions to be official holidays, (3) delivering religious education in the schools for six religions.

ˣⁱ   Sri-Edi Swasono and Fauzi Ridjal (ed.), *Satu Abad Muhammad Hatta: Demokrasi Kita, Babas Aktif, Ekonomi Masa Depan*, (Jakarta: UI Press, 2002), p. 121.

ˣⁱⁱ See A.M. Fatwa, *Demokrasi Teistis: Upaya Merangkai Inegrasi Politik dan Agama di Indonesia*, (Jakarta: Gramedia, 2001).

ˣⁱⁱⁱ See Masykuri Abdillah, "Demokrasi yang Religius: Membincang Kembali Konsep Demokrasi di Indonesia" dalam *Mimbar Agama*, Vol. XXI, No. 1, 2004, p. 31-52.

ˣⁱᵛ As regards this issue, see Alfred Stepan, 'The World's Religious Systems and Democracy: Crafting the 'Twin Tolerations', in *https://mail2.mpil.de/exchange/mboecken/EntwC3BCrfe/Project Manager - Constitution Process - Governance.EML/*, March 7, 2000. In the case of Norway, the article 2 of the 1814 Constitution, for example, states that "The Evangelical-Lutheran religion shall remain the official religion of the state: The inhabitants professing it are bound to bring up their children in the same". In 2012 the Norwegian Parleament conducted a partial secularization of the state by amendement of this article to be "The basis of our values remains our Christian and humanist inheritance". However, the state remains to recognize the existence of church in the life of state, especially the obligation of king to profess the Evangelical Lutheran religion, as mentioned in article 4 "The King shall at all times profess the Evangelical Lutheran religion" as well as the existence of Ministry of Church Affairs.

ˣᵛ   The Islamic parties meant here are: (1) those which make word "Islam" in their name, (2) those which make Islamic symbols in their party symbol, (3) those which make "Islam" their foundation, (4) those which include Islamic values in their objectives, and (5) those which identify their major constituents are Muslim community (members of Islamic organizations).

ˣᵛⁱ Harold Chrouch, *Political Reform in Indonesia after Soeharto*, (Singapore: Institute of Southeast Asian Studies, 2010), p. 35; and Edward Aspinal and Marcus Mietzner (eds.), *Problems of Democratizations in Indonesia: Elections, Institutions and Society*, (Singapore: ISEAS, 2010), p.17.

ˣᵛⁱⁱ According to the Statistic Indonesia, the number of poor people have slightly decreased. In 2009 their number was 32 million people (32 percent), in 2010 their number decreased to 31.02 million people (13.3 percent), while in 2011 their number was 29.89 million people. See *Republika*, January 10, 2012.

UNDERSTANDING RELIGIOUS PLURALISM IN MALAYSIA: A CHRISTIAN AND MUSLIM DEBATE

Ahmad F. YOUSIF[1]

Marina Munira Abdul MUTALIB

ABSTRACT

Religious diversity in Malaysia has led to the development of what social scientists refer to as "religious pluralism." Comprising of major religions of the world such as Islam, Christianity, Buddhism, Hinduism, Chinese Religion, Taoism, Sikhism and "others," it has become a recent challenge for Malaysia to manage religious diversity and maintain social harmony. Different interpretations of religious pluralism among scholars have resulted in misunderstanding of the concept, particularly among members of Muslim and Christian communities in the country. The discourse of "religious pluralism" started when some prominent Muslim scholars warned that Muslims in Malaysia are threatened by liberalism and religious pluralism, which can impinge into the faith of Muslims. The reaction from both Muslims and Christians have been colored with religio-political voices. One of the objectives of this paper is to present various academic interpretations of the term religious pluralism, exploring selected writings of social scientists. In addition, the paper examines the current debate of religious pluralism in contemporary Malaysia, particularly with respect to the Christian and Muslim communities in the country. Finally, it will propose a number of recommendations on how religious pluralism can be used as an instrument for healthy coexistence in Malaysia.

INTRODUCTION

Religious diversity in Malaysia, has led to the development of what social scientists refer to as "religious pluralism". Comprising of many religions of the world such as Islam, Christianity, Buddhism, Hinduism, Chinese Religion, Taoism, Sikhism and others, it is of recent challenge for Malaysia to manage religious diversity and maintain social harmony. Different interpretations of "religious pluralism" in the previous decades among scholars have been noticeable, particularly among members of Muslim and Christian communities in the country. As they are divided into different groups, it is hard to attain to the common understanding of the term. Some religious groups believe that "religious pluralism" is a mere term for religious plurality which has no implications on religious and philosophical perspectives. While some endeavours to examine the meaning from the religious background of Islam and Christianity, which then verify that this idea is very detrimental to Malaysia, particularly towards making the country a healthy multi-religious society.

---

[1]　International Institute of Islamic Thought and Civilization, IIUM

APPROACHING SOUTHEAST ASIA REGION

The scenario of religious pluralism in Malaysia and Indonesia[2] surfaced to be tougher, whereby many religious representatives attempt for in-depth discussion.[3] As Hefner describes countries such as Malaysia, Singapore and Indonesia "illustrate the striking examples of the legacy and the challenge of cultural pluralism".[4] In fact, Feener is of the view that there is a significant shift in the discourse of religious pluralism notably in Indonesia, from a theological-based discussion to socially-oriented basis, which provides more rooms for diversity and differences in the local administrative and the State.[5] Feener asserts that the interpretations of religious pluralism, religious freedom as well proselytization, which are differently deployed in the contemporary Asian societies, could be made possible in what he termed as "the secular models of state-regulated religious pluralism."[6] This scenario is more vigilant in Indonesia whereby a formal structure of organization called as "Liberal Islam's network" (*JIL or in Malay Jaringan Islam Liberal*) were set up in Indonesia in 2001, to pave the way for a more "modern" and "secular" outlook of religion particularly for "new" interpretations of Islam which are compatible with the modern values such as religious diversity, tolerance, religious freedom, and human rights.[7] Most of the scholars of this thought recognize the Quran as the source of legitimacy for religious pluralism.[8]

Yet, the idea of religious pluralism, which implies that no religion has a privilege claim to religious truth, has been made unlawful by the *Fatwa* Council of Indonesia predominantly due to its alliance with liberalism and secularism.[9] This is also due to the claim that it is capable to infringe the da'wah movement in Indonesia and the fundamental pillars of Islam.[10] Albeit, stringent measures against the spread of Hick's version of religious pluralism in Indonesia, the

---

[2] One suggests that "the discourse of religious pluralism in Indonesia can be at least traced back to the early beginning of the Indonesian independence period, or while the blueprint for the state's basic constitution was being shaped." The inception of religious pluralism in Indonesia was also traced in the formation of its constitution called *Pancasila.*. See Anis Malik Thoha, "Discourse of Religious Pluralism in Indonesia", *Journal of Islam in Asia,* Vol.2, No.2, Dec 2005, pp. 111-130. It is tantamount to the concept of *"kalimatun sawa"* in the Qur'an as common platform among different religious followers. Azyumardi Azra, "An Islamic Perspective of Religious Pluralism", p.231. See also A. Harris, Khalif Muammar, "Pluralism and Transcendental Unity: A Critical Review" [Pluralisme dan Kesatuan Agama: Tanggapan Kritis], in Khalif Muammar A. Harris, *Atas Nama Kebenaran: Tanggapan Kritis Terhadap Wacana Islam Liberal,* 2nd. Edition, Kajang: Akademi Kajian Ketamadunan, 2006, p.10.

[3] Nurcholish Majid is amongst the pioneers who has espoused the compatibility of the term with Islam and spread the idea of religious pluralism in Indonesia in the 1970s together with the emergence of a so-called "progressive Muslim intellectuals such as Harun Nasution, Mukti Ali, Azyumardi Azra, Budhy Munawar Rachman, Jalaluddin Rahmat. . Nurcholish Majid, *Islam Doktrin dan Peradaban,* Jakarta:Paramadina, 1995.

[4] Robert W. Hefner, (ed.), *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore and Indonesia,* Honolulu: University of Hawaii Press, 2001, p.4.

[5] R. Michael Feener, "Official Religions, State Secularism, and the Structures of Religious Pluralism", in J. Finucane and R. M. Feener (eds.), *Proselytizing and the Limits of Religious Pluralism in Contemporary Asia,* Singapore: Springer Asia Series, 2014, p.3.

[6] R. Michael Feener, "Official Religions, State Secularism…", p.3.

[7] Budi Handrianto, *50 Tokoh Islam Liberal in Indonesia,* (Jakarta, 2007). See also Mun'im Sirry, '*Fatwas and Their Controversy: The Case of the Council of Indonesian Ulama (MUI)*", *Journal of Southeast Asian Studies,* Vol.44, No.1, Feb 2013, pp.100-117.

[8] Azyumardi Azra, "An Islamic Perspective of Religious Pluralism in Indonesia: The Impact of Democracy on Conflict Resolution", in K.S. Nathan (ed), *Religious Pluralism in Democratic Societies,* (Singapore, Kuala Lumpur: Konrad Adenauer Foundation and Malaysian Association for American Studies, 2007, pp.225-240.

[9] Scholars also have discussed in great details that liberalism and secularism have given birth to this idea of religious pluralism. Thoha, Anis Malik, "Discourse of Religious Pluralism in Indonesia," *Journal of Islam in Asia,* Vol.2, No.2, Dec 2005, pp. 111-130.

[10] Z.A. Bagir, & S. Cholil, *The State of Religious Pluralism in Indonesia,* Yogyakarta: Promoting Pluralism Knowledge Program, 2008.

International Centre for Islam and Pluralism was established in July 2003 in Jakarta to disseminate the authoritative Muslim texts advocating pluralism. It has been a platform for the "progressive Muslims"[11] in the Southeast Asian regions to gain support and to promote values related to such as justice, gender equality, religious freedom, tolerance, human rights and democracy.[12]

In Malaysia, various interpretations of religious pluralism have spurred discrepancies among scholars of Muslim and Christian; and this reflects one of the challenging conundrums in the region. Lee and Ackerman both share their belief that the situation in Malaysia, despite having its uniqueness, is challenged by many circumstances and breakdowns in facing different religious backgrounds and identities.[13] It is also prevalent that a number of scholars are of the view that the discourse of religious pluralism is inevitable in the making of Malaysia as a multi-racial country, consisting of diverse religions, races and cultures. This was due to the historical and legal facts that Malaysia from the beginning was in favour of the idea of "plural society".[14]

Meanwhile, it is inappropriate for Muslims to believe that what was mentioned by one renowned Muslim scholar was directed to the meaning of diversity or having different belief systems. Harrussani was noted addressing to the Muslims that they should be prudently cautious of the threats of "religious pluralism" and liberalism particularly that can impinge into the *tawhidic* nature of Islam.[15] It has subsequently led to crucial debates and controversies mainly to Muslim and Christian communities, religious representatives and also academics. Quite often too that some religious representatives quote religious pluralism with the value of multiculturalism or the co-existence of multi-religions which no doubt implies to its literal meaning. Yet, the concern of scholars, as for Muslims and Christians are not due to the meaning of multiculturalism or plurality of religions, as many would like to believe. Rather, it is more towards scrutinizing the impacts of this belief on the theological and religious point of views. For the Evangelical Christian Movement in Malaysia, they could comprehend that one of the meanings of religious pluralism will denote to the coexistence of having multiple beliefs,[16] but the idea has undoubtedly imposed pivotal implications on Christian doctrines and the proselytizing efforts in Malaysia. For Muslims, the scholars and the government have been in attempts to curtail the penetration of this belief into the religious spectrums of Malaysian society. This is due that many scholars have found serious problem with the penetration of Hick's version of religious pluralism into Malaysia.[17]

---

[11] Progressive Muslims is to indicate a group of people who made the attempt to rejuvenate the classical Islamic jurisprudence with the contemporary lifestyle. Some even going too far by emancipating it as they could not bear the consequences of the modern lifestyle. Mun'im Sirry (ed.), Interreligious Fiqh: Establishing Inclusive-Pluralist [*Fiqih Lintas Agama: Membangun Inklusif-Pluralis],* Jakarta: Yayasan Wakaf Paramadina with Asia Faoundation, 2004.

[12] International Centre for Islam and Pluralism (ICIP), http:///icipglobal.org. (retrieved November 17, 2014).

[13] Raymond L.M Lee and Susan E. Ackerman, *Sacred Tensions Modernity and Religious Transformation in Malaysia,* Columbia: University of South Carolina Press, 1997.

[14] Yeoh, Christopher Rodney. "Malaysia, Truly Asia? Religious Pluralism in Malaysia" *The Pluralism Project Harvard University,* 2006. http://pluralism.org/reports/view/30 http:///icipglobal.org. (retrieved November 30, 2014)

[15] M. Mustapha, "Mufti: Beware of Pluralism and Liberalism", *the Star Online,* June 13th, 2006.

[16] Chandra Muzaffar, 'What pluralism means to Islam', *The Star Online* (June, 18 2006). [Online]Available: http://thestar.com.my/news/story.asp?file=/2006/6/18/focus/14577667&sec=focus) Also, Hashim Kamali, "Islam's Religious Pluralism in Context*" NST* (Feb 8, 2011) (Retrieved January 10, 2013).

[17] El-Muhammady, Muhammad Uthman, *Religious Philosophy of John Hick: A Close Review in the Perspective of Ahl Sunnah wal- Jamaah* [Falsafah Agama John Hick: Pengamatan Dari Perspektif Ajaran Ahli Sunnah Wal-Jamaah], Kuala Lumpur: Muafakat, 2012.

Still, the discourse of religious pluralism in Malaysia comes with intriguing findings that it has also brought unsparing criticism to Malaysia. Yeoh, who has been part of the pluralism project of Harvard University notices that the rigid stance of Muslim scholars on the idea has resulted towards termination of several important activities and celebrations in Malaysia which have been in practice for quite some time in order to foster multi-racial unity. This is due as they were seen as a threat to Islam. Therefore, "shared celebrations" (*kongsi raya),* open houses *(rumah terbuka)* organized by many ethnic groups were discouraged in Malaysia.[18]

The state of religious pluralism in contemporary Malaysia has been illustrated by Camilleri as the decline of "religious tolerance". She indicates that;

> In spite of earlier periods of relative harmony, reports in the last few years have signalled the decline of religious tolerance, and with it the curtailing of religious freedoms and "Islam" tightening its on what is considered acceptable conduct by Muslims and non-Muslims alike. For some, this unfolding situation indicates a lack of tolerance of the religious other that has reached crisis point, manifested, for instance, in the desecration of the sacred places of people of other faiths.[19]

Camilleri, is not alone to demonstrate the importance to equate the meaning of religious pluralism with a so-called modern values such as tolerance, religious freedom and inclusivism. Some studies have yet to predict a similar trend that several important scholars in Malaysia, mainly among Muslims and Christians, have thought a similar view.[20]

Next, it is also worth to describe the historical religious background of Malaysia that would discover how Islam and Christianity penetrated in Malaysia. This is essential as it would in brief highlight the religious scenario which has notably given a significant influence to the contemporary relations. The study will make attempt to highlight some significant religious phenomena in relation to the discourse of religious pluralism in Indonesia which has influenced the situation in Malaysia and the significant efforts taken by the Malaysian Government to withdraw the penetration of the idea of religious pluralism.

HISTORICAL DEVELOPMENT OF RELIGION IN MALAYSIA

Malaysia is observed for its diversity pertaining to its cultures, religions and people. Malaysia is also famously known for its multiculturalism, and was recorded back in the history for becoming the meeting place for the traders all across the world. It is also outstanding that Malaysia continues to become such a vibrant "home" for all religions of the world including Islam, Christianity, Hinduism, Buddhism, Taoism, Chinese Religions, Sikhism and Baha'ism including the aborigines' belief. According to the recent statistics of Malaysia the total population is 29, 336, 800 and 63 percent are Muslims (18482184), 20 percent are Buddhists (5867360), 9 percent are Christians (2640312), 7 percent are Hindus (2053576) and the

---

[18] Yeoh, Christopher Rodney. "Malaysia, Truly Asia? Religious Pluralism in Malaysia" in *the Pluralism Project Harvard University,* 2006, <http://pluralism.org/reports/view/30>, (Retrieved Feb 12, 2013).

[19] Rita Camilleri, "Religious Pluralism in Malaysia: the Journey of Three Prime Ministers", *Islam and Christian-Muslim Relations,* 2014, Vol.24, No.22, , pp.225-240. <http://dx.doi.org/10.1080/09596410.2013.772327>

[20] Osman Bakar, "Islam and The Challenge of Diversity and Pluralism: Must Islam Reform itself?" *Islam and Civilizational Renewal,* Vol. 1, No.1, Oct 2009, pp.55-73. A.Harris, Khalif Muammar, "Pluralism and Transcendental Unity: A Critical Review" [Pluralisme dan Kesatuan Agama: Tanggapan Kritis], in Khalif Muammar A. Harris*, In the Name of Truth: A Critical Analysis on the Discourse of Liberal Islam [Atas Nama Kebenaran: Tanggapan Kritis Terhadap Wacana Islam Liberal],* 2nd. Edition, Kajang: Akademi Kajian Ketamadunan, 2006.

remaining 1 percent are the adherents of other Taoism, Confucianism, Tribal and Traditional Chinese Religion (293368).[21]

Religious experience in Malaysia has been colored by great encounters and challenges in which the role of scholars and religious authorities play a very significant role as to maintain stability and harmonious relationship among religious people of different cultures and beliefs. The Article 153 in the Constitution stipulates the importance of Malaysia as being pluralistic society whereby it explains rights and responsibilities of religious communities to live together. We could also see how both counterparts of Christians and Muslims have been learning how to co-exist and cooperate in a peaceful and responsive manner. Due to some conflicts and misunderstandings among Muslims and Christians in recent years, particularly over the usage of the Supreme Name "Allah" by the Christians, religious stability and harmony in Malaysia has been somehow challenged.

However, there is no doubt that religious experience in Malaysia is incomparable from any other country in this world. This is because despite the fact that Islam is seen as a dominant and popular religion among the population, other religions including Christianity, Buddhism, Hinduism, Sikhism and Chinese Religions are given appropriate freedom to continue practicing their religions.[22] It is also quite unique that although Islam has become the religion of the State, which confirms its special place over non-Muslims in areas such as to protect the faith of the Muslim believers, to withstand any propagation of other religions toward its followers, and to repudiate any religious ideology that is detrimental to the Muslims and to enforce laws to

---

[21] Source: http://www.statistics.gov.my/portal/index.php?option=com_content&id=1215) Distribution of Malaysian Population by religion in 2010.

[22] Yousif, Ahmad F. Religious Freedom, Minorities and Islam: An Inquiry into the Malaysian Experience, Batu Caves,Selangor: Thinker's Library, 1998.

protect Muslims' welfare, the welfare of the others are well stipulated in the Constitution. Still, it is a great challenge for Malaysia to maintain the rights of all nations and religions. Nevertheless, religious issues that affect religious minorities continue to have been portrayed negatively mainly on the moves taken by the Malaysian authority. Such an attitude is however very disappointing, particularly that of predominantly occupied in the "foreign" perspectives. Negative images were directed especially to the acts of proscribing the usage of the supreme name Allah by the Christians, the resentment of Shiah teachings, restrictions over religious pluralism and many others. This is also among the main challenges of the Malaysian authorities to bring into actions the spirit of harmonious relationship in the society.[23]

"PLURALISTIC" NATURE OF MALAYSIAN SOCIETY

Along with its religious and cultural diversity, Malaysia has never anticipated that religious communities other than Muslims are deemed unimportant. Each and every religion is treated essential and has been given duly respect and rights to be appropriately embraced and practiced by its community. This is very fundamental since the leadership of Tun Mahathir, the society was accustomed to the spirit of living together of different languages, cultures and faiths that certainly make up vigorous Malaysians. Therefore, the idea of "plural" is innate from the very beginning of Malaysian history. Osman Bakar explains that this essential value has been nurtured and developed even before the independence days of Malaysia.[24]

Husin Mutalib, a political scientist who is well-verse on Malaysian studies, when describing the state of religious and cultural pluralism in Malaysia, asserts that the country has sustained "admirable record of both democratic rule and economic prosperity" along with the "manageable degree of stability in relations between Muslims and non-Muslims."[25] Mutalib further alludes that the phenomena of religious pluralism in Malaysia illustrates such a striking example in the region. This is observed by Azhar Ibrahim Alwee, in which he observes that there are serious request for pluralism, diversity and inclusivism despite of the escalating fear of civilizational conflicts. "Recognizing the need for and the possibility of pluralism is fundamental, though there are divergent of views on this matter."[26]

As Malaysia has been succumbing to the idea of plural society, some scholars are tempted with the idea of "religious pluralism" which is received quite well in the West, along with Indonesia. Malaysia is subsequently challenged to accommodate with the process of globalization and modernization in the West in which affects how it should perceive "religious pluralism".[27] Malaysian which has been consistent portraying a plural landscape in its political and religious background, is further requested to experience the values that apparently look similar yet very

---

[23] Jennifer Gomez, *Have "Thicker Skin" when Discussing Religious Issues, Says Interfaith Muslim Speaker,* <http://www.themalaysianinsider.com/malaysia/article/have-thicker-skin-when-discussing-religious-issues-says-interfaith-muslim-s> (retrieved September 25, 2014).

[24] Osman Bakar, "Islam and The Challenge of Diversity and Pluralism: Must Islam Reform itself?" *Islam and Civilizational Renewal,* Vol. 1, No.1, Oct 2009, pp.55-73.

[25] Husin Mutalib, "Husin Mutalib, "Religious Diversity and Pluralism in Southeast Asian Islam: The Experience of Malaysia and Singapore", in K.S. Nathan (ed.), *Religious Pluralism in Democratic Societies: Challenges and Prospects for Southeast Asia, Europe, and the United States in the New Millennium,* Kuala Lumpur and Singapore: Konrad-Adenauer-Stiftung (KAS), Singapore and Malaysian Association for American Studies (MAAS) 2007), pp.43.

[26] Azhar Ibrahim Alwee, "Pedagogy of Philosophic Spirit: Planning for Religious and Cultural Pluralism", *Philosophy in the Age of Religious and Cultural Pluralism,* in Baharudin Ahmad (ed.), Kuala Lumpur: ISTAC, 2011, p.217.

[27] Afsaruddin, Asma, "Absolutism vs. Pluralism in Islam Today", *The Review of Faith & International Affairs*, Vol.6, No.4, 2008, pp.23-27.

alien to its culture and norms.[28] Haslina Ibrahim, in explaining her discontent to this idea argues that religious pluralism brings misunderstanding and religious disputes particularly in relation to its religious truth-claims.[29] Some scholars have been using the term "religious pluralism" interchangeably to indicate a mere plurality of religions while some might use it to indicate a philosophical values that advocate equality of religious truths.[30]

It was further heated when the former Deputy Minister quoted Rumi in his speech at London Economic School and therefore was accused of promoting Hick's pluralism.[31] Yet, Hick's version of religious pluralism was later renounced by Najib Tun Razak, current Prime Minister of Malaysia insisting that it is perilous to Islam and Muslims. He was noted saying that "pluralism, liberalism – all these 'isms' are against Islam and it is compulsory for us to fight these."[32]

Osman Bakar while examining the discourse of religious pluralism, examines that it is not a new phenomenon, rather it was discussed few times ago due to curiosity, intellectual purposes and practical need of the society. Further, it has reached many levels be it theological, philosophical, cultural and legal-political.[33] Chandra Muzaffar, Imtiyaz Yusuf,[34] Osman Bakar[35] and Muhammad Hashim Kamali are among those scholars, whose writings are significantly recognized locally and abroad, discussing the diverse interpretations of pluralism which implies a wider perspective of the term "religious pluralism". [36] For instance, Hashim Kamali focuses in great details on the verses of the Qur'an pertaining to the understanding of Islam. His treatises are somehow quite confrontational that he acknowledges validity of religions, other than Islam. Kamali demonstrates that religious pluralism can be understood if one pathoms the meaning of it in relation to three Qur'anic verses that characterized Islam.[37] Hashim Kamali, Osman Bakar, Chandra Muzaffar and several other scholars[38] share a similar view, recognizing the pivotal importance of understanding Islam from a wider scope.

---

[28] David Chong, Challenge of Religious Pluralism to Christian Mission in Malaysia, (City Discipleship Presbyterian Church) Online [Available] http:www.cdpc.org.my/node/45 (retrieved Dec 14, 2014). See also Ho Jin Jun, "Evangelical Challenges to Religious Pluralism in Asian Contexts", *Torch Trinity Journal,* 1998, pp.29-61. Available [Online] <http://www.ttgst.ac.kr/library/eng/electronic/electronic02.asp?search=&keyword=&page=11> (Retrieved 12th Feb 2013)

[29] Ibrahim, Haslina, Diversity of Religions: an Assessment of the Christian and Muslim Encounters with the Philosophy of Religious Pluralism (Unpublished PhD. thesis). Malaysia: IIUM, 2005.

[30] Haslina Ibrahim, Muhibbah: A Malaysian Approach of Maintaining a Harmonious Living among Religions, 29-30th April 2014, IKIM, Kuala Lumpur. She has been conducting several talks to explain the threats of religious pluralism to religions, mainly Islam.

[31] http://anwaribrahimblog.com/2010/03/22/public-lecture-by-anwar-ibrahim-at-the-london-school-of-economics-march-18-2010/ (28th April 2010)

[32] *Utusan Malaysia*, July, 19, 2012.

[33] Osman Bakar, "Islam and The Challenge of Diversity and Pluralism: Must Islam Reform itself?" *Islam and Civilizational Renewal,* Vol. 1, No.1, Oct 2009, pp.55-73

[34] Imtiyaz Yusuf, "Islamic Theology of Religious Pluralism", *Prajna Vihara,* Vol.11, No.1, Jan-June 2010, pp.123-140.

[35] Osman Bakar, "Islam and the Challenge of Diversity…"

[36] Chandra Muzaffar, 'What pluralism means to Islam', *The Star Online* (June, 18 2006). Hashim Kamali also has been noted writing on similar theme entitled *Islam's Religious Pluralism in Context in NST* on 8th Feb 2011. [Online]Available: http://thestar.com.my/news/story.asp?file=/2006/6/18/focus/14577667&sec=focus (retrieved January 10, 2013)

[37] Mohamad Hashim Kamali, Islam's Religious Pluralism in Context" IAIS Journal (produced and distributed by Pluto Journals) <www.ICR.plutojournals.org> (retrieved on 12th Jan 2013).

[38] Manuty, Muhammad Nur, "The Protection of Refugees in Islam: Pluralism and Inclusivity", *Refugee Survey Quarterly,* Vol.27, No.2, 2008, pp.24-29. Zarina Nalla, Interview with Prof. John L. Esposito on Religious Pluralism in Malaysia, when he delivered a lecture on "American Muslims and the Future of American-Islamic World Relations" on 8th August 2008 at IAIS, printed and produced by <ICR.plutojournals.org> (20th June

Quite a number of Muslims find no conflicting view with the idea insisting that it is a sociological reality towards diversity, and thus compatible with Islam and also the Muslims. They are consistent portraying serious attention from scholars and academics on how Islam deals with diversity and modernity.[39] Therefore, they insist that Muslims should not abstaining themselves from dealing with the idea rather engaging with this reality. In contrast, other Muslim social scientists who have studied the scenario in Indonesia observes that not only the term has been synonymous with religious diversity, but it is a reality that leads toward a harmonious co-existence as proposed by a so-called the "pluralist-inclusive" group. This highlights the positive minds of living together in facing diversity in the society. [40] Therefore, Malaysian kind of pluralism to some social scientists, depicting diversity and plurality in religions as not merely a slogan but enables essentially to bind a society of plural coexistence.[41]

The discourse of religious pluralism among Muslims has enabled some scholars to scrutinize every aspects of religious pluralism, its themes, scopes and meanings as to revoke some general assumptions made by Western propagators. A. Harris withdraws the claim that religious pluralism at frequent guaranteed the peaceful co-existence among religions and the presumption that the exclusive stance is often contributed to religious disputes and tensions among religious communities. Tolerance and religious pluralism, though interrelated are two separate entities, that if someone rejects religious pluralism, he or she should not be deemed intolerant. Several important questions were then posted by the experts as whether religious pluralism is at frequent guaranteed the peaceful coexistence among religious communities, as claimed by the advocators in the West. And, does it always true that the exclusive stance is often contributed to religious disputes and tensions among religious communities?[42] Likewise, the claim that religion has been the source of religious dispute and that religious indifferentism should take place is another assumption that has no proof at all. Religious tumults happened due to misunderstanding and misjudgement.[43] Still, debates and educational forums are necessary as to educate people on this. Religious pluralism is a reality that implies awareness on its consequences. Although, the idea has been deemed unlawful, it is essential for the Government to create a healthy common ground in relation to religious pluralism for both Muslims and Christians.

The Christians too, though, discover that religious pluralism is a contestable term, found the importance to consider discussing the idea in relation to such values including tolerance, religious harmony and freedom. This is because some believe that Muslim rigidness on the idea will impose greater restrictions on the religious minorities particularly pertaining to their concerns. Therefore, they would also agree that religious pluralism is inevitable in the making

---

2014).
Chia, Edmund, "Asian Theology of Religious Pluralism", *Asian Christian Review,* Vol.1, No.2, Summer 2007, pp. 55-69

[39] Osman Bakar, "Islam and The Challenge of Diversity and Pluralism: Must Islam Reform itself?" *Islam and Civilizational Renewal,* Vol. 1, No.1, Oct 2009, pp.55-73.

[40] See Buddhi Munawwar Rachman, *Islam dan Pluralisme Nurcholish Majid* [Islam and Nurcholish Majid Pluralism], Jakarta: Paramadina, 2007. See also Khalif Muammar A. Harris, "Pluralisme dan Kesatuan Agama: Tanggapan Kritis" [Pluralism and Religious Transcendence], in *Atas Nama Kebenaran: Tanggapan Kritis Terhadap Wacana Islam Liberal* [In the Name of Truth: Critical Review in Liberal Islam Discourse], 2nd. Edition, Kajang: Akademi Kajian Ketamadunan, 2006.

[41] Samian, A.L., "Pluralism and the Study of Religion: A Comparative Perspective", *AGATHOS: An International Review of the Humanities and Social Sciences*, pp.39-52. Osman Bakar, "Islam and The Challenge of Diversity and Pluralism: Must Islam Reform itself?" *Islam and Civilizational Renewal,* Vol. 1, No.1, Oct 2009, pp.55-73.

[42] Khalif Muammar A.Harris, "Pluralism and Transcendental Unity",p.15.

[43] Khalif Muammar A.Harris, "Pluralism and Transcendental Unity",p.15.

of multi-religious Malaysia. The reactions seem to be divided, and that attempts to highlight the very meaning of the term from literal, philosophical, theological, ethno-religious and sociological point of views have increased. Likewise, the interests of non-Muslims are being presented by some Christian scholars especially to be able to differentiate the divisions of meanings for religious pluralism. Some of the evangelical movements, although can never tolerate the philosophical connotations of the term, are willing to extend their commitments on issues pertaining to religious freedom, tolerance – which are the main ingredients of religious pluralism. They have urged for a more conducive understanding with the very fact that Malaysia consists of plural religions and races. This is due as Nathan also asserts that pluralism refers largely to "the notion of diversity and the acceptance, if not tolerance of difference."[44]

Besides that, Christians' writings on the issue of religious pluralism also highlighted that Christian missions in Asia experience a real but different context from the Western world. The Asian Evangelicals have been also vocal to voice out their open criticism towards theological pluralism since according to them "it fundamentally shakes the foundations of traditional Christianity."[45] In fact, the Christian theologians are drastically challenged by a so called modern articulation of the term "proselytization" and "conversion" of which they can no longer sustain the spirit of "evangelization of the world" rather it negatively presupposed the idea of imperialistic arrogance. [46] This is true when some Asian evangelicals are even condemned by the pluralist theologians for their exclusivist point of view and their undertakings to cultivate the absolute truth-claim in their method and strategy. Realizing the fact that the West has been so enthusiastic with the idea of religious pluralism, some scholars have determinedly expressed their resentment towards it.[47] Thus, many would insist that Muhibah value should guide the religious communities in dealing with diversity. It is a value that can bring people together and enable them to work enthusiastically on social and economic upbringing of the nations.

RESOLUTIONS AND CONCLUSION

The muftis and religious scholars, have agreed in July 2014, to declare a fatwa asserting that religious pluralism and liberalism are antithetical with the teachings of Islam. Muslim scholars has been unanimous to eschew the influence of these teachings in the society. Muzakarah of the fatwa Council has decided that the penetration of liberalism and pluralism which implies that no religion has a privileged claim to religious truth and salvation, is against the syariah i.e. the Islamic Law. Thus, anything that related to these values should be contained particularly due to its influence to *syariᶜah* and *ᶜaqidah* of the Muslims. This is a continuation for a resolution made by the Muzakarah Ulama' on 13 Jun 2006 to be committed in preserving purification of *ᶜaqidah* from the influence of liberalism and pluralism in Malaysia.

Due to the alarming religious tension in the country, the Interfaith Relations Working Committee was set up under the Prime Minister's Departments in Feb 2010,[48] to promote

---

[44] K.S. Nathan, "Religious Pluralism in Southeast Asia, Europe, and the United States: the Foundations of Coexistence", in K.S. Nathan (ed.), *Religious Pluralism in Democratic Societies: Challenges and Prospects for Southeast Asia, Europe, and the United States in the New Millennium,* Kuala Lumpur and Singapore: Konrad-Adenauer-Stiftung (KAS), Singapore and Malaysian Association for American Studies (MAAS) 2007), p. 1.

[45] Ho Jin Jun, "Evangelical Challenges To Religious Pluralism in Asian Contexts", *Torch Trinity Journal,* 1998, p.31 < http://www.ttgst.ac.kr/upload/ttgst_resources13/20123-123.pdf> (retrieved on 13th May 2013), p. 32.

[46] Ho Jin Jun, "The Missionary War Between Christianity and the non-Christian Religions", *Torch Trinity Journal,* 1998 < http://www.ttgst.ac.kr/upload/ttgst_resources13/20123-135.pdf> (retrieved on 13th May 2013)

[47] David Chong, "The Challenge of Religious Pluralism to Christian Mission in Malaysia", *CCM News,* July-Sept, pp.1-2. Ng Kam Weng, *Perfect Revelation: The Finality of Christ,* Petaling Jaya:Pustaka SUFES, 1995.

[48] <http://www.jpnin.gov.my/latarbelakang;jsessionid=4E1A480951668F3D2B2D449599236039> (retrieved 15th June 2014)

understanding and harmonious living among religious communities. It was, upon the approval, called as Committee to Promote Inter-Religious Understanding and Harmony [Jawatankuasa Mempromosikan Persefahaman dan Keharmonian Antara Penganut Agama] (JKMPKA). The committee constitutes both governmental and non-governmental organizations, including Department of National Unity and National Integration [Jabatan Perpaduan Negara dan Integrasi] (JPNIN), Department of Islamic Development Malaysia (JAKIM), Institute of Islamic Understanding Malaysia (IKIM), Institute of World Fatwa Management and Research (INFAD-USIM), Institute of Islamic Thought and Civilization (ISTAC-IIUM) together with Allied Coordinating Committee of Islamic NGOs (ACCIN), Malaysian Consultative Council of Buddhism, Christianity, Hinduism, Sikhism and Taoist (MCCBCHST) and International Spiritual Fellowship (INSAF). Its establishment is an ally to the National Unity Advisory Council [Majlis Penasihat Perpaduan Negara] which was set up on 23rd Feb 1970, which its main responsibility is to execute strategies to promote racial unity in the country.[49] Besides that it is hope that the Committee will provide affiliation between federal government agencies, state departments and religious leaders in order to look forward for sound solutions concerning issues on religious matters, through facilitating the discussions among scholars and studying the existing policies and regulations in the country. Recommendations made by the Committee will be brought to the Cabinet for further actions.

In fact, the government will take prudent efforts to monitor sensitive issues in the country and it is hope also that such issues will not be debated in any interfaith dialogue.[50] Due to the recognition of the role of religion in Malaysia, *Muhibah,* or the spirit of living together is chosen to be the guiding principle for the committees and the nations. It is hope that the essence of *Muhibah* which consist of seven distinctive principles will always provide a source of strength for all Malaysians and continuously bind the community with love, respect and mutual understanding.[51]

M	*Mushawarah* (Dialogue)
U	*Ukhuwah* (Kinship)
H	*Harmoni* (Harmony)
I	*Ikhlas* (Sincerity)
B	*Bersangka baik* (Mutual Trust)
A	*Amanah* (Integrity)
H	*Hormat* (Respect)

Seven Elements of *Muhibbah*

Likewise Muslim and Christian communities, play a crucial role to work hard fostering the values as to bring back the national flavour of Malaysian identity in issues relating them. The future may be unsettled, yet it is the hope of all Malaysians to see more positive outcomes in order to lead a respectful, cooperative and healthy nation of Malaysia. Religious pluralism, is one of any kind that makes people aware that the state of religious lives in Malaysia, has taken seriously the attention and focus of religious representatives and academics altogether to work for a common understanding. It is hope that this would bring forth new initiatives and alternatives for other religious communities in Malaysia to take a lead.

---

[49] Shamsul Amri Baharuddin, *Modul Hubungan Etnik,* Kuala Lumpur: Universiti Teknologi Mara, 2007.

[50] Kamaruzaman, Kamar Oniah, Religion and Pluralistic Co-existence: The Muhibah Perspective, Kuala Lumpur, IIUM Press, 2010.

[51] <http://www.jpnin.gov.my/rukun_nilai_jkmpka>(retrieved June 15, 2014)

References

A. Harris, Khalif Muammar Pluralisme dan Kesatuan Agama: Tanggapan Kritis" [Pluralism and Religious Transcendence], in *Atas Nama Kebenaran: Tanggapan Kritis Terhadap Wacana Islam Liberal* [In the Name of Truth: Critical Review in Liberal Islam Discourse]*, 2nd. Edition, Kajang: Akademi Kajian Ketamadunan, 2006.

Afsaruddin, Asma, "Absolutism vs. Pluralism in Islam Today", *The Review of Faith & International Affairs*, Vol.6, No.4, 2008, pp.23-27.

Alwee, Azhar Ibrahim "Pedagogy of Philosophic Spirit: Planning for Religious and Cultural Pluralism", *Philosophy in the Age of Religious and Cultural Pluralism,* in Baharudin Ahmad (ed.), Kuala Lumpur: ISTAC, 2011.

Azra, Azyumardi, "An Islamic Perspective of Religious Pluralism in Indonesia: The Impact of Democracy on Conflict Resolution", in K.S. Nathan (ed), *Religious Pluralism in Democratic Societies,* (Singapore, Kuala Lumpur: Konrad Adenauer Foundation and Malaysian Association for American Studies, 2007, pp.225-240.

Bagir Z.A., & Cholil, S., *The State of Religious Pluralism in Indonesia,* Yogyakarta: Promoting Pluralism Knowledge Program, 2008.

Bakar, Osman, "Islam and The Challenge of Diversity and Pluralism: Must Islam Reform itself?" *Islam and Civilizational Renewal,* Vol. 1, No.1, Oct 2009, pp.55-73.

Baharuddin, Shamsul Amri, *Modul Hubungan Etnik,* Kuala Lumpur: Universiti Teknologi Mara, 2007.

Camilleri, Rita "Religious Pluralism in Malaysia: the Journey of Three Prime Ministers", *Islam and Christian-Muslim Relations,* 2014, Vol.24, No.22, pp.225-240. http://dx.doi.org/10.1080/09596410.2013.772327

Chia, Edmund, "Asian Theology of Religious Pluralism", *Asian Christian Review,* Vol.1, No.2, Summer 2007, pp. 55-69.

David Chong, Challenge of Religious Pluralism to Christian Mission in Malaysia, (City Discipleship Presbyterian Church) Online [Available] http:www.cdpc.org.my/node/45 (retrieved Dec 14, 2014).

Jun, Ho Jin, "Evangelical Challenges to Religious Pluralism in Asian Contexts", *Torch Trinity Journal,* 1998, pp.29-61. Available [Online] http://www.ttgst.ac.kr/library/eng/electronic/electronic02.asp?search=&keyword=&page=11 (Retrieved Feb 12, 2013)

El-Muhammady, Muhammad Uthman, *Religious Philosophy of John Hick: A Close Review in the Perspective of Ahl Sunnah wal- Jamaah* [Falsafah Agama John Hick: Pengamatan Dari Perspektif Ajaran Ahli Sunnah Wal-Jamaah], Kuala Lumpur: Muafakat, 2012.

Feener, R. Michael, "Official Religions, State Secularism, and the Structures of Religious Pluralism", in J. Finucane and R. M. Feener (eds.), *Proselytizing and the Limits of Religious Pluralism in Contemporary Asia,* Singapore: Springer Asia Series, 2014, p.3.

Gomez, Jennifer, *Have "Thicker Skin" when Discussing Religious Issues, Says Interfaith Muslim Speaker,* <http://www.themalaysianinsider.com/malaysia/article/have-thicker-skin-when-discussing-religious-issues-says-interfaith-muslim-s> (retrieved September 25, 2014).

Handrianto, Budi, [50 Figures of Islam Liberals in Indonesia, [*50 Tokoh Islam Liberal in Indonesia],* (Jakarta, 2007).

Hefner, Robert W., (ed.), *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore and Indonesia,* Honolulu: University of Hawaii Press, 2001.

Ibrahim, Haslina, Diversity of Religions: an Assessment of the Christian and Muslim Encounters with the Philosophy of Religious Pluralism (Unpublished PhD. thesis). Malaysia: IIUM, 2005.

Kamali, Muhammad Hashim "Islam's Religious Pluralism in Context*" NST* (Feb 8, 2011) (Retrieved January 10, 2013).

_____, Islam's Religious Pluralism in Context" IAIS Journal (produced and distributed by Pluto Journals) <www.ICR.plutojournals.org> (retrieved on 12th Jan 2013).

Kamaruzaman, Kamar Oniah, *Religion and Pluralistic Co-Exsitence: The Muhibah Perspective,* Kuala Lumpur: IIUM Press, 2010.

Lee, Raymond L.M and Ackerman, Susan E., *Sacred Tensions Modernity and Religious Transformation in Malaysia,* Columbia: University of South Carolina Press, 1997.

Majid, Nurcholish *Islam Doktrin dan Peradaban,* Jakarta:Paramadina, 1995.

Manuty, Muhammad Nur, "The Protection of Refugees in Islam: Pluralism and Inclusivity", *Refugee Survey Quarterly,* Vol.27, No.2, 2008, pp.24-29.

Mustapha, M., "Mufti: Beware of Pluralism and Liberalism", *the Star Online,* June 13th, 2006.

Mutalib, Husin, "Religious Diversity and Pluralism in Southeast Asian Islam: The Experience of Malaysia and Singapore", in K.S. Nathan (ed.), *Religious Pluralism in Democratic Societies: Challenges and Prospects for Southeast Asia, Europe, and the United States in the New Millennium,* Kuala Lumpur and Singapore: Konrad-Adenauer-Stiftung (KAS), Singapore and Malaysian Association for American Studies (MAAS) 2007), pp.35-60.

Muzaffar, Chandra 'What pluralism means to Islam', *The Star Online* (retrieved June 18, 2006). [Online]Available:
http://thestar.com.my/news/story.asp?file=/2006/6/18/focus/14577667&sec=focus).

Nalla, Zarina Interview with Prof. John L. Esposito on Religious Pluralism in Malaysia, when he delivered a lecture on "American Muslims and the Future of American-Islamic World Relations" on 8th August 2008 at IAIS, printed and produced by <ICR.plutojournals.org> (retrieved June 20, 2014).

Nathan, K.S. "Religious Pluralism in Southeast Asia, Europe, and the United States: the Foundations of Coexistence", in K.S. Nathan (ed.), *Religious Pluralism in Democratic Societies: Challenges and Prospects for Southeast Asia, Europe, and the United States in the New Millennium,* Kuala Lumpur and Singapore: Konrad-Adenauer-Stiftung (KAS), Singapore and Malaysian Association for American Studies (MAAS) 2007), pp.1-12.

Rachman, Buddhi Munawwar *Islam dan Pluralisme Nurcholish Majid* [Islam and Nurcholish Majid Pluralism], Jakarta: Paramadina, 2007.

Samian, A.L., "Pluralism and the Study of Religion: A Comparative Perspective", *AGATHOS: An International Review of the Humanities and Social Sciences*, pp.39-52.

Sirry, Mun'im (ed.), Interreligious Fiqh: Establishing Inclusive-Pluralist [*Fiqih Lintas Agama: Membangun Inklusif-Pluralis],* Jakarta: Yayasan Wakaf Paramadina with Asia Faoundation, 2004.

_____, '*Fatwas* and Their Controversy: The Case of the Council of Indonesian Ulama (MUI)", *Journal of Southeast Asian Studies,* Vol.44, No.1, Feb 2013, pp.100-117.

Thoha, Anis Malik, "Discourse of Religious Pluralism in Indonesia", *Journal of Islam in Asia,* Vol.2, No.2, Dec 2005, pp. 111-130.

Yeoh, Christopher Rodney. "Malaysia, Truly Asia? Religious Pluralism in Malaysia" *The Pluralism Project Harvard University,* 2006. http://pluralism.org/reports/view/30 http:///icipglobal.org. (retrieved November 30, 2014)

Yousif, Ahmad F. Religious Freedom, Minorities and Islam: An Inquiry into the Malaysian Experience, Batu Caves,Selangor: Thinker's Library, 1998.

Yusuf, Imtiyaz "Islamic Theology of Religious Pluralism", *Prajna Vihara,* Vol.11, No.1, Jan-June 2010, pp.123-140.

Websites

http://www.statistics.gov.my/portal/index.php?option=com_content&id=1215) Distribution of Malaysian Population by religion in 2010. (retrieved June 2, 2012)

http://anwaribrahimblog.com/2010/03/22/public-lecture-by-anwar-ibrahim-at-the-london-school-of-economics-march-18-2010/ (28th April 2010)

Utusan Malaysia (Local Newspaper), July, 19, 2012.

<http://www.jpnin.gov.my/latarbelakang;jsessionid=4E1A480951668F3D2B2D449599236039> (retrieved June 15, 2014)

<http://www.jpnin.gov.my/rukun_nilai_jkmpka>(retrieved June 15, 2014)

ATTITUDES of FEMALE PRISONERS towards GENDER BASED DISCRIMINATION and FAMILY HONOR

Prof. Dr. Mehmet Kayhan MUTLU

Dr. Gaye BARIŞ

INTRODUCTION

The main purpose of this study is to explore the gender discrimination in the eyes of female prisoners, on the basis of the feminist argument asserting that gender discrimination is socially constructed and have been reproduced at home and in the labor market in patriarchal societies. In analyzing gender discrimination, understanding female prisoners' perspectives on gender related issues is important as they somehow *violated* their traditional gender roles by committing a crime, different from women outside the prison. Another aim of this study is to explore female prisoners' perspectives on the family honor, which is also socially constructed and closely related to female sexuality in honor-based societies, such as Turkey. Therefore, exploring female prisoners' attitudes towards the concept of honor is also crucial in analyzing socially constructed ideology of family honor. To understand female prisoners' perspectives on gender discrimination and family honor, a field study was conducted in Ankara Sincan Women's Closed Prison by distributing a questionnaire to 134 female prisoners.

LITERATURE REVIEW

To analyze the gender based discrimination, it would be better to understand gender related issues. According to the feminist understanding, **gender** is important as it expresses a *hierarchy*, in which men usually dominate women and *patriarchy* refers to this hierarchical system, which oppresses and exploits women and legitimizes male domination[52]. While *sex* refers to the biological characteristics distinguishing female and male bodies, *gender* refers to socially constructed categories of masculine and feminine and the socially imposed behaviors, which are assigned to these categories in a context of unequal power relationships[53]. The distinction between **sex and gender** leads sociological theory to question the meaning of *natural* as gender relations are usually regarded as natural rather than as socially constructed and gender roles are tended to be perceived as derived from inherent biological properties[54]. **Gender and sexuality** are closely related to sociology as both are socially constructed. The *traditional naturalist understanding* of masculinity and femininity considers that natural differences are arising from biological reproduction, thus, women are seen as 'naturally' suited to childrearing and domesticity. Within many cultures, to this traditional understanding, there is a *hierarchy of gender*, in which men are regarded as superior to women, especially in the sexual realm. Thus, inequalities between women and men are regarded as natural and inevitable[55].

Sexuality and morality have highly different meanings for femininity and masculinity. For women, their respectability has always been closely related to their sexuality. Being 'appropriate' women means being respectable and in order to be regarded as respectable, women have to be sexually innocent, shy or modest. Therefore, sexual morality is central to women's standing. Asexuality and chastity are key virtues, which indicate respectable

---

[52] J. Marchbank and G. Letherbay, Introduction to Gender: Social Science Perspectives (England, Pearson Education Limited, 2007), pp. 8-10

[53] L. L. Lindsey, Gender Roles: A Sociological Perspective (Prentice Hall, Pearson, 2011), p. 4

[54] H. M. Lips, Sex and Gender, An Introduction, 5th Edition (NY, McGraw Hill Companies, 2005), p. 6

[55] M. Rahman and S. Jackson, Gender and Sexuality, Sociological Approaches (UK, Polity Press, 2010), p. 4

femininity, while sexual activity and having multiple sexual partners are immorality, which make women unrespectable. On the other hand, sexual morality is not central to men's standing. Men can have multiple sexual partners and still have a high moral and social standing, which may make them even more masculine[56].

Gender roles are ascribed roles, which have been informally learnt by individuals throughout their lives and they shape and restrict women and men's behaviors, experiences, responsibilities, fields of interest, and choices. Even though individuals seem to be free to respect or reject traditional gender roles, gender roles are a powerful means in affecting many aspects of society. Therefore, men as well as women inevitably internalize stereotypic gender roles and women and men reproduce gender roles by conforming to society's expectations[57].

Gender division of labor refers to the public-private division, where men and women share paid and unpaid work in order to maintain the household. Paid work refers to work outside the home, in exchange for a wage, while unpaid work includes domestic works and care and maintenance of other family members[58]. According to the gendered division of labor, husbands are engaged in paid employment to support their families financially, while wives are engaged in the unpaid labor of childcare and other domestic works[59]. In the public-private division, women are expected to meet family members' everyday needs such as cooking, cleaning, and caring for children; on the other hand, men are expected to carry out outdoor tasks such as gardening, taking care of cars, and home repairs[60].

In 1970s, feminism has fought against the assumption that the man should be the chief breadwinner and the woman should be the homemaker, which significantly disadvantaged women by making them financially dependent on their husbands and by confining them to domestic duties. Therefore, women's participation in the labor market with better jobs has been at the heart of the feminist struggle[61]. However, even if women have started to move into the paid labor in large numbers and to share breadwinner role with their husbands, they continue to undertake most of the domestic roles[62]. Furthermore, although most women have increasingly been participating in the labor market, many of their occupations are *extensions* of their domestic roles. Traditional women's jobs are in service sector often involve nurturing, service, and supportive roles such as, teachers, nurses, secretaries, hostesses[63], thus many occupations remain heavily dominated by one gender or another[64].

In summary, despite a significant increase in opportunities for women, the gendered division of labor in the *household* in many societies still relies heavily on the allocation of women to the domestic realm and men to the public realm and in the *labor market* on the allocation of women in low-paid and low status 'women's jobs' and men in higher positions within 'men's jobs'[65].

---

[56] K. Milestone and A. Meyer, Gender and Popular Culture (UK, Polity Press, 2012), pp. 107-108

[57] J. L. Johnson and R. Repta, Designing and Conducting Gender, Sex, and Health Research, Chapter 2. Sex and Gender, Beyond the Binaries (SAGE Publications, Inc., 2012), p. 23

[58] C. Lyonette, The Sexual Division of Labor, in Evans M. & Williams C. H., Gender, The Key Concepts, (USA, Routledge, 2013), p. 198

[59] K. Milestone and A. Meyer, Gender and Popular Culture (UK, Polity Press, 2012), pp. 99-100

[60] P. Eckert and S. McConnel-Ginet, Language and Gender, Second Edition (Cambridge and New York: Cambridge University Press, 2003), pp. 34-36

[61] K. Milestone and A. Meyer, Gender and Popular Culture (UK, Polity Press, 2012), pp. 99-100

[62] H. M. Lips, Sex and Gender, An Introduction, 5th Edition (NY, McGraw Hill Companies, 2005), pp. 444-445

[63] P. Eckert and S. McConnel-Ginet, Language and Gender, Second Edition (Cambridge and New York: Cambridge University Press, 2003), pp. 34-36

[64] M. Holmes, What is Gender? Sociological Approaches, (SAGE Publications, 2007), p. 8

[65] C. West and D. H. Zimmerman, (Doing Gender, *Gender and Society*, (USA, SAGE Publications, Vol. 1, No. 2. Jun., 1987), p. 143

Therefore, the situation of women in the labor market has not improved as much as feminists had hoped for[66].

In honor-based societies, society's view of the concept of honor is closely related to women's sexuality and thus women's acts, especially female chastity, are representing the **family honor**. Female chastity does not represent only female virginity but even flirting may destroy the family honor[67]. In many underdeveloped countries, arranged marriages place a high value on a young girl's virginity until her marriage. Until a girl's control passes from her father to her husband, her sexual 'purity' is disciplined by her family members and her behaviors may be narrowly restricted[68].

In this part, how gender and sexuality and gender division of labor are socially constructed and reproduced in patriarchal societies is summarized. Besides, how family honor is closely related to female sexuality in honor-based societies is given in summary. In analyzing gender based discrimination and family honor from the female prisoners' perspectives, all above arguments would give us an idea about how gender discrimination and family honor are legitimized in many traditional patriarchal societies.

METHODOLOGY

This study is primarily related to two sociological concerns, the gender discrimination and the family honor. In analyzing these social concerns, female prisoners' perspectives to these issues were tried to be explored through the field study. During the field study, a questionnaire was distributed to 134 female prisoners out of total 287 prisoners at Ankara Sincan Prison and collected data was analyzed through SPSS. This research was designed as a *descriptive* study but not a comparative one, thus, this study was conducted within the framework of a *case study* and does not intend to generalize collected data to all female prisoners in Turkey.

STUDY FINDINGS

During the questionnaire study, female prisoners' perceptions about traditional **gender roles at home** were tried to be understood by posing them traditional domestic roles at home. While 36.4 % of female prisoners think that only men should be the *breadwinner*, more than half of the respondents (58.3 %) believe that both men and women should be responsible for supporting the family financially. These findings indicate that three out of ten female prisoners still think that the chief breadwinner of the household should only be the man but on the other hand, more than half of respondents exhibit an egalitarian attitude in terms of gender distribution in earning money outside for supporting the household. Besides, 74.4 % think that only men should undertake *repairing* works at home, while 23.3 % consider that both men and women should be responsible for repairing issues. As also seen outside the prison, most of female prisoners think that repairing is the men's job, not women's. Furthermore, while 26.4 % think that both men and women should *cook* at home, 73.6 % said that only women should be responsible for cooking. Furthermore, respectively 73.8 % and 75.2 % of female offenders think that only women should be responsible for ironing and cleaning. In respect of childcare, while 51.5 %

---

[66] K. Milestone and A. Meyer, Gender and Popular Culture (UK, Polity Press, 2012), p. 100

[67] L. A. Fontes and K. A. McCloskey, Cultural Issues in Violence Against Women in Renzetti C. M, Edleson J. L. & Bergen R. K. (Eds.) *Sourcebook on Violence Against Women*, Second Ed., (USA, SAGE Publications, 2011), p. 156

[68] L. A. Fontes and K. A. McCloskey, Cultural Issues in Violence Against Women in Renzetti C. M, Edleson J. L . & Bergen R. K. (Eds.) *Sourcebook on Violence Against Women*, Second Ed., (USA, SAGE Publications, 2011), p. 156

believe that only women should undertake childcare, 47.7 % think both men and women should be responsible for childcare at home. All results above indicate that female prisoners, likewise many people outside the prison, show tendency to *reproduce traditional gendered division of labor at home.*

To understand female prisoners' perceptions about **gender segregation at work**, various occupations were posed them during the questionnaire study. Female prisoners exhibited highly egalitarian attitudes towards gender distribution in different occupations such as doctor, teacher, school manager, gynecologist, lawyer, police, hairdresser, cook, and tailor. The proportion of female prisoners who think that these jobs are *both* male and female jobs ranges between 72 % and 91.6 %. The striking point here is, while 73.6 % respondents think that *cooking* should be women's job *at home*, when this job is a *paid labor*, 78.9 % of women said that both women and men can be a *cook* in the *labor market*. Likewise cooking, while most of respondents (73.8 %) think that *cleaning* should be undertaken only by women *at home*, when cleaning is a *paid labor*, 61.8 % of respondents think that cleaning may be both men's and women's job. On the other hand, for *dustman* and *soldier*, respectively 68.9 % and 61.1 % of respondents think that these jobs should only be the men's jobs. Concerning the *secretary* occupation, compared to other occupations, the proportion of prisoners thinking that it is a unisex job decreased. While 55.8 % consider that both men and women might be a secretary, 41.9 % think it should be only women's job but nevertheless, more than half of female prisoners are egalitarian about this occupation. From the general table, it can be concluded that compared to female prisoners' attitudes towards gendered division of labor at home; their approach to gender segregation in the labor market sounds more promising, as they tend to be more egalitarian about gender distribution in the labor force.

As mentioned in the previous section, although many women have increasingly been participating in the labor market, many of their occupations are extensions of their domestic roles such as childcare, eldercare, patient care, nursing, and secretary. In Sincan Women's Closed Prison, employers outside the prison can employ female prisoners for a daily wage, if female prisoners want to be employed during their imprisonment and if they are qualified for that job. In order to see whether there is gender segregation at the prison, female and male prisoners' occupations were questioned during the field study. According to the expressions of social experts employed at women's prison, extension of women's domestic roles can also be seen at Sincan prison, in which female prisoners have been making Turkish ravioli, sewing sacks and duvet cover in exchange for a daily wage, while male prisoners are dealing with *male jobs* such as, woodworking, making stringed instrument, leather, and silver processing. This picture shows us that although female prisoners seem to be egalitarian towards gender distribution in the labor market, *employers* outside the prison have still been imposing female prisoners to do *female jobs*.

As also mentioned in the previous part, gender discrimination is closely related to female sexuality and in honor-based societies; the concept of honor and **the family honor** are closely linked to female sexuality. To see what types of meanings female prisoners attributed to the concept of 'honor' they were asked the meaning of honor. From the findings, it seems that 31.4 % of respondents put a great value on the concept of honor by mentioning that 'it is much more important than everything, I die for my honor, it means everything, and it is breath of life', while 31.3 % related honor to the individual characteristics such as, being honest, proud, and honorable. However, 10.2 %, on the other side, described honor through chastity and 9.3 % linked honor to wife's loyalty to her husband.

From the general picture, it is clearly seen that female prisoners tend to describe the concept of honor through *female sexuality* by attributing a great value to it. Female prisoners' perception

of honor is closely related to socio-cultural values arising from honor codes within our traditional patriarchal society. To support the findings above and to see how female prisoners overvalue the concept of honor, a parallel statement was directed to the female prisoners: 'a person should live for her/his honor'. The result is not surprising as nearly 80 % of respondents, who mostly defined honor through female sexuality, agreed with this statement. This means that most of female prisoners put a great value on their honor, thus on their chastity. Besides, female prisoners were asked the meaning of honorable woman. A large part of respondents (44.2 %) defined *honorable woman* as woman faithful to her husband and 9.7 % described honorable woman as woman, who is sitting at home, dressing appropriately, and covering her hair, while 34.5 % defined honorable woman through individual characteristics such as, being honest, hardworking, and well-mannered. This finding shows that female prisoners mostly evaluate a woman's honor according to her sexual conducts and the ideology of restricting female sexuality has been reproduced by female prisoners. On the other side, regarding the definition of *honorable man*, 40.5 % of respondents believe that man, who saves his family and who brings home the bread, is honorable, while according to 33.3 %, man's honor depends on his loyalty to his wife. From the general picture, it is clearly understood that while female prisoners are in tendency to define woman's honor through her *sexual behaviors*, a great deal of respondents tend to relate man's honor with appropriately *fulfillment of his male roles*, which are being head of household and breadwinner. These findings indicate that men's social status or their respectability is not primarily determined by their sexual conducts due to socially constructed relation between *gender* and *female sexuality* and *female sexuality* and *morality,* as argued in the previous section.

CONCLUSION

In order to assess the social inequalities between men and women, gender relations are required to be identified, and for this, it is necessary to look at the attribution of roles, responsibilities, and values attached to women and men. Based on this idea, this study is an attempt to understand gender-based discrimination and family honor in the eyes of female prisoners, who already 'violated' their gender roles by committing a crime. In analyzing female prisoners' attitudes, this study is grounded on the feminist perspective arguing that gender discrimination rooted in gender inequality is socially constructed and has been reproduced in traditional patriarchal societies.

With regard to female prisoners' attitudes towards gender discrimination *at home*, it is explored from the study findings that female prisoners' perspectives on traditional gender roles at home are not much different from outside the prison, considering the traditional patriarchal structure of our society. Female prisoners mostly exhibited typically *conservative* attitudes towards traditional female roles *at home*. However, on the other side, while female prisoners are reproducing gendered division of labor at home, they exhibited an *egalitarian* attitude towards gender distribution *at work*.

Regarding the female prisoners' perspectives on the family honor, it is clearly seen from the findings that an important part of female prisoners tend to overvalue the concept of honor by linking the honor to female sexuality especially to female chastity. Female prisoners' approach to the family honor can also be explored through their description of honorable woman and honorable man. While they described honorable woman mostly through woman's sexual conducts, they tended to link man's honor to appropriately *fulfillment of his male roles*. This stereotypical approach to honor is not much different from the widespread traditional approach towards the family honor and female sexuality in our honor-based patriarchal society.

It can be concluded from this study that socially constructed gender based discrimination at home and close relation between the family honor and female sexuality have still been reproduced even by female offenders, who already violated their traditional gender roles by committing a crime and who are the disadvantaged gender group within the patriarchal society. The main reason for female offenders' traditional and conservative approach to gender discrimination at home and the concept of honor might be their socialization with traditional gender roles, thus internalization of their secondary position within the patriarchal society.

Even if the gender relations have been changing as a result of economic, political or environmental conditions, traditional gender roles are reflected and reproduced within both private and public spheres thus; attempts to change gender relations to improve gender equality are often perceived as threats to traditions and culture. Therefore, achieving gender equality may be more difficult than thought as traditional gender relations, in which women's status is inferior to men's, are often presented as a part of cultural identity. Consequently, in order to promote gender equality in both private and public spheres positive steps, such as new legal arrangements should be taken by considering the cultural structure of the society.

References

Eckert P. & McConnel-Ginet S. (2003) Language and Gender, Second Edition (Cambridge and New York: Cambridge University Press)

Fontes L. A. & McCloskey K. A. (2011) Cultural Issues in Violence Against Women in Renzetti C. M, Edleson J. L. & Bergen R. K. (Eds.) *Sourcebook on Violence Against Women*, Second Ed. (USA, SAGE Publications)

Holmes M. (2007) What is Gender? Sociological Approaches (USA, SAGE Publications)

Johnson J. L. and Repta R., (2012) Designing and Conducting Gender, Sex, and Health Research, Chapter 2., Sex and Gender, Beyond the Binaries (p. 17-37) (USA, SAGE Publications)

Lindsey L. L. (2011) Gender Roles: A Sociological Perspective, (Prentice Hall, Pearson)

Lips H. M. (2005) Sex and Gender, An Introduction, 5th Edition, (NY, McGraw Hill Companies)

Lyonette C. (2013) The Sexual Division of Labor, in Evans M. & Williams C. H., Gender, The Key Concepts, (USA, Routledge)

Marchbank J. & Letherbay G. (2007) Introduction to Gender: Social Science Perspectives (England, Pearson Education Limited)

Milestone K. & Meyer A. (2012) Gender and Popular Culture (UK, Polity Press)

Rahman M & Jackson S. (2010) Gender and Sexuality, Sociological Approaches (UK, Polity Press)

West C. & Zimmerman D. H. (1987) Doing Gender, *Gender and Society*, Vol. 1, No. 2 (Jun., 1987), pp. 125-151 (USA, SAGE Publications)

PART V

ASIAN CIVILIZATIONS IN WORLD ECONOMY AND DEVELOPMENT

RUSSIAN INVASION AND ECONOMIC CRISIS IN UKRAINE

Shahrokh Waleck DALPOUR

ABSTRACT

Ukraine has had serious problems since its split from the Soviet Union in 1991. Even though Ukraine is independent from the Soviet Union, they still have a hold on Ukraine's political direction, impacting and influencing stability in that nation today. The mixture of Democracy and Communism in the country today also is very important in many aspects. The flow of money that comes in and out of Ukraine is so unstable that other countries or multinational corporations do not want to do business with Ukraine. This gravely concerns those countries bordering the Ukraine that are part of the European Union. Any organization that could be considered part of the "safety net" such as the EU is at a disadvantage when it comes to providing assistance that the Ukraine needs. This, in turn, leaves Ukraine very vulnerable to manipulation from other countries, such as Russia. The sticky past that marks the history of these two countries in part explains why the Ukraine is like it is today. Politically and ideally Ukraine is split down the middle (East and West).In the East there are still believers in the Soviet Union's ideas and the Western half is ready for democracy and new ideas Ukraine's future. Eastern Ukraine is where Russia is still strongly associated with Ukraine's economies. Russia depends on the large flow of exports that the Ukraine sends to them, which in turn supports Ukraine's economy.

In addition to the Ukraine being affected by Russia's recent invasion, other countries are also feeling the impact from this political and military intrusion. There are other national that will be affected, in Europe and overseas. Recent scholarly articles have examined the Ukraine and the way it handles its policies with multi-national corporations (MNC) and the lack of economic growth. While these are problems the Ukraine has been facing for many years, the world is now looking at the impact MNC has on the local economy as well as the impact of Ukraine's long history with Russia. The fact that Russia exerts so much on Ukrainian economy can only be seen as unfortunate. Considering that Russia is their largest exporting country, cutting ties will dramatically affect Ukraine's economy.

INTRODUCTION

Problems being faced by Ukraine economically have always played a role in its past from the time of Ukraine's independence from the Soviet Union till today. In this paper we question what the socioeconomic future will be for Ukraine and its complex relationship with Russia. We will also examine how multi-national corporations are preventing Ukraine's economy from growing, we also take up the question of whether or not the European Union will one day make Ukraine a member.

Historically Ukraine has always been dependent on Russia to have a functioning economy. When Ukraine gained its independence from the Soviet Union in August 24, 1991, it wanted to pull away from its socialist and communistic past and become more of a Democratic state. But the Ukraine still depends on Russia to buy its goods, this is pretty much the sole reason why events have not totally diverted from that ideals of the Soviet Union.

When Ukraine became a newly independent country from Russia, there was an agreement was made in 1994 stating that the nuclear weapons that Ukraine obtained after the split from Russia would be given up peacefully to the other parties. This agreement, made by the United States, UK, and Russia; stipulating that in return, they would keep Ukraine's borders safe. Russia is not upholding this agreement. This has an effect on the world market, and if Ukraine's economy does not improve, it will have a ripple effect on other countries, which the European Union does not want to see. Although the Ukraine is not part of the EU, they still are trying to help Ukraine in a way that will benefit everyone. The EU and another third party has offered an agreement that will not impact Ukraine negatively, but will benefit Ukraine in the end.[1]

With disparate cultural, social and economic aspects there is always a struggle to integrate into a country. And multi-national corporations are no exception, especially in Ukraine where there is a split in the East and West part of the country between political and social roots. This affects companies coming into Ukraine trying to deal with the country's two different cultures' social needs. The risk of losing money is too great for MNC to want to deal with clashing cultures and risk having Ukraine's economy fail. It is hard for MNC to invest in Ukraine because there is nothing that can be considered a "safety net".

Political turmoil is still playing a large part in Ukraine's recent crisis; with track records of not having any stability. They also show few signs of having a well-established economy that can be properly integrated into the world market. But with the recent election of the new president, there is hope throughout the country that the financial crisis will soon turn around. Uniting the country politically will also help bring the West and East parts of Ukraine together as one, which will make a positive impact. The new president will also try to get MNC to come back into the country and having them want to invest into the Ukrainians local economy.

Imports and exports going in and out of Ukraine have an effect on things such as foreign direct investment, gross domestic product, and gross national income. However, Russia still possesses some influence over Ukraine's exports and economy. Russia holds about $17.76 billion dollars in Ukraine's exports, since 2012.[2] This can be slightly associated with the fact that MNC are leaving or hesitating to do business in Ukraine. But there are other factors to why they might be leaving. Another issue is the European Union is not allowing the Ukraine to become a member, which poses a problem for MNC. The imbalance throughout the country can easily be compared to a tornado that is twisting through the politics and economy of the Ukraine.

SOCIAL IMPACT

It is proven that companies that start in Western countries try to avoid doing business with countries that have some communistic influence, such as Ukraine. This also may be affecting the drive for foreign investors coming into Ukraine, but this is not quite proven yet.[3] However, MNC still choose to place their businesses in Ukraine even though there is risk and uncertainty of doing so.[4] With a MNC going into another country and rooting there, there are always important factors with the local economy that determines if the company or firm will thrive. There needs to be this integration into the culture and local economy that is an informal, institutional environment that melds well together. It is well-known that being accepted by local

---

[1] James Sherr, Ukraine and Europe: Final Decisions? (London: Chatham House, 2013), p. 2.
[2] Marcela Escobari, Ukraine's real problem, in four graphs (Boston: The Boston Globe, 2014).
[3] D. Zvirgzde, D. Schiller and J. Revilla Diez, Locations Choice of Multinational Companies in Transition Economies: A Literature Review (Germany: Leibniz University Hannover, 2013), p. 5.
[4] Zvirgzde et al., Locations Choice of Multinational Companies in Transition Economies: A Literature Review, p.9.

markets is a huge goal in any MNC organizations, and with Ukraine, there are no exceptions.[5] The economy of Ukraine when it left the Soviet Union was a transitional economy and is continuing to be so today. But in the post-Soviet years Ukraine did not recover as well as they were hoping to.

Directly regarding Ukraine with MNC there was an enterprise that surveyed 153 foreign owned companies and asked them about location choices and location patterns. The survey also wanted to get more into the business culture and the intuitional environment. Quality is the prime thing to look for in Ukraine if there is going to be a chance that more MNC will pick Ukraine as a desirable location. We know already the Western part of Ukraine is mostly agriculture and the Eastern part is mostly industry. This is the legacy of a socialist industrial past when they were part of Soviet Union thus also having a strong Russia presents in the area.[6]

Kiev, the capital of Ukraine, has shown to have the highest purchasing power throughout the country. There are a concentrated group of businesses in Ukraine that are considered suppliers and consumers within a certain range of market niches. This makes people think that if other businesses see that Kiev has the highest purchasing power, they will lean towards doing business in the capital region, while still keeping their foreign investors in the Western and Eastern parts of Ukraine as well.[7] The MNC that do this will focus on serving the needs of the local market in order for anything to work in that section of the country. Geographically the Eastern part of Ukraine boarders EU-members and the Western part boarders Russia; add to this the annexation of the Crimea. MNC are in the larger picture, are hoped to be drawn towards the East part due to the fact that industry and existing infrastructures. Where the West part is mostly all agriculture and where it is thought to have more innovative ideas, seeing that the Soviet influence was less there.[8]

In 2004, Ukraine along with five other Eastern Partnership countries were put into a group that were not allowed to be a part of or claim membership to the EU under the Treaty of Rome. The Association Agreement was co-created by the EU and the Deep and Comprehensive Free Trade Area (DCFTA) and will have visible affects for Ukraine if they choose to accept all the requirements. Along with it being a huge game changer it will affect Russia and how it is involved with Ukraine's economy.[9] With this new agreement, the EU and DCFTA was not offering Ukraine membership and there was no given deadline to accept or decline this offer but it depended on the actions of Ukraine.[10] The EU under this agreement will determine if Ukraine is capable of meeting the standards of what the EU holds for other countries, currently members of the EU.[11] This agreement is said to be the most determined and difficult, in the sense that there is a lot that Ukraine has to do and change for them to reach the stipulations EU have put upon them in order to accept the agreement.

As said before, the EU is not offering Ukraine any sort of membership, they are offering Ukraine tangible integration into the world market. And President Jose Manuel Barroso of the EU hopes that there will be membership for Ukraine in the near future.[12] But with this agreement offered to the Ukraine, it has come a counter offered by the Eurasian Customs Union of Russia (ECU). Unlike what the EU offer, there are less requirements the ECU is asking

---

[5] Zvirgzde et al., Locations Choice of Multinational Companies in Transition Economies: A Literature Review, p.13.
[6] Zvirgzde et al., Locations Choice of Multinational Companies in Transition Economies: A Literature Review, p.16.
[7] Zvirgzde et al., Locations Choice of Multinational Companies in Transition Economies: A Literature Review, p.16.
[8] Zvirgzde et al., Locations Choice of Multinational Companies in Transition Economies: A Literature Review, p.17.
[9] Sherr, Ukraine and Europe: Final Decisions?, p. 9.
[10] Zvirgzde et al., Locations Choice of Multinational Companies in Transition Economies: A Literature Review, p.5.
[11] Sherr, Ukraine and Europe: Final Decisions?, p. 3.
[12] Sherr, Ukraine and Europe: Final Decisions?, p. 3.

Ukraine to reach. Under the ECU requirements, Ukraine does not have to improve their standards, or reform its justice, or strength it's property rights or use "the best practices" towards and between Ukraine's businesses and consumers.[13]

The tension between the two countries intensified when Ukrainian President Viktor Yanukovych rejected the economic deal with the EU. Instead the Ukrainian president signed a deal with Russia, which demonstrated corruption among Ukraine's government. The majority of Ukrainians, however, supported the EU deal, with its ability to bring economic growth to their country. For that reason, Ukrainian citizens took over the government and forced Yanukovych out of Ukraine. The government takeover forced Russia to take control, for fear of losing its influence with Ukraine. (DALPOUR)

ECONOMIC AND POLITICAL IMPACT: UKRAINE, RUSSIA, US, UK, AND GERMANY

This invasion of Ukraine by Russia hasn't just created tension between those two countries but also the countries next to them and other nations, such as Germany, the United Kingdom's, and the United States. Bottom line, all three countries want there to be a peaceful resolution, preferably with diplomacy between Ukraine and Russia. The UK and Germany are both feeling that this disturbance of the Western part of Europe will also interfere with their agenda with Ukraine. Along with the United States, they are showing a strong alliance with Ukraine. Unlike Germany, the U.S. really hasn't been affected as much by supporting the Ukraine from Russia because Russia is not a huge trader with the U.S. At this point the economic issues that the Ukraine is facing, are not directly affecting the U.S. but things could change quickly within the European market finally affecting the U.S. as well economically.

United Kingdom (UK)

The UK is impacted through its association with the Western world. They support Ukraine because they favor the country's current political agenda, showing their support by providing resources for Ukraine. The longer the toxic environment between the two countries exists, the more difficult it will become for entities such as the UK. Ukraine is relying on European involvement through diplomatic pressures to resolve the issue.

Although the UK supports Ukraine in the fight against Russia, officials have made it clear they will not go to war with Russia on the issue. The UK government has indicated that they want to rely on diplomatic interventions to tackle the problem. Entities are trying to corner Russia by employing sanctions rather than war. UK hopes to demonstrate their commitment to Ukraine by the strength of diplomatic interventions.

The invasion of Ukraine currently affects the UK, especially in terms of gas prices. European countries rely on Russian exports--most notably oil. About 30 percent of European gas comes from Russia, and roughly half of it passes through the Ukraine under transit agreement.[14] The invasion has directly impacted the UK's oil supply, and Russia can cut off all exports to European countries if it so chooses. Even though Russia does not export oil directly to the UK, any sort of restrictions to Europe would affect the UK. As a result, the UK could be forced to look for oil exports elsewhere.

---

[13] Sherr, Ukraine and Europe: Final Decisions?, p. 4.
[14] Emily Gosden, UK gas prices to soar if Russia cuts off supplies to Europe (The Telegraph, 2014)

Germany

Germany is another country that has been disturbed by the invasion of Ukraine. Angela Merkel, Germany's chancellor, believes that Vladimir Putin's actions are putting the entire Western world at risk through his country's political agenda with Ukraine.[15] Germany is the largest European economy, so they have led the charge in the pursuit to persuade Russia toward removal from Ukraine.

The German economy is concerned with how the invasion is directly hurting its growth. The political upheaval over Ukraine has already affected Germany's economy, slowing down growth and throwing into question the country's ability to sustain its long record of robust performance. [16] Sanctions on Russia will continue to damage the economy of Germany until a resolution is reached.

The Group of 8 has also been affected by the crisis in Ukraine, which directly hurts the German economy. The group is comprised of the eight leading industrial countries in the world and enables them to work together for economic growth. Russia was the final member to join the group but has been suspended because of its role in the Ukraine invasion. This hurts Germany because the country is moving away from nuclear energy and must rely on Russia to supply its increasing natural gas and oil needs.[17]

Germany's small- and medium-sized businesses count on the cross-border relationships they've built with Russia throughout the years. Small and medium-size businesses are the backbone of Germany's export-driven economy.[18] There are fears that cross-border trade partnership will be damaged by the situation with Russia. Not only do they fear having to rebuild the partnerships, but also that the trade alliances will move to its international competitors.

United States

The U.S. has been very critical of Russia's invasion, which demonstrates the United States alliance with Ukraine. U.S. and its European partners have been enforcing sanctions on Russia to force them to leave Ukraine. U.S's standpoint is similar to Europe in the sense that war isn't the U.S.'s current tactic; instead, diplomatic leverage is used. The U.S.'s main goal is to mobilize the international community, then allow Russia to dictate the international environment.

The current situation with Ukraine and Russia has not damaged the U.S. economy yet; in fact, the stock market has demonstrated gains while the situation in Ukraine has been present. The unknown environment in Russia and Ukraine is forcing investors to focus on U.S. stocks. Analysts say this is because the geopolitical tension has not escalated to the point of impacting the American economy and corporate profits.[19] The situation could also change very quickly if the European economy begins to suffer and it starts to affect the U.S. As a result, it is in the U.S.'s best interest to continue its efforts to strength the European structure within the issues, rather than celebrating the short-term profits.

The goal is to resolve the issue quickly, so the U.S. can minimize the economic problems that could present itself if the issue continues. By sanctioning Russia on its most profitable sectors, the U.S. believes that finally the Russia government will understand invading Ukraine is too

---

[15] Kate Gibson, Germany feeling impact of Putin's incursion in east Ukraine (New York: TheGuardian, 2014)
[16] Alison Smale, Germany Puts Curbing Russia Ahead of Commerce (Germany: The New York Times, 2014)
[17] Jay Small-Newton, Obama's Menu of Small Options For Big Russian Problem In Ukraine (TIMES, 2014)
[18] Samll-Newton, Obama's Menu of Small Options For Big Russian Problem In Ukraine.
[19] Gibson, Germany feeling impact of Putin's incursion in east Ukraine.

damaging to its economy and will retreat. The U.S. is teaming up with its European partners to aggressively help Ukraine force Russia out.

The impact of the Russian invasion does not directly affect the U.S. economy. The U.S. and Russia are not significant trading partners because the U.S. has its own inexpensive energy resources.[20] If a war were to occur, the U.S. would most likely have to insert itself, to minimize the long-term ramifications. Accordingly the U.S. will continue to insert itself in the hopes of controlling Russia to whatever extent possible.

Ukraine

With a new president, Petro Poroshenko, he's thought to be the one that can turn around Ukraine's economy and restore/unite Ukraine with his pro-western political views.[21]

Forecast of Main Macroeconomic Indicators for 2014-2015

	2011	2012	2013	2014 (F)	2015 (F)
GDP, $ billion	163.4	176.6	182.0	142.9	158.0
Real GDP Growth, % yoy	5.2	0.2	0.0	-5.0	1.5
Private Consumption, real growth, % yoy	15.0	11.7	7.8	-6.0	2.0
Fiscal Balance, incl. Naftogaz and Pension Fund, % of GDP	-4.3	-6.0	-6.5	-7.0	-4.5
Public Debt, % of GDP	36.3	36.6	40.5	55.0	59.0
Consumer Inflation, eop, % yoy	4.6	-0.2	0.5	16.0	8.0
Hryvnia Exchange Rate per USD, eop	8.0	8.0	8.0	11.0-11.5	11.5
Current Account Balance, % of GDP	-6.3	-8.1	-9.0	-5.0	-4.0
Export of Goods and Services, $ billion	88.8	90.0	85.3	75.0	84.5
Import of Goods and Services, $ billion	99.0	104.4	100.8	82.0	91.0
FDI ($ billion)	7.0	6.6	3.3	3.0	5.0
International Reserves ($ billion)	31.8	24.5	20.4	16.0	18.0
External Debt ($ billion)	126.2	135.1	142.5	149.0	157.0

The chart explores the Ukraine's economic stats and the future of what it may look like. Ukraine's GDP in billions, throughout a 5 year period shows many ups and downs. With there being sharp increase in the past few years there must have been something like external demand the products Ukraine exports. But with the real GDP in 2013 there was no growth yet from years before, it was at 0.2 billion without zeroing out. Though analyst foresee that in 2015 there will be a sharp increase in the real GDP. And 2014 can be assumed that the reason for the -5.0 is because of Russia invading. For the past few years the fiscal balance has been gradually going down from 2012 and they're stilling predicting in 2014 that it will continue on that path till 2015 when it's forecasted to take a turn from -7 to -4.5; showing that they are thinking that Ukraine's economy may finally turning around in a positive way. This can also be credited from the new presidential elections. With the public debt in the percentage of GDP, since 2011 there

---

[20] Kelly Campbell, An Investor's Perspective: Russia's Invasion of Crimea (U.S. News World Report, 2014)

[21] O. Pogarska, E. L. Segura SigmaBleyzer and The Bleyzer Foundation, Ukraine- Economic Situation (Washington D.C: U.S.- Ukraine Business Council, 2014)

has been an increasing number for the public debt and looks to be that it won't be changing in 2015. From 2011 to 2012 the debt did change keeping the overall debt low but in 2013 it jumped from 36.6 to 40.5. Consumer inflation has been all over the place in Ukraine over the past few years and not predicted to change. The consumer inflation has been really unstable since 2011, in 2011. This pattern in consumer inflation looks to be normal for Ukraine, in 2014 they predict that it will be 16 % followed in 2015 only at 8 %.[22]

Foreign direct investment around 2011 investment levels by other countries around Ukraine were very high. But since 2011 this number for Ukraine has been going down, slowly in the next year and in 2013-2014 they predict that there will be a plateau in the FDI number. One can only assume this may be due to Russia invading Ukraine in 2013 and companies hesitant to do business in Ukraine because of many factors. Gross domestic production with the numbers under the GDP, from 2013 to the prospected GDP it looks as if they are seeing that the production has gone down so much from last year that 2014 will end being 39.1 billion dollars less than last year. They forecast that in 2015 everything from GDP to FID will being making a turnaround in time.[23]

Within the last year and now, not only has there been political trouble in Ukraine but also economic problems. With the Ukrainian dollar, Hryvnia, it is losing its value and inflation is happening throughout Ukraine. There's of course been disruption with trade between Russia and Ukraine. GDP was forecasted to go down about 5% alone this year, this figure includes Crimea. The only way Ukraine can be free and not influenced by Russia (solely because Russia will buy Ukraine's goods without any fuss about the standards that for an example the EU gives.) is to reduce the corruption and unite the country. Thus making it easier for there to be a fiscal decentralization and the economy is certain to stabilize during the fourth quarter in 2014.[24]

For now the decline in Ukraine's economy as a whole is expected to go deeper within itself and create further hardship. Agriculture not being an enormous part of Ukraine's economy, this year being that the harvest was still the, they say that it is what will carry better performance into quarter 2 of this year. Sixteen percent of Ukraine's GDP is industry which is located in the East. Cities that are currently under control from Russia are Donetsk and Luhansk. The 16% is also the portion of the East where Russia is. There is also a foreign demand for iron ore. There is also an increase in higher domestic demand for fossil fuels with the growing concern from the energy supply that Ukraine will have due to the impairs with Russia and its Natural gas; which in turn decrease the industrial production by 13.2% and 0.8% in Donetsk and Luhansk oblasts this last April. There being an overall 6% year over year decrease. With the Hryvnia among other things depressed in Ukraine right now, it's weighing on consumer consumption, meaning people are buying less and not helping the economy grow. Already in April of this year, the consumer consumption activities have gone down about 25%. But Ukraine is trying to restore confidence in foreign investors. This will take time under the new president but his goals are to bring the country together and to have closer relations with the EU that will benefit Ukraine. Right now though domestic investors are down about 23% from last January to March (2014). The "collapse" or more like lull in industrial output along with many other things like foreign trade is taking a toll on wholesale trade. Records and data from the National Bank of Ukraine (NBU) has said imports and exports goods have fallen by 8.3% and 21.6%. And in direct correlation with that, wholesale and cargo transports have also gone down with its turnover fell 4.1% and 2.8 %.[25]
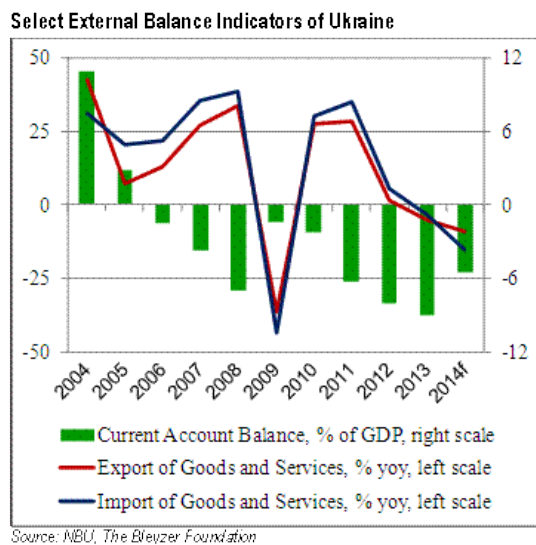
---

[22] Pogarska et al., Ukraine- Economic Situation

[23] Pogarska et al., Ukraine- Economic Situation.

[24] Pogarska et al., Ukraine- Economic Situation.

[25] Pogarska et al., Ukraine- Economic Situation.

External Balance Indicators of Ukraine Graph.

Select External Balance Indicators of Ukraine

Source: NBU, The Bleyzer Foundation

Based on the whole graph there is a fluctuation throughout the years from 2004 to now. There are good years and then horrible years for exports along with imports regarding Ukraine. From 2005 to 2005 the exports from Ukraine went down in a large dip but wasn't too bad. In from 2008 to 2009 there was a huge drop in exports. So much so that it went below the current amount of the GPD and also in the negative reign from about 30% in 2008 to -50% in 2009. After 2009 there was almost an equal movement of exports but into the positive area. Exports almost went back to the same amount of production as in 2008 before the dramatic drop. Between 2010 and 2011 there seems that there was a lull or a constant flow of exports leaving the country at this time till 2012 where there was another dip.[26]

Imports and exports seem to have decreases and increases at the same time or drops somewhat during the same time period. Such as in 2005 to 2008 there was pretty much a steady import until 2008 when it fell as much and a little more than the exports did during this time. And then followed the somewhat, with variations along the same path as exports after the following years. 2014 though, imports are much lower than exports and being that this year still hasn't ended yet there could still be an ongoing downward fall. Another huge issue with exports and imports around these two things in Ukraine that tariffs that are up on things expect the fact that the tariffs change so much that there is so stability. But exports of Ukrainian agricultural was not bad this year and had a growth of 9% and maintained that And with all this the EU still hasn't seen the need that Ukraine needs someone, mostly them, to be able to keep this growth to what is predicted for 2014 and 2015.[27]

Looking at Ukraine Business Council chart above you can't exactly tell that what or to whom Ukraine is exporting. An article by Marcela Escobari writing for the Boston Globe, takes a closer look at the total exports in 2012, which calculated to about $72.5 billion. This number consist of many different things that Ukraine exports to other countries, these stats have all come from 2012 and looking at it from last year's numbers it looks to be the same kind of trend. Metals were at 29 percent with iron and steel the largest exported metals. With vegetables products the Ukraine produced in 2012, it was 20 percent of their exports and was mostly corn and soybean are what make the produce number this high. Minerals Products and machinery export things added up to about 10 to 11 percent of the total exports. With a small percentage of transportation and chemical & allied Industry with both at 8 percent. The last two things that Ukraine exports in general are the things that other countries want most but here Ukraine exports those things to mostly just Russia.

The things that the European market is looking for are not so much what the largest things that Ukraine a recently putting out. More complex products are what are more desirable such as transportation and machinery. While in 2012 that was only 8 to 10

---

[26] Pogarska et al., Ukraine- Economic Situation.
[27] Pogarska et al., Ukraine- Economic Situation.

percent of what Ukraine was exporting. But still with this Russia is still the biggest buyer of its exports because they buy about 21 percent of Ukraine's metal, which is its largest export in general. Out of $72.5 billion Russia along contributes about $17.76 billion in Ukraine exports. Ukraine is poorly set up in the sense that they export their simply products, to the Western European countries while their more complex products are being sold to Russia and Eurasian economic union places. 28

CONCLUSION

With the struggles that Ukraine has gone through they have been able to continue slowly trying to develop the country. But there is so many things that are still wrong with Ukraine that is holding them back from becoming a well evolved country. Dealing with historical ties, political turmoil, insufficient backing, and instability has held them back. Firstly, Ukraine's products do not reach the standards that the European Union has, this is why they are not members along with following issues that will come by letting Ukraine become a member. By letting Ukraine become a member there will be thousands of dollars invested by the EU to do these changes.

But there are some parts of Ukraine where the people don't want the country to become a part of the EU. This is in part because most of Ukraine has a large elder generation who are stuck back in the old days and still have soviet views and want to be part of Russia. When part of the Soviet Union, they were told what to do and didn't have to make their own decisions, and had job security. But now the newer generation want change in Ukraine, where Russia isn't the sole thing that determines the economies outcome. So many things in Ukraine are mixed together that when trying to fix something in the country another thing arises.

The article(s) that talk about multinational corporations in Ukraine, have a direct impact on the balance of payments, production volumes, foreign trade turnover, employment, and competiveness for the hosting economy. E.M Lymonova, author of the article "Transnational Corporations Activities," says that in Ukraine's case, it is not using the companies that are considered MNC to their fullest potential, meaning there is still room for growth with money distribution within these companies to help the local economy. The way that MNC are structured in Ukraine hinder and slows the development of the national/global competiveness. There have been some MNC that have business in Ukraine but they have slowly reduced its money exchange during the recent years.

But some many facts that are put on foreign investors are lengthy and hard to follow. This is the list of things investors have to either follow or deal with getting into Ukraine's market economy: instability and uncertainty of tax legislation, lack of transparency in financial markets and privatization processes, insufficient protection of property rights, the bureaucratization of management and degree of state involvement in economic life make up an incomplete list of factors hampering arrival of foreign capital in Ukraine and the global system.[29] With a lot of thing the EU and MNC have a direct correlation with each other in the sense that there is no "safety net". But there is also the idea that if the EU was there the stability and risk of doing business in Ukraine's local economy wouldn't be there as much.

In any country, its political power and development will always affect their economic situation. Regarding Ukraine they have always been directly and indirectly dependent on Russia for its economy to thrive. Another huge thing that Ukraine is struggling with right now is the fact that

---

[28] Escobari, Ukraine's real problem, in four graphs.
[29] E.M Lymonova, Transnational Corporations Activities (Ukraine: Alfred Nobel University, 2013), p.135.

their currency, Hryvina, has lost value and thus inflation is also happening in Ukraine; inflation that won't last very long and will make Ukraine's economy fall even more. The chart Forecast of Main Macroeconomic Indicators for 2014-2015, shows from the USUBC article written this June of 2014, shows the past few years and the future years of what they expect from the current economic situation to what it might be in the future. And what the country's economic future may look like.

References

Campbell, K. (2014, April 2). *An Investor's Perspective: Russia's Invasion of Crimea*. Retrieved from U.S News a World Report: http://money.usnews.com/money/blogs/the-smarter-mutual-fund-investor/2014/04/02/an-investors-perspective-russias-invasion-of-crimea

Escobari, Marcela. (2014) Ukraine's Real Problem, in Four Graphs (Boston: The Boston Globe)

Elliott, L. (2014, September 1). *Germany feeling impact of Putin's incursion in east Ukraine*. Retrieved from TheGuardian: http://www.theguardian.com/world/2014/aug/28/germany-impact-putin-ukraine-angela-merkel-sanctions-ecb

Escobari, Marcela. (2014) Ukraine's Real Problem, in Four Graphs (Boston: The Boston Globe)

Gibson, K. (2014, August 28). *Russia-Ukraine: Wall Street bets on limited impact*. Retrieved from CNBC: http://www.cnbc.com/id/101955084#.

Gosden, E. (2014, October 28). *UK gas prices to soar if Russia cuts off supplies to Europe, National Grid warns*. Retrieved from The Telegraph : http://www.telegraph.co.uk/finance/personalfinance/energy-bills/11191733/UK-gas-prices-to-soar-if-Russia-cuts-off-supplies-to-Europe-National-Grid-warns.html

Lymonova, E.M. (2013) Transnational Corporations Activities in Ukraine: Analysis and Prospects (Ukraine: Alfred Nobel University)

Pogarska, Olga, Edilberto L. Segura SigmaBleyzer and TBF. (2014) Ukraine- Economic Situation. (Washington D.C.: U.S.- Ukraine Business Council)

Sherr, James. (2013) Ukraine and Europe: Final Decision? (London: Chatham House)

Zvirgzde Daria, Daniel Schiller, and Javier Revilla Diez. (2013) Location Choice of Multinational Companies in Transition Economies: A Literature Review (Germany: Leibniz University Hannover)

PROCESS CONSULTANCY ROLE IN ORGANIZATIONAL COMMUNICATION: A THEORETICAL FRAMEWORK

Orhan ADIGÜZEL[1]

H. Zeynep GÜNDÜZ[2]

Adeviye ERDOĞAN[3]

ABSTRACT

Interactions between employees from same organization, or with other organization members, or the interactions in superior-subordinate relationships within an organization or a company, all of which is called as organizational communication. Healthfully established communication inside organizations affects success and efficiency of the organizations. Healthfully and efficiently established communication inside organization ensures employees to adopt organization's goals and policies as well as providing integration with organization.

The aim of this study is to describe theoretically the relationship between communication within organization and the new concept in literature - *process consultation*. Communication is a process and this process has to be used effectively and efficiently. Communication within organization can become more effective and efficient by the help of successful process management. In today's conditions, businesses have to review their existing processes systematically and to ensure using new processes effectively by constantly questioning its structure in order to achieve sustainable growth. Process consultants observe integration of enterprises' business manners to organization, monitor processes and beneficial and efficient using of these processes by modeling enterprises' business manners. Be monitored processes provide significant added value to the business. Therefore, the process can be monitored consultants of the communication process, and to be able to open transparent is of great importance in terms of feedback. Being processes observable and monitorable adds noteworthy values to business. For this reason, process consultants are important from the view of commutation process being monitorable, clear and transparent as well as providing feedbacks.

Key Words: Process consultation, communication, organizational communication.

Jel Kod: M19, M13, M00

ÖRGÜT İÇİ İLETİŞİMDE SÜREÇ DANIŞMANLIĞININ ROLÜ: KAVRAMSAL BİR ÇERÇEVE

ÖZET

Bir örgüt veya firma içerisinde, örgütün çalışanlarının birbirleriyle veya diğer örgüt elemanlarıyla veya alt üst ile kurdukları tüm etkileşime örgüt iletişimi adı verilmektedir. Örgüt içerisinde kurulan sağlıklı iletişim örgütün başarısını ve verimliliğini etkilemektedir. Örgüt

---

[1] Doç.Dr,, Süleyman Demirel Üniversitesi İktisadi İdari Bilimler Fakültesi Sağlık Yönetimi Bölümü, orhanadiguzel@sdu.edu.tr

[2] Arş.Gör., Süleyman Demirel Üniversitesi İktisadi İdari Bilimler Fakültesi İşletme Bölümü, zeynepbatur@sdu.edu.tr

[3] Öğr.Gör., Süleyman Demirel Üniversitesi Uzaktan Eğitim Meslek Yüksekokulu, adeviyererdugan@sdu.edu.tr

içerisinde kurulan sağlıklı ve etkili iletişim çalışanların örgütün amaçlarını ve politikalarını benimseyerek, örgütle bütünleşmesini sağlamaktadır.

Bu çalışmanın amacı, örgüt içi iletişim ve literatürde yeni bir kavram olan süreç danışmanlığı arasındaki ilişkinin teorik olarak açıklanmasıdır. İletişim bir süreçtir ve bu süreç etkili ve verimli bir şekilde kullanılmalıdır. Örgüt içi iletişim, başarılı bir süreç yönetimi ile daha etkili ve verimli hale gelebilmektedir. İşletmeler günümüz şartlarında sürdürülebilir bir başarı sağlayabilmeleri için kendi yapısını sürekli sorgulayarak var olan süreçlerini devamlı olarak gözden geçirmeli ve yeni süreçleri etkin bir şekilde kullanmasını sağlamalıdır. Süreç danışmanları işletmelerin iş yapış şekillerini modelleyerek örgüt ile entegre edilmesi, süreçlerin izlenebilmesi ve bu süreçlerin faydalı ve etkin bir şekilde kullanılmaları gözlemlemektedirler. Süreçlerin izlenebilir olması işletmeye önemli katma değerler sağlamaktadır. Bu nedenle süreç danışmanları iletişim sürecinin izlenilebilir, açık şeffaf olması ile geribildirimde bulunabilmeleri açısından büyük önem taşımaktadır.

Jel Kod: M19, M13, M00

Anahtar Kelime: İletişim, Örgüt İçi İletişim, Süreç Danışmanlığı

GİRİŞ

İletişim geçmişten günümüze kadar toplumlar ve örgütler için önemli bir konudur. İletişim toplum içerindeki en önemli etkileşim unsurunu oluşturmaktadır. Bütün toplumsal unsurlar arasında ki ilişki, etkileşim ve uyum iletişim yoluyla gerçekleşmektedir. Örgütten bu toplumsal yapısı içerisinde etkin bir varlık olarak yer almaktadır. Örgüt içerisinde de birim ve kademelere göre iletişim önemli bir unsur olmaktadır.

İşletmelerin daha etkin ve verimli faaliyet sürdürebilmelerini sağlamak için ve her biriminin etkin kullanılabilmesi için çağdaş yaklaşımlar ve toplam kalite yönetimi yaklaşımları ile birlikte faaliyet süreçleri ve yeni terimler ortaya çıkmaktadır. Post modern yaklaşımlarında etkisiyle işletme yönetim faaliyetleri yalınlaşmakla birlikte yeni eklemelerde yapılmaktadır. Bununla birlikte örgüt geliştirme tekniği olarak yeni fikirlerde ortaya çıkmaktadır. Süreç danışmanlığı konusu da örgüt geliştirme tekniği ile ilgili ortaya çıkan yeni kavram özelliği göstermektedir. Bu nokta da özellikle örgüt içerisinde de iletişimin ve bilgi akışında önemli bir yere sahip olmaktadır. Örgütsel faaliyetlerin örgütün amaçlarına ve hedeflerine uygun olarak gerçekleşmesi için örgüt içi iletişimin sağlıklı ve doğru bir şekilde akışının gerçekleşmesi gerekmektedir.

Örgütsel faaliyetlerin bütünde ve farklı boyutlarıyla yer alan tanımlanmış veya tanımlanmamış olan birçok süreç yer almaktadır. Bu nedenle, örgüt geliştirme ile ilgili iyileştirmelerin tamamı, örgütsel amaçlara uygun, etkili ve verimli süreç akışlarının sağlanmasında katkı sağlaması gerekmektedir. Bu çalışmada özellikle örgüt içi iletişimde haber ve bilgi akışının sağlıklı ve doğru bir şekilde yapılabilmesi esas alınarak özellikle bir örgüt geliştirme tekniği olarak süreç danışmanlığının etkinliği ele alınmaktadır. Süreç danışmanlığın bu durumun üzerindeki katkısı nasıl olabilir ve ne şekilde örgüt geliştirme tekniği olarak örgüt içi iletişim süreçlerinde yer alabilir diye yapılan araştırmalar ve çalışmalar incelenerek ortaya konulmaya çalışmaktadır.

1. İLETİŞİMİN TANIMI VE ÖNEMİ

İletişim Latince'deki communicatio ve batı dillerindeki communication kavramının karşılığı olarak yer almaktadır. İletişimin literatürde yer alan birçok tanımı yapılmaktadır (Gecikli vd. 2011). İletişim, iletilen bilginin veya mesajın hem gönderici hem de alıcı tarafından anlaşıldığı

ortamda bilginin bir göndericiden bir alıcıya aktarılma sürecindeki tüm unsurları ifade etmektedir. Organizmaların çeşitli yöntemlerle bilgi alışverişi yapmalarına olanak tanıyan bir süreç olarak da ifade edilmektedir (http://tr.wikipedia.org).

İnsanlarla anlaşmak, bireyin kendisini ifade edip, karşısındakilerin anlamasını sağlamak, önemsediğini ve önemsenmek istediğini göstermek, bireyin etkili iletişim becerisi ile sağlanmaktadır. Etkili iletişim becerisi kendiliğinden varolan bir yetenek değildir, bireyin kendinden olduğu kadar sonradan da öğrenilebilir ve geliştirilebilir bir özelliktir (Tayfun, 2010: 3).

2. ÖRGÜT İÇİ İLETİŞİM

Örgüt içi iletişimi öncelikle tanımına baktığımızda; örgüt içi iletişim, örgütte, gündelik faaliyetlerin yürütülmesini sağlamak ve örgütsel amaçları gerçekleştirmek amacıyla, örgütün unsurları arasında (iç çevre) ve örgütle dış çevresi arasında, bilgi ve düşünce alışverişi şeklinde ifade edilmektedir (Tutar ve Yılmaz, 2003:101)

Tüm örgütler bilgiye ihtiyaç duymaktadırlar. İhtiyaç duyulan bu bilgi, sadece üst düzey yöneticileri değil orta kademe yöneticileri ve her ne kadar karar verici olmasalar da işlerini etkin görmek için tüm çalışanları da yakından ilgilendirmektedir (Halis, 2000: 220).

Etkili bir örgüt içi iletişim, örgütteki iletişim kanalarının herkes için açık, anlaşılır ve adil olduğunu göstermektedir. Örgüt içi iletişimin sağlıklı bir şekilde ilerleyebilmesi için yöneticilerinin bu kanalları açık tutması ve iletişime istekli davranmaları gerekmektedir (Ada, 2007, s. 544). Örgüt içi iletişimin etkin olabilmesi için o örgütün, tüm çalışanlarıyla eşit bir biçimde etkileşime girdiği konusunda ikna etmesi gerekmektedir. Yöneticiler veya üstler tüm çalışanlarla aynı derecede etkileşim içerisinde olmalı, onlarla iletişim kurmaya istekli ve girişken olmalı, üstler astların sorunlarını ve önerilerini dinlemeli ve problemleri çözmede istekli olduğunu çalışanlara göstermelidirler. Böylelikle çalışanların işe bağlılıkları artar ve iş verimliliğinde önemli ölçüde değişiklik görülmektedir. Bu durum örgüt başarısının artmasına önemli bir katkı sağlamaktadır (Günbayı, 2007, s. 788).

Örgütsel iletişimin amacı, örgütün çeşitli departmanlarında görev yapan çalışanlar arasında etkileşimi sağlayarak örgüt amaçlarının ve politikalarının tüm çalışanlar tarafından benimsenmesini sağlamak, çalışana önemsendiği duygusunu vermek ve bu bağlamda personelin iş doyumunu arttırmak, o örgütün işleyişini sürdürmek ve örgütü başarıyla hedeflerine ulaştırmaktır (Görpe, 2007, s. 149: Atak, 2005, s. 61).

3. ÖRGÜT IÇI ILETIŞIMDE SÜREÇ DANIŞMANLIĞININ ROLÜ

İşletmelerde süreç danışmanlığı, örgütsel ortamlarda kişilerarası ilişkilerden kaynaklanan sorunların çözümü için, profesyonel uzmanlarca yürütülen bir yardım sürecini kapsamakta ve örgüt içi iletişimde de önemli bir unsur olmaktadır. Süreç danışmanlığı, örgütlerde beşeri faaliyet ve süreçlerin örgütsel başarı ve etkinlikte en önemli etmen olduğu ve teknik sorunların çözümü için de ancak böyle bir danışmanlık kuramının gerekli olduğu fikrinden ortaya çıkmıştır. Ayrıca örgüt içi, bireysel, grup ve grup içi dinamikleri de konu edinmektedir (Silah, 2003: 6).

Örgüt içindeki iletişim süreçlerinin organizasyon kapsamındaki farklı seviyerlerinin incelenmesi süreç danışmanlığının bir konusunu oluşturmaktadır(Tengilimoğlu vd., 2012: 342). Süreç danışmanının, söz konusu iletişim seviyelerindeki bireyler arası süreç olaylarını ve iletişimi tam olarak kavrayabilmesi için, bu seviyelerin inceliklerinden ve yansımalarından

haberdar olması gerekmektedir (Schein, 1988: 32-33). Süreç danışmanlığının ilgi alanına, takım çalışmaları ve toplantılarında bireylerarası iletişimlerin türünün ve niteliğinin incelenmesi öncelikli olarak yer almaktadır. Süreç danışmanı, takım çalışmalarında, toplantı ve tartışmalarında bir "süreç gözlemcisi" rolünü üstlenmektedir (Silah, 2003: 9).

SONUÇ

Süreç danışmanlığı, çalışanların işletmenin tüm süreçleri ile ilgili süreç iyileştirmeye yönelik algılarını harekete geçiren ve problemleri algılayarak çözüm üretebilmeleri için kendilerine yardımcı olan etkin bir örgüt geliştirme aracı olarak kabul edilmektedir. Son zamanlarda yapılan çalışmalar ve özellikle de doktora tezleri de bu konu üzerine yoğunlaşmakta ve özellikle süreç danışmanlığının örgüt iletişiminde etkisi olduğu savunulmaktadır.

Süreç danışmanlığı, örgütsel ilişkilerin her çalışan tarafından yeterince doyuma ulaştığı, üretim ve hizmet bilinciyle sağlanıp iletişim düzeyinin yükseltildiği, demokratik bir etkileşim ve yönetim ortamını amaçlamaktadır (Silah, 2003: 31). Böylelikle süreç danışmanlığının, yapılan araştırmalardan da yararlanılarak iletişim sürecinin kontrolü ve doğru işlemesi ile ilgili önemli bir katkı sunacağı açıktır.

Örgüt içi iletişim alanında hemen hemen her konuyu aydınlatacak olan süreç danışmanlığı, örgütsel bağlılığın arttırılmasında, dolayısıyla performansın yükselmesinde (Hornstein, 2004:2-9: Aktaran: Adıgüzel ve Derya 2011: 311) stratejik bir konumda olduğunu belirtmek gerekecektir. Bu anlamda; örgüt içerisindeki beşeri süreçlerde muhtemel çatışmaların farkına varılmasında, örgütsel sessizliğin ortaya çıkarılmasında, işten alınacak tatminin ve çalışanların beklentilerinin tanımlanmasında, çalışma yaşam kalitesinin geliştirilmesinde süreç danışmanlığının etkin bir role sahip olacağı söylenebilir (Adıgüzel ve Derya 2011: 311).

İşletme içerisinde yer alan süreç danışmanı, örgüt içinde yaşanan süreçsel sorunların teşhis edilmesinde, çözümlenmesinde ve eğitim gereksiniminin giderilmesi konusunda yönetici ve çalışanlara rehberlik edecektir (Silah, 2003: 34). Böylelikle örgüt içerisinde yer iletişim süreçleri konusunda da süreç danışmanlığının yönetici ve çalışanlar açısından var olması rehberlik adına önemli bir yol göstericilik olacaktır.

Kaynakça

Ada, N. (2007), "Örgütsel İletişim ve Yeni Bilgi Teknolojileri; Örgütsel İletişim Ağları", Ege Akademik Bakış, 7(2): 543-551

Adıgüzel, O.-Derya, S., (2011), Süreç Danışmanlığının Organizasyona Katkısı: Kavramsal Bir Çerçeve, Süleyman Demirel Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi, c.16, S.1, ss.299-314.

Atak, M. (2005), "Örgütlerde Resmi Olmayan İletişimin Yeri ve Önemi", Havacılık ve Uzay Teknolojileri Dergisi, 2 (2): 59-67.

Geçikli, F., Serçeoğlu, N., Üst, Ç., "Örgüt İçi İletişim Ve İletişim Tatmini Konaklama İşletmelerinde Bir Uygulama", İletişim Kuram Ve Araştırma Dergisi, Sayı:33, Güz 2011, Sayfa 163-184

Görpe, S. (2007), Halkla İlişkiler Alanına Örgütsel Davranış Yansımaları, (Ed. Yıldız Dilek Ertürk), Ankara: Nobel yayın Dağıtım.

Günbayı, İ. (2007), "The Organizational Communication Process in Schools", Educational Sciences Theory&Practice, 7 (2): 787-798

Halis, M., "Örgütsel İletişim Ve İletişim Tatminine İlişkin Bir Araştırma", İktisadi Ve İdari Bilimler Dergisi, Cilt.F14, Sayı:İ, Haziran 2000, Sayfa: 217-230

SCHEIN, E. H. (1995), "Process Consultation, Action Research and Clinical Inquiry: Are They Same?", Journal of Managerial Psychology, Vol. 10, No. 6, pp. 14-19

SİLAH, Mehmet, "Sanayi İşletmelerinde Önemli ve Çağdaş Bir Gereksinim: Süreç Danışmanlığı Uygulamaları", Kamu-İş Dergisi, C.7, S.2, 2003, ss. 2-35

Tayfun, R., "Etkili İletişim Ve Beden Dili", Nobel Yayınevi, Ankara, 2010

Tengilimoğlu, d., Işık, A., Akbolat, M., " Sağlık işletmeleri yönetimi" 4. Basım, Nobel Yayıncılık, Ankara, 2012

Tutar, Hasan Ve M. Kemal Yılmaz, Genel İletişim. Ankara: Nobel Yayın Dağıtım, 2003

http://tr.wikipedia.org/wiki/%c4%b0leti%c5%9fim erişim tarihi: 20.04.2015

THE ADVANCE OF INFORMATION SOCIETY AND WAGE INEQUALITY

Young Deak YOON[∗]

We analyze the consequence of the increase of knowledge-based service trade, the increase of skilled labor, and the development of digital information technology. The analytical consequences are as follow: The increase of intra-industry trade in knowledge-based service results in the increase of wage inequality. The advance of information technology itself does not change the wage inequality. However, the skilled-labor biased technological change, preferential change toward technology goods and the increase of skilled labor are likely to happen along the advance of information society. Those change increases the wage inequality. Thus if the advance of information technology increases the wage inequality, it is because the effects of skilled-labor biased technology and preferential change toward technology goods together dominate the effect of skilled-labor increase along the advance. Therefore it is the educational policy i.e., the increasing the skilled labor enough that can diminish the wage inequality along the advance of information society.

INTRODUCTION

In recent years there has been a great deal of research done to analyze the widening inequality in developed countries. In relation with this wage inequality, there has been two lines of debates. One line of debate is that mainly technological change such as skilled-labor biased technological change causing the increasing demand for skilled labor resulted in wage equality between skilled labor and unskilled labor. This skilled-labor biased technological change is mainly considered as by product of advance of information society. Second line of debate is that main cause of wage inequality is globalization or international trade. The debate extends toward trade between developed economies verse trade between developed economy and developing economy.

Bhawati and Kosters(1994), Lawrence and Slaughter(1993), Sachs and Shatz(1994) and Krugman and Lawrence(1994) conclude that globalization has played a minor role in lowering the relative wages of unskilled workers but other factors that have reduced the relative demand for less skilled worker throughout the economy. Slaughter and Swagel(1977) claim that the majority of research supports this line of view.

On the other hand, Woods(1995) suggests that trade lowered the economy wide relative demand for unskilled labor in all developed countries by about 20 percent as of 1990, and further claims that a 20 percent fall in the relative demand for unskilled labor is sufficient to explain the market widening of skill differentials in wages and unemployment rates, even though the methodology used to calculate the quantity of labor displaced by imports is still debatable. Thus the relationship between inter-industry trade and inequality has been the subject of intensive research and debate in the last decades. Wood(1995), Freeman (1995), and Leamer (2000) argue that the increase in the wage inequality between skilled and unskilled labor reflects the positive effect of increased trade with developing countries. However, Lawrence and Slaughter (1993), Bhagwati(1995), and Krugman(2000) argue that the decline in unskilled

---

[∗] Professor in economics Department, College of Economics And Commerce, Pusan National University, Kumjung-ku, Pusan, Korea, Email: ydyoon@pusan.ac.kr

labor has very little to do with the growing trade links with the developing countries. Their arguments are that imports of manufactured goods from developing countries are still only about two percent of the combined GDP of OECD, and that there is very little evidence of the Stolper-Samuelson effects.

We analyze wage inequality in relation with the advance of information society through the comparative static analysis in the 2sector general equilibrium model which is composed of competitive sector of general commodity produced with the CRS technology and monopolistic competitive sector of knowledge-based services produced with IRS technology. We analyze the consequence of the increase of knowledge-based service trade, the increase of skilled labor, and the development of digital technology. The analytical consequences are as follow:

The increase of knowledge-based service trade results in the increase of wage inequality but the rational for that is similiar with Stolper-Samuelson theorem unlike Yoon(2003) who argue that intraindustry trade utilizing increasing return of scale caused by fixed factor in technology sector increases the demand of skilled labor resulting in the increase in the wage inequaltiy between skilled labor and unskilled labor.

The advance of information technology itself does not change the wage inequality.However, the skilled-labor biased technological change, preferential change toward technology goods and the increase of skilled labor are likely to happen along the advance of information society. Thus if the advance of information technology increases the wage inequality, it is because the effects of skilled-labor biased technology and preferential change toward technology goods together dominate the effect of skilled-labor increase along the advance. Therefore it is the educational policy *i.e.,* the increasing the skilled labor enough that can diminish the wage inequality along the advance of information society.

II. THE BASIC MODEL

We consider an economy producing two final goods, (the technology good) and (the manufacturing good), and differential intermediate inputs or services,   There are two factors of production, skilled and unskilled and unskilled

labor, denoted by and . Both are assumed to be physically immobile internationally.

The manufacturing sector uses unskilled and skilled labor with a constant return-to-scale production function

$$\tag{1}$$

is twice differentiable, increasing, and strictly quasi-concave.

The technology sector uses the n intermediate inputs, () to produce the final good X, Given an vector of service inputs, the production function is

$$\tag{2}$$

where is positive monotone transformation of elasticity of substitution (This is similar to Dixit and Stiglitz's(1977) utility function).

Note that skilled labor is used directly in the manufacturing sector but only indirectly in technolgy sector as if it is used to produce the intermediate inputs or services which are the sole inputs to the technology sector.

If are the same for all i in the equation (2), represents external economies of scale. It is assumed that

where   the constant elasticity of substitution among the variety of intermediate goods. The lower the is, the more differentiated the intermediate goods are, allowing a higher market power for the high-skill content final goods.

It is assumed that all firms in the high-skill sector are symmetric. Thus, in equilibrium, all intermediate goods will be produced in the same quantity and at the same price.

The high-skill sector produces differentiated intermediate goods under Chamberlinean monopolistic competition, so that the number of intermedate goods produced is large enough to make ologopolistic interaction negligible. There are increasing returns at the level of an individual firm. The production of the intermediate good, T, involves some fixed labor input requirements(l) and variable labor input requiremts(), where represents the constant marginal labor input requirements.

With identical technologies among all services suppliers, facing the same skilled wage rage, , the optimal output produced by the services supplies are all equal: for all ,

The condition for profit maximization in the intermediate good sector is equating marginal revenue to marginal cost, i.e.

$$\tag{3}$$

where is the wage rate for skilled labor and is in absolute value the elasticity of the inverse demand for intermediate goods.

Since free entry is assumed, any non-zero profit will be eliminated in equilibrium,

$$\tag{4}$$

$$\tag{5}$$

where is skilled labor for intermediate good .

Note that the symmetry assumption of the high-skill sector is used in (4) and (5).

Within an economy, skilled labor is mobile between the manufacturing sector and services (intermediate inputs) sector. The existence of scale economies in the services sector limits the production of each intermediate input to at most one firm, since it is more profitable to produce a different variety than to share a market with another firm.

We take good as the numeraire, $p_y=1$, and denote the relative price of , , by p, Producers of technology sector maximize profits by choosing the optimal inputs of services, taking the number of services firm, , the relative price of good , $p,$ and the price of services, , as given, subject to production function (2), Then the competitive first-order conditions are given by

$$\tag{6}$$

$$\tag{7}$$

where ;

The unskilled and skilled labor market clearing conditions for both economies, are given, respectively, by

$$\tag{8}$$

$$\tag{9}$$

$$\tag{10}$$

175

where is the endowment of unskilled labor, is the endowment of skilled labor.

The national budget constraints for the home economy is given by

$$\tag{11}$$

where = the demand for , = the demand for .

$$\tag{12}$$

is home usage of each intermediate product. This intermediate goods trade can generate the demand shifts toward more skilled labor, which contribute to rising wage inequality. Therefore, the market clearing condition for intermediate goods is

$$\tag{13}$$

Suppose individuals have identical and homothetic preferences for X and Y, and a fixed share of expenditure, , falls on *X, i.e.*

$$\tag{14}$$

The model here assumes that the consumers in the advanced economy have the same share of expenditure on the technology goods as in the autarky.

From (17) and (18), we know that an increase in indicates the rising world demand for product X relative to product .

The market clearing condition for is

$$\tag{15}$$

Therefore fifteen independent equations (1)-(15) will determine the value of fifteen endogenous variables:

The national budget constraints for the foreign economy is given by

$$\tag{11*}$$

where = the foreign demand for , = the foreign demand for .

$$\tag{12*}$$

where is the foreign usage of each intermediate product.

Therefore, the market clearing condition for intermediate goods in foreign economy is:

$$\tag{13*}$$

$$\tag{14*}$$

Thus the world market clearing condition for is

$$\tag{14**}$$

Then sixteen independent equations (1)-(10), (11)* (12)* (13)* (14)* (14)** and (15) will determine the value of sixteen endogenous variables:

III. FREE TRADE AND WAGE INEQUALITY

From equations (6), (7), (8), and (12), we can derive

home autakic relative wage between skilled labor and unskilled labor as:

$$(23)$$

From equations (6), (7), (8), (12) and (12)* we can derive

open economy relative wage between skilled labor and unskilled labor as:

$$(24)$$

Thus the change in wage inequality can be measured deviding equation (23) by equation (24) as follows:

$$(25)$$

If   and , then

$$(26)$$

Thus if the two countries has same technology and same endowment there will be no change in wage inequalty. This result is identical with the traditional results in the Stolper Samuelson Theorm. But what is different is that this result applies even though we allow intra-industry trade not just but inter-industry trade in which the Stolper Samuelson Theorem is derived. Traditional Stolper Samuelson Theorem means the wage inequality expands when free trade is allowed in case relative factor endowment is different between trade partner countries. It means the wage inequality does not change in case the relative factor endowment is not different between trade partner countries. But some recent research (Yoon, 2002) argues wage inequality increases by intra-industry trade. He argues that by allowing the intra-industry trade, the economy of scale in technology sector are more utilized and thus technology sector become more productive, making the relative demand for skilled labor increases. But our result in the model including the intra-industry in technology goods where the economy of scale exists through the fixed factor. shows that there is no change in wage inequality. This is so because the relative price of technology goods decreases by free trade, thus, shortening the demand for technology goods and the demand for skilled labor, resulting no change in relative demand in technology goods and skilled labor. This course of reasoning is in accordance to the fact that the expenditure share are assumed to be constant in traditional Cobb-Douglas utility function. Yoon(2002) argument misses this point and actually has not derived his result mathematically fully.

Of course when the relative factor endowments are different between the trading partner countries, the traditional Stolper Samuelson Theorem applies in our model where economy of scale exists through fixed factor cause and intra-industry trade, not just the inter-industry trade, s allowed. This is shown as follows; If

$$(27)$$

and

$$(28)$$

This result is identical with the traditional results in the Stolper Samuelson Theorm.

This means that the wage inequality expands when free trade is allowed in case relative factor endowment is different between trade partner countries.

IV. THE EFFECT Of THE ADVANCE OF INFORMATION SOCIETY

The advance of knowledge-based Economy can be charicterized by the increase of knowledge-based labor(skilled labor in this model), the development of information technology, the

increase of trade based upon knowldege-based services in digital market place. In this chapter we analyze the effects of these one by one.

If knowledge-based economy advances, skilled labor will increase proportionally more than unskilled labor. This effect can be ascertained by the following equation which is derived by differentiation of the equation (23) by :

$$(28)$$

Therefore, wage inequality would decrease by the increase of skilled labor

The advance of digitalization means the higher differentiation of intermediate service inputs. This higher differentiation of intermediate service inputs can be explained by three effects of information technology. New information technology had reduced the communication cost a lot when it was introduced at first as telegraph had done so. Especially the use of computer and telecommunication in delivering information raises ,so called, the effect of electronic telecommunication. This means information technology (1) delivers the more information in the same time (or the same quantity of information in the less time) (2) reduces the telecommunicaton cost dramtically. These effects bestows the benefit to the market and varous groups. In addition of this general advatage of electronic telecommunicaton, there are eletronic brokery effect and electronic integration effect.

These electronic telecommunicaton effect, eletronic brokery effect and the electronic integration effect, which is called new information technology effect as a whole, improves the complementarity of production. These new information technology effect reduces transaction cost among the enterprizes which produces final product X and the enterprizes which produces service inputs T_i

This will increase productivity of technology elements. Although we have not mentioned transaction cost in the model, this effect will can be represented by the decrease of , the monotonic transformation of elastisity of substitution among inputs since this effect will make the higer differention possible.

This effect can be ascertained by the following equation which is derived by differentiation of the equation (23) by .

$$(29)$$

On the other hand, the advance of information technolgy would bring about skilled labor biased productivity increasing technogy change. The effect can be asertained by differentiation the equation (23) by and which are productivity parameters of technology input serivces and skilled labor respectively.

Thus we have:

$$(30)$$

$$(31)$$

These two inequality means the wage inequality deepens as information technology advances if it is skilled labor biased, which is very likely.

Finally we examne the the effect of increase of consumer preference change toward the technology goods, which is very likely as knowldege-based economy advances. The change in prefernce toward the technology goods is represented by the increase of , consumption share of technoloogy goods. Thus by differentiting the equation (23) by , we get following:

This means that the wage inequality would deepen by the prefernce change toword the technology goods.

Through these results we can say followings:

The advance of information technology itself does not change the wage inequality.

However, the skilled-labor biased technological change, preferential change toward technology goods and the increase of skilled labor are likely to happen along the advance of information society. Thus if the advance of information technology increases the wage inequality, it is because the effects of skilled-labor biased technology and preferential change toward technology goods together dominate the effect of skilled-labor increase along the advance. Therefore it is the educational policy *i.e.,* the increasing the skilled labor enough that can diminish the wage inequality along the advance of information society.

V. CONCLUSION

We analyzed wage inequality in relation with the advance of information society through the comparative static analysis in the 2sector general equilibrium model which is composed of competitive sector of general commodity produced with the CRS technology and monopolistic competitive sector of knowledge-based services produced with IRS technology. The analytical consequence are as follows:

If the two countries has same technology and same endowment there will be no change in wage inequalty. This result is identical with the traditional results in the Stolper Samuelson Theorm. But what is different is that this result applies even though we allow intra-industry trade not just but inter-industry trade in which the Stolper Samuelson Theorem is derived. Traditional Stolper Samuelson Theorem means the wage inequality expands when free trade is allowed in case relative factor endowment is different between trade partner countries. It means the wage inequality does not change in case the relative factor endowment is not different between trade partner countries.

But some recent research (Yoon, 2002) argues wage inequality increases by intra-industry trade. He argues that by allowing the intra-industry trade, the economy of scale in technology sector are more utilized and thus technology sector become more productive, making the relative demand for skilled labor increases. But our result in the model including the intra-industry in technology goods where the economy of scale exists through the fixed factor. shows that there is no change in wage inequality. This is so because the relative price of technology goods decreases by free trade, thus, shortening the demand for technology goods and the demand for skilled labor, resulting no change in relative demand in technology goods and skilled labor. This course of reasoning is in accordance to the fact that the expenditure share are assumed to be constant in traditional Cobb-Douglas utility function. Yoon(2002)'s argument misses this point and actually has not derived his result mathematically fully.

Of course when the relative factor endowments are different between the trading partner countries, the traditional Stolper Samuelson Theorem applies in our model where economy of scale exists through fixed factor cause and intra-industry trade, not just the inter-industry trade, s allowed.

The increase of knowledge-based service trade results in the increase of wage inequality but

the rational for that is similiar with Stolper-Samuelson theorem unlike Yoon(2002).

The advance of information technology itself does not change the wage inequality. However, the skilled-labor biased technological change, preferential change toward technology goods and the increase of skilled labor are likely to happen along the advance of information society. Thus if the advance of information technology increases the wage inequality, it is because the effects of skilled-labor biased technology and preferential change toward technology goods together dominate the effect of skilled-labor increase along the advance. Therefore it is the educational policy *i.e.,* the increasing the skilled labor enough that can diminish the wage inequality along the advance of information society.

References

Acemoglu, D. (2002), "Cross-country Inequality Trends," NBER Working Paper 8832,   .

Acemoglu, D. (2000), "Technical Change, Inequality and the Labor Market," NBER   Working Paper 7800.

Bhagwati, J.N.(1995), "Trade and Wages: choosing among alternative explanations, *Economic Policy Review 1*, Federal Reserve Bank of New York,"

Bhagwati, J. and Kosters M. H.eds. (1994), "Trade and Wages: Leveling Wages   Down?," Washington, DC:AEI Press.

Burgess, D.W. (1990), "Services as Intermediate Goods: the issue of trade   liberalization ", in R. W. Jones and A.D. Krueger, eds., *The Political Economy of   Internatioal Trade*, (Basil Blackwell, Cambridge) pp.122-139.

Camellia, F.(1999), "Technical Revolution," American Economic Review 89,   pp.78-102,.

Card, D. and J. E. DiNardo,(2002) "Skill-Biased Technological Change and Rising

Wage Inequality: Some Problems and Puzzles," *Journal of Labor Economics,* Vol.   20, No. 4, .

Dixit, A.K. and J.E. Stiglitz,(1982), "Monopolistic Competition and Optimum   Product Diversity, "*American Economic Review* 72, pp.389-405.

Francois, J.F. (1990) " Trade in Producer Services and Returns due to   Specialization under Monopolistic Competition, "*Canadian Journal of Economics*   23, pp.109-124.

Freeman, R.B,(1995), "Are Your Wages Set inm Bejing?," *The Journal of   Economic Perspectives* 9, no. 3, Summer.

Harris, R.(1998), "The Internet as a GPT: factor market implication," in E.   Helpman,ed., General Purpose Technologies and Economic Growth, (The MIT   Press) pp. 145-166,

Helpman, E., "International Trade in the Presence of Product Differentiation,   Economics of Scale, and Monopolistic Competition," *Journal of International   Economics* 11, pp.305-340, .

Ishikawa, J.(1981), "Trade Patterns and Gains from Trade with an intermediate   Good Produced under Increasing Returns to Scale," *Journal of International   Economics* 32, pp.57-81, 1992.

Jones, R.W. and F. Ruane. (1990) "Appraising the Options for International   Trade in

Services," *Oxford Economic Papers* 42, pp.672-687.

Krugman, P.(1979), "Increasing Returns, Monopolistic Competition, and International Trade," *Journal of International Economics* 9, pp.469-479,.

Krugman, P. (2000), "Technology, Trade and Factor Prices," *Journal of International Economics* 50, pp.51-71.

Krugman, P. and Lawrence, (1994) R. Z., "Trade, Jobs, and Wages," *Scientific American* CCLXX, 22-7.

Lawrence, R.z. and M.J. (1993), Slaughter, International Trade and American Wages in the 1980s: giant sucking sound or small hiccup, *Brookings Paper on Economics on Economic Acitivity* 2, 1993.

Leamer, E. (2000), "Whats the Use of Factor Contents?," *Journal of International Economics*, 50(1), February.

Markusen, J. (1989) "Trade in Producer Services and Other Specialized Intermediate Inputs," *American Economic Review* 79, pp.85-95.

Marrewijk, C. van, J. Stibora, A. de Vaal, and J-M. Viaene, (1997), "Producer Services, Comparative Advantage, and International Trade Patterns," *Journal of International Economics* 42, pp.195-220.

Melvin, J.R. (1989), "Trade in Producer Servies: a Heckscher-Ohlin approach," *Journal of Political Economy* 97, 1180-1196,

Sachs, J. D. and Shatx, H. J. (1994), "Trade and Jobs in U.S. Manufacturing," *Brookings Papers on Economic Activity 1*, 1-84.

Slaughter, M.J., and P. Swagel, (1997) "The Effect of Globalization on Wages in the Advanced Economies," Working Paper no 43, Washington, DC: *International Monetary Fund*.

Wood, A. (1995), "How trade Hurt unskilled Workers," *Journal of Economic Perspective* 9, 57-80.

Yoon, S. C. (2002), "Trade in Knowledge-Based Services: Factor Market Implications,"*Korean Economic Review*, Vol 18 no 2, Winter.

ROLE OF LIVESTOCK ON EMPLOYMENT OF SOMALILAND

Abdulkader Sa'ed MOHAMOUD[*]

Ali Cüneyt ÇETİN[**]

ABSTRACT

This study investigated the role of livestock in employment in Somaliland by using data collected from the period May 2012-July 2012. Literature review on the relationship between livestock and employment showed the significance of the livestock revealing that livestock provide half of the value of global agricultural output and one third in developing countries. Apart from employment, livestock also contribute to rural livelihood, and poverty relief. They integrate with and complement crop-production, embody savings and provide a reserve against risks. Some livestock have special roles in traditional culture. Similar to many researches, the result of this study reveals that livestock in Somaliland tremendously contribute to the creation of employment among the people, especially poor. Small stock, such as sheep and goats are more likely to be owned by the poor, particularly women, since they cost less to purchase, are of a more convenient size for home consumption or for sale in time of distress and reproduce and grow faster. Even though the data collection was confined to Borama city and used as a purposive sampling method, it is worth mentioning that many other cities notably Bur'o and Gibilley are the sell-buying centres of the vast majority of livestock. Since then the livestock production constitutes 60% of Somaliland GDP.

INTRODUCTION

Somaliland Livestock production has been the mainstay for the people of Somaliland. Livestock production is predominantly pastoral and agro pastoral employing over 70% of the population. Livestock production contributes 60% of GDP and about 85% of foreign export earnings. Livestock is the source of pastoral livelihoods, contributes to government revenues and provides employment to a wide range of professionals and other service providers. Somaliland has had a long history of live animals export to the Arabian Gulf states through the Berbera port. These exports have experienced a series of trade embargos due to suspicions of diseases like Rift Valley Fever, Peste des Petits ruminants (PPR) and suspected presence of rinderpest. The bans have adversely affected the income and livelihoods of Somaliland community.

The term of livestock has large meaning but Somalis is known livestock are: camel, cattle, sheep and goats. While in the world includes horses, dogs, donkeys, poultry etc.

LITERATURE REVIEW

Role of live stock on employment varies from continent to continent and from country to country. In recent years, there has been increasing recognition of the importance of livestock to the poor, with estimates indicating that at least 70% of the rural poor depend on livestock for

---

[*] Akdeniz Üniversitesi, Alanya İşletme Fakültesi, Uluslararası Ticaret Bölümü Yüksek Lisans Öğrencisi, Alanya, ANTALYA.

[**] Akdeniz Üniversitesi, Alanya İşletme Fakültesi, Ekonomi ve Finans Bölümü Öğretim Üyesi, Alanya, ANTALYA.

part of their livelihoods[1]. As such, there is an increasing demand for a better understanding of the role of livestock in poverty reduction. In the past, the focus of most livestock development projects has been on raising production levels through better disease control and the introduction of such new technologies as fodder plants, breeds of livestock, equipment or management practices.

The majority of the world's estimated 1.3 billion poor people live in developing countries where they depend directly or indirectly on livestock for their livelihoods[2]. Globally, livestock contributes about 40 percent to the agricultural gross domestic product (GDP) and constitutes about 30 percent of the agricultural GDP in the developing world[3].These estimates highlight the important contribution of livestock to sustainable agricultural development.

The contribution of livestock to the world's food supply, family nutrition, incomes, employment, soil fertility, livelihoods, transport and sustainable agricultural production continues to be a subject of significant review and debate.

In terms of number of people employed, agriculture is the most important industry in the world. The estimated agricultural population, defined as all persons depending in their livelihood on agriculture, hunting, fishing, or forestry, of over 2.5 billion, makes up 42 per cent of the total. In the developing countries, over 50 per cent of the population depends upon agriculture. All though proportion is decreasing, as a result of rural-urban migration, the absolute numbers securing their livelihood from agricultural production are still increasing in the developing countries.

The contribution of livestock to crop production through the provision of draught animal power and manure cannot be overemphasized[4]. Livestock Contribute to achieving more efficient and more sustainable resource use through enhanced energy and nutrient cycling. For instance, animal manure increases soil fertility, soil structure and water-holding capacity. About two-thirds of the world's livestock – "walking crops" – are utilized in farming systems in developing countries where nutrients are scarce and limited[5]. As improved incomes and urbanization shift diets towards high value commodities such as meat and milk, the contribution of livestock to economic growth increases through its multiplier effects with agriculture and other sectors outside agriculture.

Increased economic activity in livestock fosters forward linkages through growth in livestock processing and marketing, and backward linkages through increased demand for inputs and livestock services[6].

---

[1] Livestock In Development (LID) (1999). Livestock in poverty-focused development, Crewkerne, Somerset: Livestock in Development, UK,
www.theidlgroup.com/documents/IDLRedbook_000.pdf, (accessed 12 January 2012).

[2] World Bank (2008). World Development Report 2008, The World Bank, Washington D.C., USA & Food and A griculture Organization (FAO) (2009). How to Feed the World in 2050, Food and Agriculture Organization, R ome, Italy,
http://www.fao.org/fileadmin/templates/wsfs/docs/expert_paper/How_to_Feed_the_World_in_2050.pdf, (acce ssed 24 March 2012).

[3] World Bank (2009). Minding the stock: Bringing public policy to bear on livestock sector development, Report No. 44010-GLB, The World Bank, Washington D.C., USA.

[4] Herrero, M., Thornton, P.K., Gerber, P., van der Zijpp, A., van de Steeg, J., Notenbaert, A.M., Lecomte, P. and Grace, D. (2010). The way forward on livestock and the environment. In: Swanepoel, F. J. C., Stroebel, A. & Moyo, S. (Eds) The role of livestock in developing communities: Enhancing multifunctionality. CTA, Wageningen, The Netherlands.

[5] Herrero *et al.,* 2010.

[6] van der Zijpp, A., Wilke, P. and Carsan, S. (2010). Sustainable livestock intensification. In: Swanepoel, F.J.C., Stroebel, A. & Moyo, S. (Eds) The role of livestock in developing communities: Enhancing multifunctionality.

The livestock sector in developing countries contributes more than 33% to agricultural Gross Domestic Product (GDP), and is one of the fastest growing agricultural subsectors. The livestock sector has been experiencing what has been coined the "Livestock Revolution". Population growth, urbanization, and most importantly, increasing income have resulted in a rapid increase in demand for livestock products, which is likely to continue well into the future. This growth of the livestock sector presents both enormous opportunities and challenges. Livestock is a major contributor to food and nutritional security, and serves as an important source of livelihood for nearly 1 billion poor people in developing countries.

Livestock play multiple roles for the poor. In response to the need to consider the multiple functions of livestock, Dorward *et al.* and Misturelli *et al.* developed guides and toolkits that provide methods and indicators for assessing the contributions of livestock rearing to the livelihoods of poor people and for assessing poverty and well-being among poor livestock keepers[7]. These tools can be used to understand the needs and capacities of poor livestock owners, to prioritize and design interventions to improve livelihoods, to monitor and evaluate livestock projects, to conduct retrospective assessments of animals on livelihoods, and to determine whether projects affect segments of the population differentially (e.g. women or the poor).

MULTIPLE ROLES OF LIVESTOCK

Below summarizes benefits and products derived from livestock by smallholder farmers[8].

Food: Milk; meat; eggs; blood; fish; honey; processed products.

Clothing: Wool; hides; skins; leather.

Work: Draught power – cultivation; transport of goods and people; threshing; milling; pumping water.

Monetary: Capital wealth; investment and savings; income from hiring working animals; sale of products and animals.

Social: Bride price "*Lobola*"; ceremonial; companionship; recreational; status.

Manure: Fertilizer (soil amelioration); fuel; flooring.

Other benefits: Feathers; bone meal; soap production.

MILK AND DAIRY PRODUCT AND EMPLOYMENT IN THE WORLD

Source of employment and small-business opportunities, both for family labor and hired employees:

CTA, Wageningen, The Netherlands & McDermott, J.J., Staal, S., Freeman, H.A., Herrero, M., and van de Steeg, J. (2010). "Sustaining intensification of smallholder systems in the tropics", Livestock Science, 130: 95-109.

[7] Dorward A, Anderson S, Nava Y, Pattison J, Paz R, Rushton J, Sanchez Vera E. (2005). A guide to indicators and methods for assessing the contribution of livestock keeping to the livelihoods of the poor. Department of Agricultural Sciences, Imperial College London. & Misturelli F, Nielsen L, Pilling D. (2003). The Livestock and Poverty Assessment Methodology: A toolkit for practitioners. The Livestock Development Group, School of Agriculture, Policy and Development, University of Reading, Reading, UK, (http://www.livestockdevelopment.org/adobedocs/LPA%20Manual.PDF)

[8] Pell, A.N., Stroebel, A. and Kristjanson, P. (2010). Livestock development projects that make a difference: What works, what doesn't and why. In: Swanepoel, F.J.C., Stroebel, A. & Moyo, S. (Eds) The role of livestock in developing communities: Enhancing multifunctionality. CTA, Wageningen, The Netherlands.

Based on survey data collected between 1997 and 2000, the sector is estimated to provide 841 000 full-time jobs at the farm level, including self-employment and both permanent and casual hired labor. On average, 77 jobs are created per day (compared with just one job for every 2 500 litres produced in the Netherlands). The smallest farms, with up to two cows, generate twice as many jobs per 1 000 litres of milk as larger farms with six or more cows.

Return to labour at the farm level is close to four times per capita GDP, suggesting that dairying provides significantly higher incomes to farmers than rural waged labour could offer. An additional 54 000 well-remunerated jobs are provided by milk marketing; average wages are three times the government minimum wage[9]. The Kenyan example shows that a successful, growing livestock subsector can be dominated by small-scale producers and represent a significant source of employment and small-business opportunities.

Employment in marketing and trading of export livestock:

In Somaliland most animals pass through five main livestock markets or seylads within Somaliland. These are Burao/Yirowe (Togdheer), Hargeisa (Galbeed), Berbera (Galbeed), Erigavo (Sanaag), and Las Anod (Sool). The seylad in Burao/Yirowe and Hargeisa are two of the largest livestock.

The number of people involved in the Seylad system (marketing and trading of export livestock) is difficult to estimate, though it is apparent that the number is significant. The marketing of most livestock exports follows traditional marketing channels known as the merchant-jeeble (middleman) system. This system of trade has a long history and is characterized by a complex network of intermediate brokers and multiple formal and informal transactions[10].

The livestock export sector has been one of the few sectors that has rebounded and achieved impressive growth rates[11]. By 1997, livestock exports had surpassed pre-civil war levels, reaching a record high in 1997 of more than 2.8 million head with an estimated value of US$84.4 million[12]. Estimates of total livestock production vary, with some estimates reaching 14 million animals[13]. The economic importance of livestock in Somaliland is undeniable.

RESEARCH PROBLEMS

Livestock is vital to the economies of many developing countries. Animals are a source of food, more specifically employment, income, protein for human diets, and possibly foreign exchange. For low income producers, livestock cans serve as a store of wealth. Somaliland's livestock production constitutes almost 60% of their GDP, thus does this livestock production contribute to the employment, and if so to what extant this goes?

OBJECTIVES OF RESEARCH

The objectives of the study is to examine the relationship between livestock and employment and also the role of livestock on employment of Somaliland, by identifying those relations and roles will help the livestock business and employment of livestock to understand the advantages of livestock and their business, also, the role of livestock in the economy of Somaliland.

---

[9]   Steven J. Staal, Alejandro Nin Pratt, and Mohammad Jabbar (2008). Dairy Development for the Resource Poor Part 2: Kenya and Ethiopia Dairy Development Case Studies. Dairy development case studies, International Livestock Research Institute (ILRI), FAO/PPLPI Working Paper, No. 44-2, Rome, Italy.
[10] Somaliland Centre for Peace and Development (2001) "Self-Portrait of Somaliland" (WSP), p. 46.
[11] Del Buono, Michel and Mubarak, Jamil (1999) "The Macroeconomy of Somalia: A Conceptual View", (UNDP Office for Somalia: Nairobi), March.
[12] Calculation is based on 1997 export figures for Berbera Port times average producer price in 1997 (US$30).
[13] Ministry of Agriculture, Republic of Somaliland, 1998.

Specific objectives

1. To understand the contribution of livestock on employment of Somaliland.
2. To know the constrains faced on livestock and their employment of Somaliland
3. To know the challenges of livestock trade.

Research questions

1. What is the role of livestock on employment of livestock in Somaliland?
2. What kind livestock business majority of livestock traders enjoy?
3. Is there an alternative choice of livestock business?
4. What will happen to the employee market in Somaliland if livestock export halt?
5. How Somaliland will avoid future ban in livestock?
6. How Somaliland could increase the number of livestock intended export?
7. How the government could avoid the diseases those affect the livestock health?

Hypothesis

H1: there is significant relationship between livestock and employment of Somaliland.

The result shows that there is significant relationship between livestock and employment of Somaliland. Therefore, the alternative hypothesis was accepted and null hypothesis was rejected. The null hypothesis states that 'there is no significant relationship between livestock and employment of Somaliland'. From the research finding, it was found out that there is relationship between livestock and employment of Somaliland.

The significance of the study

This study is important for all institutions related business operations of livestock and the traders those export the livestock in foreign markets and to understand the techniques that they can use the improving of their work and business in order to increase their wealth. This study will have practical advantages for organizations based on livestock business, stake-holders of livestock businesses.

The scope of the study

The scope of this study was in Somaliland, particularly in Borama district and more specifically livestock traders and employee which are operating in Somaliland particularly Borama and this data was collected first May and finished at the end of July 2012.

RESEARCH METHODOLOGY

Research design

Non probability sampling especially purposive sampling means the researcher uses the cases those have the required information used in this study.

Population

The target population of this study is the community in Somaliland particularly Borama. Therefore, the respondents of this study consisted of both male and female those involve the livestock job.

Sample size

The sample size of this study is the population those live in Borama district especially the people those involve the livestock employment such as brokers, butchers, dairy persons, livestock

keepers and livestock exporters. The areas will collect data are the markets of the livestock such as Sariibad and Saylad.

Place	Sariibada xalane market	Sariibada axmed guray market	Sayladda xoolaha market	Suuqa caanaha/diary market
Sample	10	10	20	10

This study was participated about 50 respondents those involve the livestock employment and we took the respondents from the different markets of livestock in Borama district.

Data collection procedure

The collection of this study was both questionnaire and interview. Using both questionnaire and interview helped me to ask respondents in Borama district both male and female the questions about of our topic in order to obtain reliable information about the role of livestock on employment of Somaliland.

Techniques of data analysis

Descriptive and inferential statistical methods were used as the techniques of this data analysis.

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

The data analysis and interpretation of data were based on the research question as well as the research objectives the presentation of data is data.

Profile of the respondent

Table 4.1: the gender, marital status, occupation, educational level

Profile of the respondents	Frequency	Percentage (%)
Gender (A)		
Male	32	64
Female	18	36
Total	50	100.0
Marital status (B)		
Single	18	36
Married	20	40
Divorce	8	16
Widowed/widower	4	8
Total	50	100.0
Occupation(C)		
Employer	13	26
Self employer	30	60
Retired	2	4
Un employment	5	10
Total	50	100.0
Educational level (D)		
Primary/intermediate	17	34
Secondary	4	8
University	0	0
None	25	50
Other	4	8
Total	50	100.0

The above table 4.1 (A) indicates the gender of the respondents was drawn in the study that is 32(64%) of the respondents were male while 18(36%) of the respondents are female. So the majority of the respondents are male because livestock employment such as brokers, livestock keepers and live stock export is preferred by the male.

The above table 4.1 (B) also indicates the marital status of the respondents was drawn in the study that is 18(36%) of the respondents were single, 20(40%) of the respondents was married, 8(16%) of the respondents was divorced while 4(8%) of the respondents was widowed/widower. The finding indicated the most of employee in Borama are married that means married people are preferred employment.

The above table 4.1 (C) also indicates the occupation of the respondents was drawn in the study that is 13(26%) of the respondents was employer, 30(60%) of the respondents was self employer, 2(4%) of the respondents was retired, 5(10%) of the respondents was unemployment. The most of the respondents was seen to prefer self employed instead of others.

The above table 4.1 (D) also indicates the educational level of the respondents was drawn in the study that is 17(34%) of the respondents was primary/intermediate level, 4(8%) of the respondents was secondary level and Zero of the respondents was university, 25(50%) of the respondents was non educated while 4(8%) of the respondents was learning others.

Table 4.2: live stock bussiness (Have you ever start a livestock business?)

Variables	Frequency	Percentage
Yes	50	100
No	0	0
Total	**50**	**100.0**

The above table 4.2 indicates that all the respond are livestock worker. The respondents of this study consisted of both male and female those involve the livestock job because researcher used purposive sampling.

Table 4.3: kind of live stock business

Variable	Frequency	Percentage (%)
Sheep and goat	26	52
Camels	8	16
Cattles	6	12
Other	10	20
Total	**50**	**100.0**

Table 4.3 indicates that all of respondent started livestock business. 26(52%) of respondent's livestock kind is related to sheep and goat, 8(16%) is related to camels, 10(20%) is related to cattles and 10(20%) are related to others such as diary bussiness, broker or butcher.

Table 4.4: live stock business

Variable	Frequency	Percentage (%)
Butchers	16	32
Livestock exports	2	4
Diary business persons	14	28
Livestock keeper	4	8
Broker	12	24
Total	**50**	**100**

Table 4.5: purpose of the business

Variable	Frequency	Percentage (%)
Personal objectives	6	12
Social objectives	2	4
Family support	41	82
Others	1	2
Total	**50**	**100.00**

Table 4. 6: lovestok business working time

Variables	Frequency	Percentage (%)
Less than 1 year	5	10
2-4 years	15	30
More than 4 year	30	60

Table 4.7: profitability of the business (Is the profitable this business?)

Variable	Frequency	Percentage (%)
Yes	39	78
No	11	22
Total	**50**	**100.0**

Table 4.8: satisfaction of the business (Do you like to continue this business?)

Variable	Frequency	Percentage (%)
Yes	18	36
No	32	64
Total	50	100.0

Table 4.9: the challenges faced on the business
(Is there any challenges which faced your business?)

Variable	Frequency	Percentage (%)
Yes	33	66
No	17	34

Table 4.10 the challenge faced in the livestock business

Variables	Frequency	Percentage (%)
Strong competition	8	16
Loss of livestock which you intended to export	9	18
Others	33	66
Total	**50**	**100.0**

Open-ended questionnaire

Would you like to make an alternative business rather than live stock?

Majority of respondents told that they like to change livestock business to another business because there are many problems they face such as climate/ecosystem change, drought, flooding and animal disease. Women like to change their livestock businesses to other reliable businesses such as selling clothes, cosmetics, fruit and vegetables if it is possible to get money to start up these businesses.

What is the scope of your business and would you like to expand the scope your business?

Majority of the respondent's scope of their businesses is based on Borama town especially female. But some livestock exporters exports livestock from Ethiopia to other country and they have incentives to

expand their scope of business and pass other faraway places to buy livestock where cheaper livestock exists.

How is the situation of livestock market?

Respondents told that livestock sales and export generally rise steeply during the Ramadan and Hajj seasons and livestock prices rapidly increase during such periods. Now Butchers told that they prefer goat and sheep because of their lower price instead of cattle and camel.

CONCLUSION AND RECOMMENDATION

Conclusion

Livestock sector is the backbone of the economy of Somaliland contributing an estimated 60-65% of the national economy. The country has an estimated livestock population of 10 million Goats, 5 million Sheep, 5 million Camels and 2.5 million Cattle (Census Data 2003). Livestock production is predominantly pastoral and agro pastoral employing over 70% of the population.

With more than 65% of the population engaged directly or indirectly to livestock activities, a boost to this sector will inherently improve livelihoods of the most part of the population.

Further investments in livestock from the private sector would create gainful employment opportunities to the youth.

Livestock in Somaliland tremendously contribute to the creation of employment among the people, specially poor. Small stock, such as sheep and goats are more likely to be owned by the poor, particularly women, since they cost less to purchase, are of a more convenient size for home consumption or for sale in time of distress and reproduce and grow faster.

There are major challenges facing Somaliland Livestock sector:

- ✓ Competition: Somaliland faces steep competition in the export of live animals, particularly sheep, from countries such as Australia and Sudan
- ✓ Weak infrastructure: Presently, there are two privately-owned livestock quarantines in Berbera and one livestock holding ground in Burao (that is undergoing rehabilitation). However, the livestock markets in many towns in Somaliland are in poor condition.
- ✓ Limited extension services: The provision of livestock extension and animal health services in Somaliland is limited, as veterinary officers are located mostly in Hargeisa and Berbera leaving field extension to Community Animal Health Workers (CAHWs) and Animal Health Assistants (AHAs).
- ✓ Informal grading: Compared to international livestock producing countries, Somaliland continues to lack any formal grading standards. As a result, potential competitive advantages (i.e. market information, enforcing market deals and quality standards) that should be accessible to value chain stakeholders are limited in Somaliland.
- ✓ Range degradation and other pastoralist challenges: There is considerable range degradation in all Somali regions, which is affecting the species diversity, with a decrease or slow growth rate in grazers like cattle and sheep. Climate change has increased the frequency of droughts, and increased borehole/berkad construction is adversely affecting traditional grazing areas.

RECOMMENDATION

Somaliland livestock being exported is limited to some countries so there is a need for new markets. Existence of potential and underutilized Arabian markets such as Egypt, Malaysia and Turkey offer huge market potential for livestock and halal meat.

Improving coordination between all governmental and non-governmental stakeholders in the livestock sector for harmonized and efficient service provision and establishment of regional diagnosis laboratories for the improvement of animal health in the livestock sector.

Mobilization and awareness for the Somali people to capitalize that the national economy, job opportunities and livelihoods are linked to livestock and livestock products.

Government should try promoting policies that will provide complementary efforts to specializing in livestock production through competitive production techniques, enabling more responsive regional responses to livestock monitoring and control.

Finally, there is a need to continue and increase ongoing international support to the livestock sector in the following focus areas:

- Animal health and disease control (support to veterinary services etc.).
- Livestock production, trade and marketing.
- Human resources capacity building and institutional strengthening.

References

Del Buono, Michel and Mubarak, Jamil (1999) "The Macroeconomy of Somalia: A Conceptual View", (UNDP Office for Somalia: Nairobi), March.

Dorward A, Anderson S, Nava Y, Pattison J, Paz R, Rushton J, Sanchez Vera E. (2005). A guide to indicators and methods for assessing the contribution of livestock keeping to the livelihoods of the poor. Department of Agricultural Sciences, Imperial College London.

Food and Agriculture Organization (FAO) (2009). How to Feed the World in 2050, Rome, Italy, http://www.fao.org/fileadmin/templates/wsfs/docs/expert_paper/How_to_Feed_the_World_in_2050.pdf, (accessed 24 March 2012).

Herrero, M., Thornton, P.K., Gerber, P., van der Zijpp, A., van de Steeg, J., Notenbaert, A.M., Lecomte, P. and Grace, D. (2010). The way forward on livestock and the environment. In: Swanepoel, F.J.C., Stroebel, A. and Moyo, S. (Eds) The role of livestock in developing communities: Enhancing multifunctionality, The Technical Centre for Agricultural and Rural Cooperation (CTA), Wageningen, The Netherlands.

Livestock In Development LID (1999). Livestock in poverty-focused development. Crewkerne, Somerset: Livestock in Development, UK,

www.theidlgroup.com/documents/IDLRedbook_000.pdf

McDermott, J.J., Staal, S., Freeman, H.A., Herrero, M., and van de Steeg, J. (2010). "Sustaining intensification of smallholder systems in the tropics", Livestock Science.

Ministry of Agriculture, Republic of Somaliland, 1998.

Misturelli F, Nielsen L, Pilling D. (2003). The Livestock and Poverty Assessment Methodology: A toolkit for practitioners. The Livestock Development Group, School of Agriculture, Policy and Development, University of Reading, Reading, UK,

(http://www.livestockdevelopment.org/adobedocs/LPA%20Manual.PDF)

Pell, A.N., Stroebel, A. and Kristjanson, P. (2010). Livestock development projects that make a difference: What works, what doesn't and why. In: Swanepoel, F.J.C., Stroebel, A. and Moyo, S. (Eds) The role of livestock in developing communities: Enhancing multifunctionality. CTA, Wageningen, The Netherlands.

Somaliland Centre for Peace and Development (2001) "Self-Portrait of Somaliland" (WSP).

Steven J. Staal, Alejandro Nin Pratt, and Mohammad Jabbar (2008). Dairy Development for the Resource Poor Part 2: Kenya and Ethiopia Dairy Development Case Studies. Dairy development case studies, International Livestock Research Institute (ILRI), FAO/PPLPI Working Paper, No. 44-2, Rome, Italy.

van der Zijpp, A., Wilke, P. and Carsan, S. (2010). Sustainable livestock intensification. In: Swanepoel, F.J.C., Stroebel, A. & Moyo, S. (Eds) The role of livestock in developing communities: Enhancing multifunctionality. CTA, Wageningen, The Netherlands.

World Bank (2008). World Development Report 2008, The World Bank, Washington D.C., USA.

World Bank. (2009). Minding the stock: Bringing public policy to bear on livestock sector development, Report No. 44010-GLB, The World Bank, Washington D.C., USA.

EXAMINING THE RELATIONS BETWEEN WORK SATISFACTION AND ORGANIZATIONAL CULTURE WITHIN THE CONSEPT OF THE CULTURAL DIFFERENCES: TURKEY – AZERBAIJAN CASE

Yrd. Doç. Dr. Münire KARABEKİR[*]

Arş. Gör. Merve Nur MERT ŞENCAN[**]

Öğr. Gör. Emine TOZLU[***]

ABSTRACT

The human being factor, together with the information age, which is one of the main elements of the organizations as living units, is taken as an important capital element. Organizations need human resources which have intellectual specialities. Satisfied human resources in the organizations increase the effectiveness in way of expectations of the organizations. Job satisfaction, which determines the effectiveness of human resources and creates a positive impact on employees, is an important tool for the efficient use of the organization's human resources.

Every organization has a culture which reflects its own atmosphere. Human resources' owning and reflecting this culture is a necessity for the organizations to survive within the competitive market.

The purpose of this research is to examine the impact of organizational culture on the formation of job satisfaction. Within this aim context, a study was conducted on the doctors working at a hospital in Turkey and a hospital in Azerbaijan. The result of this research is there is a difference in the effects of the organizational culture on job satisfaction in the societies which have differences in their cultural structures.

Key words: Intercultural differences, Job Satisfaction, Organizational Culture, Turkey, Azerbaijan

İŞ TATMİNİ İLE ÖRGÜT KÜLTÜRÜ ARASINDAKİ İLİŞKİNİN KÜLTÜRLER ARASI FARKLILIK BAĞLAMINDA İNCELENMESİ: TÜRKİYE – AZERBAYCAN ÖRNEĞİ

ÖZET

Yaşayan birimler olarak örgütlerde temel yapı taşı olan insan faktörü bilgi çağı ile birlikte önemli bir sermaye unsuru olarak ele alınmaktadır. Örgütler, entelektüel özellikler taşıyan insan kaynağına ihtiyaç duymaktadır. Örgütlerde tatmin olmuş bir insan kaynağı örgütün beklentisi yönünde etkinliğini artıracaktır. İnsan kaynaklarının etkinliğini belirleyen ve personel üzerinde olumlu bir etki yaratan iş tatmini, örgütün insan kaynağını etkin kullanması için önemli bir araçtır.

---

[*] Süleyman Demirel Üniversitesi, İktisadi ve İdari Bilimler Fakültesi, Turizm İşletmeciliği Bölümü, munireciftci@sdu.edu.tr

[**] Süleyman Demirel Üniversitesi, Sosyal Bilimler Enstitüsü, mervesencan@sdu.edu.tr

[***] Süleyman Demirel Üniversitesi, Uluborlu Selahattin Karasoy Meslek Yüksekokulu, eminetozlu@sdu.edu.tr

Her örgüt kendi atmosferini yansıtan bir kültüre sahiptir. İnsan kaynaklarının bu kültürü sahiplenmesi ve yansıtması örgütün rekabetçi piyasada ayakta kalması için bir gerekliliktir.

Bu araştırmanın amacı iş tatmini oluşumunda örgüt kültürünün etkisini incelemektir. Bu amaç bağlamında Türkiye ve Azerbaycan'da birer hastanede çalışan doktorlar üzerinde bir inceleme yapılmıştır. Araştırmanın sonucunda farklı kültür yapılarına sahip toplumlarda örgüt kültürünün iş tatmini üzerinde anlamlı bir farklılık gösterdiği tespit edilmiştir.

Anahtar Kelimeler: Kültürler Arası Farklılık, İş Tatmini, Örgüt Kültürü, Türkiye, Azerbaycan,

1. INTRODUCTION

Man has created and accumulated his own culture through various methods since its existence.[1] Culture is the whole of material and moral factors such as information, customs, beliefs, traditions, and morals which determine way of life of societies and characterize one society by differentiating it from others.[2] According to Hofstede, culture is the whole of values accumulated in human brain. Therefore, it differs by every society.[3] The whole values which differ by society bring forth unique people. These people reveal the difference by feeding the culture they are involved in, through their internal dynamics. While this is happening, a natural organization process occurs and organizations are set.[4]

Organizations are living organisms which are in a mutual interaction with the environment. Therefore, they are raised by the culture of the surrounding environment and transfer their own culture into that environment. In this scope, it is well-known that organization culture has a significant effect in forming intersocietal cultural differences.

Organizational culture is like the air in a room. Just like the air in the room penetrating and diffusing into everywhere, organizational culture is affected by everything and it affects everything.[5] This environment which is known as the atmosphere of the organization has an important effect on employees of the organization. A positive organization atmosphere enables employees who breathe that air to develop positive feelings towards the environment and their work. This case being defined as work satisfaction significantly affects the productivity and effectiveness of organization[6].

2. METHODOLOGY OF RESEARCH

This research aims to detect the relationship between organizational culture and work satisfaction in consideration of different cultures. To this end, a Turkey-Azerbaijan comparison was made. As sampling, a hospital was selected from both Turkey and Azerbaijan. It is assumed that this research represents the main mass as it involves trained employees in different regions

---

[1] Sargut, S., Kültürler Arası Farklılaşma ve Yönetim, (İmge Publishing, 2001), p.23

[2] Şimşek, M Ş. et al, Davranış Bilimlerine Giriş ve Örgütlerde Davranış, (Eğitim Publishing, 2014), p.33

[3] Hofstede, G., "Culture and Organization" International Studies of Management and Organizations 10,.4, (1980/1981), Organization and Sociate

[4] Sargut, S. İbid. pp.96-97

[5] Newstrom, J.W. & Davis, K., Organizational Behaviour Human Behaviour at Work, (International Edition, 2002) , p.91

[6] Şahal, E., İbid.; Tzeng, H. M. Vd. "Relationship of Nurses' Assessment of Organizational Culture, Job Satisfaction with Nursing and Patient Satisfaction with Nursing Care" International Journal of Nursing Studies, 39,1 (2002) p. 79-84; Lok, P.& Cramford, J., "The effect of organizational Culture and Leadership Style on Job Satisfaction and Organisational Commitment: A Cross-National Comparison" Journal of Management Development, 23,4, (2004), p. 321-338

of both countries. A survey which consists of 3 chapters was applied on doctors working in the selected hospitals. Statements in the survey are related to demographic features in the first chapter; organizational culture in second chapter and work satisfaction in third chapter. Demographic features of participants were detected through questions related to gender, age, working department and region that people grow up. In order to measure organizational culture, the scale of organizational culture being valid and reliable which had been used in a scientific study was adapted.[7] Being adapted into Turkey by Ergin[8], Imparota's "The Job Descriptive Index" was re-adapted and used to in order to measure work satisfaction.[9]

Data were collected by random sampling method. Survey was distributed to all doctors in the hospitals. A total of 41 doctors from the hospital selected to represent Azerbaijan and 40 doctors from the hospital selected to represent Turkey filled the survey (Doctors in Azerbaijan hesitated to fill the survey. 41 doctors who participated acted hesitative and cautiously). The limited participation number in Azerbaijan led us to restrict participation number in Turkey. This is the biggest restriction of our study.

Qualitative analysis methods were used to measure the collected data. First of all, descriptive statistics were found to determine the distribution of demographic features. Later, validity and reliability tests were repeated as the scales of organizational culture and work satisfaction were adapted in this study. In addition, normal distribution of scales was checked. As the distribution was found normal, correlation analysis was conducted to measure the relationship between organizational culture and work satisfaction. Following the correlation analysis, ANOVA was conducted to find out whether organizational culture and work satisfaction levels have a significant difference by countries.

3. FINDINGS OF RESEARCH

Table 1 and 2 show the distribution of age and gender being demographic features in the survey. Accordingly, the number of female doctors is 19 (47.5%) in Turkey and 17 (41.5%) in Azerbaijan. The number of male doctors is 21 (52.5%) in Turkey and 24 (58.5%) in Azerbaijan.

Age distribution of participants in hospital of Turkey is as follows; 5 (12.5%) for age 20-25, 29 (72.5%) for age 26-30, 3 (7.5%) for age 31-35, 3 (7.5%) for 35 and above. Age distribution of participants in hospital of Azerbaijan is as follows; 0(0%) for the age 20-25, 4 (9.8%) for the age 26-30, 8 (19.5%) for the age 31-35, 29 (70.7%) for the age 35 and above.

Table.1. Distribution of Participants in Turkey and Azerbaijan by Gender

Gender	Turkey		Azerbaijan		Total	
	f	%	f	%	f	%
Female	19	47.5	17	41.5	36	44.4
Male	21	52.5	24	58.5	45	55.6
Total	40	100.0	41	100.0	81	100.0

---

[7] Şahal, E.,"Akademik Örgütlerde Örgüt Kültürü ve İş Tatmini Arasındaki İlişki: Akdeniz Üniversitesinde Doktora Yapan Araştırma Görevlilerinin Örgüt Kültürü ve İş Tatminine Yönelik Algı ve Kanaatleri" (2005), Unpublished Master Thesis, Antalya

[8] Ergin, C., "İş Doyumu Ölçeği Olarak "İş Betimlemesi Ölçeği" Uyarlama, Geçerlik ve Güvenilirlik Çalışması" Turkish Psychology Journal, 12, 39, (1997) p.25-36

[9] Imparota, N., "Relationship Between Porter'S Need Satisfaction Questionaire and the Job Descriptive Index" Journal of Applied Psychology 56, 5, (1972) p. 397-405

Table.2. Distribution of Participants in Turkey and Azerbaijan by Age

Age	Turkey		Azerbaijan		Total	
	f	%	f	%	f	%
20-25	5	12.5	0	0	5	6.2
26-30	29	72.5	4	9.8	33	40.7
31-35	3	7.5	8	19.5	11	13.6
35 and above	3	7.5	29	70.7	32	39.5
Total	40	100.0	41	100.0	81	100.0

Considering the department distribution of doctors in their hospitals in terms of demographic features, it can be seen that participants of the survey in both countries take place in the departments of internal medicine, infectious diseases, emergency, cardiology, radiology, obstetrics and gynecology, general surgery, pulmonology, neurology, neurosurgery, psychiatry, urology, plastic surgery, physical therapy and rehabilitation, dermatology, breast surgery, otolaryngology, practitioners, rheumatologists laboratory, pediatrics, traumatology.

Considering the distribution of region where participant doctors grew up in terms of demographic features it can be seen that participant doctors in hospitals selected from both Turkey and Azerbaijan participated from every region in a satisfactory level to represent the main mass.

Table.3. Reliability Analysis (Cronbach Alpha Coefficient)

Cronbach Alpha	Scale of Organizational Culture	Scale of Work Satisfaction
Turkey	0.897	0.815
Azerbaijan	0.871	0.918

As the reliability of the scale of organization culture used in Turkey is $0.80 \leq 0.897 \leq 1.00$; the scale is highly reliable.

As the reliability of the scale of work satisfaction used in Turkey is $0.80 \leq 0.815 \leq 1.00$ the scale is highly reliable.

The scales of organizational culture and work satisfaction used in Azerbaijan are the translated form of the scales used in Turkey into Azeri language by an expert. The reliability values of these scales are

$0.80 \leq 0.871 \leq 1.00$; thus the scale of organizational culture is highly reliable.

$0.80 \leq 0.918 \leq 1.00$; thus the scale of work satisfaction is highly reliable.

A correlation analysis is required to determine whether there is a relationship between organizational culture and work satisfaction through these two scales. Both variables must be constant and must have a normal distribution in order to measure the linear relationship between two variables before calculating the correlation coefficient. Therefore, Kolmogorow-Smirnov and Shapiro-Wilk tests were conducted to check normal distribution. According to the data in Table 4, there is a normal distribution between our variables related to both organizational culture and work satisfaction.

Table.4. Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Scale of Organizational Culture	.070	81	.200[*]	.988	81	.640
Scale of Work Satisfaction	.082	81	.200[*]	.993	81	.939

[*]. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

"Shapiro-Wilk" testinin As "Sig." values of "Shapiro-Wilk" test are higher than 0.05, data show a normal distribution (p>0.05, in studies having few number of data, Shapiro-Wilk test gives more consistent results, therefore the results of this test are taken into consideration.)

As there is a normal distribution between data, coefficient of pearson correlation is taken into account in order to measure the degree of the linear relationship between organizational culture and work satisfaction. The results of the correlation analysis which was individually conducted for Turkey and Azerbajan are as follows:

Table.5. Correlations in Turkey

		Scale of Organizational Culture	Scale of Work Satisfaction
OK	Pearson Correlation	1	.871[**]
	Sig. (2-tailed)		.000
	N	40	40
WS	Pearson Correlation	.871[**]	1
	Sig. (2-tailed)	.000	
	N	40	40

[**]. Correlation is significant at the 0.01 level (2-tailed).

According to the correlation analysis conducted on the data obtained from the hospital in Turkey, a positive relationship was found between organizational culture and work satisfaction on significance level of 0.01. As the correlation coefficient is $0.70 \leq 0.871 \leq 0.89$, the degree of relationship is defined as "high".

Table.6. Correlations in Azerbaijan

		Scale of Organizational Culture	Scale of Work Satisfaction
OK	Pearson Correlation	1	.680[**]
	Sig. (2-tailed)		.000
	N	41	41
WS	Pearson Correlation	.680[**]	1
	Sig. (2-tailed)	.000	
	N	41	41

[**]. Correlation is significant at the 0.01 level (2-tailed).

According to the correlation analysis conducted on the data obtained from the hospital in Azerbaijan, a positive relationship was found between organizational culture and work satisfaction on significance level of 0.01. As the correlation coefficient is $0.50 \leq 0.680 \leq 0.69$, the degree of relationship is defined as "medium".

According to the data obtained from two countries, ANOVA was conducted to determine whether there is a significant difference between organizational culture and work satisfaction levels in different cultural structures. First of all, homogeneity of the data was checked to conduct ANOVA test.

Tablo.7. (Test of Homogeneity of Variances)

Organizational Culture

Levene Statistic	df1	df2	Sig.
.341	1	79	,561

The test conducted on the scale of Organizational Culture, p (sig.) value was found higher than 0.05 (0.561>0.05). In other words, variances are homogeneous and ANOVA can be conducted.

In the scope, H0 and H1 hypotheses are as follows:

H0= Organizational cultures of participants do not show any significant difference by the participant' countries (by macro culture).

H1= Organizational cultures of participants do show significant difference by the participant' countries (by macro culture).

Table 8. One-Way ANOVA

Organizational Culture

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	5.041	1	5.041	17.534	.000
Within Groups	22.713	79	.288		
Total	27.754	80			

As p (sig.)<0.05; H0 is rejected (0,00<0,05) and it is stated that there is a significant difference between groups in terms of organizational culture.

Tablo.9. Descriptives

Organizational Culture

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Turkey	40	2.7879	.57246	.09051	2.6048	2.9709	1.43	3.87
Azerbaijan	41	3.2868	.49830	.07782	3.1296	3.4441	2.26	4.39
Total	81	3.0404	.58900	.06544	2.9102	3.1707	1.43	4.39

The mean difference between organizational culture of doctors in Azerbaijan and Turkey is 0.499.

Table.10. (Test of Homogeneity of Variances)

Work Satisfaction

Levene Statistic	df1	df2	Sig.
.267	1	79	.607

At the end of the test conducted on Work Satisfaction, p (sig.) value was found higher than 0.05 (0.607>0.05). In other words, variances are homogenous. Hypotheses are as follows:

H0= Work satisfaction levels of participants do not differ by country.

H1= Work satisfaction levels of participants differ by country.

Table.11. One-Way ANOVA

Work Satisfaction

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	2.101	1	2.101	4.750	.032
Within Groups	34.940	79	.442		
Total	37.041	80			

As p (sig.)<0.05. H0 is rejected (0.032<0.05) and it is stated that there is a significant difference between groups in terms of work satisfaction.

Tablo.12. Descriptives

Work Satisfaction

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Turkey	40	2.9316	.71710	.11338	2.7023	3.1610	1.20	5.05
Azerbaijan	41	3.2537	.61003	.09527	3.0612	3.4463	2.10	4.45
Total	81	3.0947	.68045	.07561	2.9442	3.2451	1.20	5.05

The mean difference between work satisfaction levels of doctors working in Azerbaijan and Turkey is 0.322.
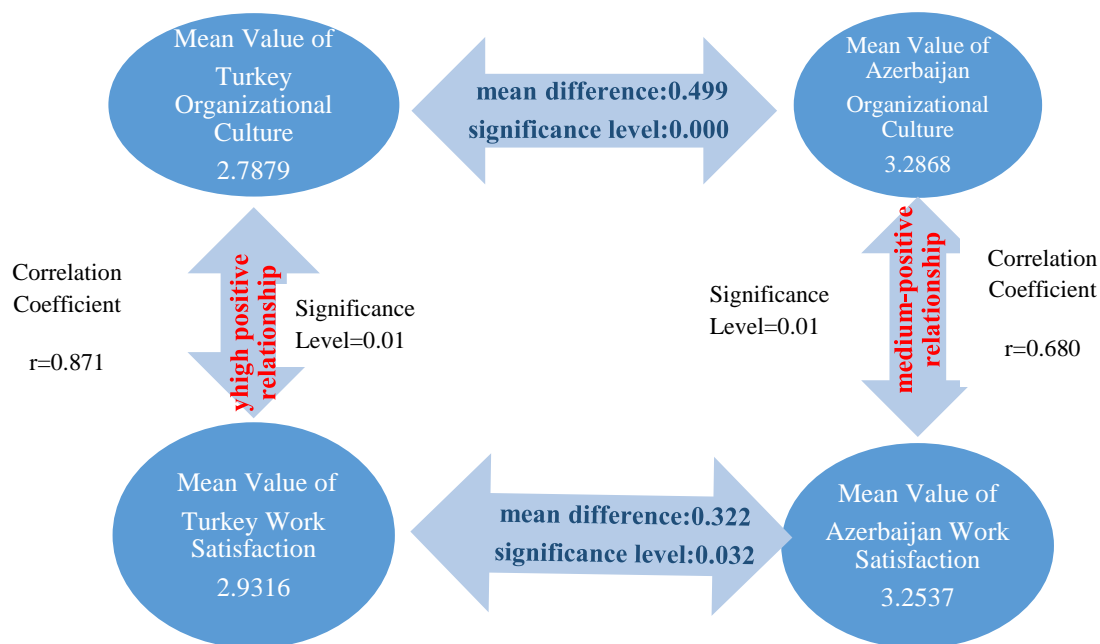
The results of analyses are presented in Figure.1.

Figure.1. Effect of Organizational Culture on Work Satisfaction

Comparison of Turkey-Azerbaijan

4. CONCLUSION

In this study, the effect of organizational culture on work satisfaction was investigated within the framework of cultural differences. Within the scope of the study, Turkey and Azerbaijan having two different cultural structures were selected and a survey which measures the levels of organizational culture and work satisfaction levels was applied in two hospitals which represent the population in both countries.

According to the analyses conducted on the obtained data, a high positive relationship was detected between organizational culture and work satisfaction in the hospital from Turkey while a medium positive relationship was detected in the hospital from Azerbaijan. In other words, according to the analysis results, it was found that as the organizational culture improves, work satisfaction increases as well. In addition, it was found that relationship level differs by countries.

In comparison of mean values related to organizational culture in hospitals from Turkey and Azerbaijan, significant difference was detected between two countries. In addition, a significant difference was found between work satisfaction levels of doctors working in hospitals in both countries. It was observed that this situation makes cultural differences affect organizations in societies and change organizational culture and thus change work satisfaction levels.

The biggest restriction of the research is the fact that only two hospitals were included in the sampling to present two countries. In further studies which will improve the sampling can remove this restriction and more generalizable results can be obtained.

References

Ergin, C. (1997) "İş Doyumu Ölçeği Olarak "İş Betimlemesi Ölçeği" Uyarlama, Geçerlik ve Güvenilirlik Çalışması" Türk Psikoloji Dergisi, 12, 39

Hofstede, G. (1980/1981) "Culture and Organization" International Studies of Management and Organizations 10, 4 Organization and Sociate

Imparota, N. (1972) "Relationship Between Porter'S Need Satisfaction Questionaire and the Job Descriptive Index" Journal of Applied Psychology 56,5

Lok, P.& Cramford, J., (2004) "The effect of organizational Culture and Leadership Style on Job Satisfaction and Organisational Commitment: A Cross-National Comparison" Journal of Management Development, 23,4

Newstrom, J. W. & Davis, K. (2002), Organizational Behaviour Human Behaviour at Work, (International Edition)

Sargut, S. (2001), Kültürler Arası Farklılaşma ve Yönetim, (Ankara: İmge Kitapevi)

Şahal, E. (2005) "Akademik Örgütlerde Örgüt Kültürü ve İş Tatmini Arasındaki İlişki: Akdeniz Üniversitesinde Doktora Yapan Araştırma Görevlilerinin Örgüt Kültürü ve İş Tatminine Yönelik Algı ve Kanaatleri" Yayınlanmamış Yüksek Lisans Tezi, Antalya

Şimşek, M. Ş., Çelik, A & Akgemci, T. (2014) Davranış Bilimlerine Giriş ve Örgütlerde Davranış, (Konya: Eğitim Kitabevi)

Tzeng, H. M., Ketefien, S. & Redman, R. W., (2002) "Relationship of Nurses' Assessment of Organizational Culture, Job Satisfaction with Nursing and Patient Satisfaction with Nursing Care" International Journal of Nursing Studies, 39,1

PART VI

HISTORICAL AND PHILOSOPHICAL ASPECTS OF ASIAN CIVILIZATIONS IN WORLD CONTEXT

TIME AND POSSIBLE WORLDS
IN THE INCOHERENCE OF THE HILOSOPHERS

Edward MOAD,

Department of Humanities,

Qatar University

In the first discussion of the *Incoherence of the Philosophers*, Abu Hamid al-Ghazali (1058-1111) discusses four proofs of the *falsafa*, for the doctrine of the world's pre-eternity. At the end of the discussion of their 'second proof', he presents an argument that represents an interesting early consideration of alternative possible worlds, some of which begin 'earlier' than the actual world. On the assumption that the world is not pre-eternal but came to exist at a finite point in the past, the *falasafa* ask, could it have been created earlier than it actually was? On the assumption that their opponents must answer 'yes', on pain of denying God's omnipotence, they proceed to infer, from the fact that the world could have come to be earlier than any hypothetical beginning, that it in fact has existed from eternity.

Ghazali's response is to concede that the world could have come to be earlier than it actually did, but to reject the validity of the inference that the *falasafa* draw from that fact, to the world's pre-eternity. In this paper, I will argue that, given the position that Ghazali takes earlier in the article, he should actually deny that the world could have been created earlier than it was. Denying that, however, does not entail that the actual world is the only possible world and therefore does not threaten the omnipotence and freedom of God, as the *falsafa* assume.

In the *Incoherence of the Philosophers,* Ghazali took the *falasafa* to task on twenty issues. The first, and central, of these was their doctrine that the world (the cosmos, not the planet) is pre-eternal; that is, that it had no temporal beginning. This occupies the first discussion of the book, where Ghazali considers and rebuts four 'proofs' of the *falasafa* for this doctrine. In the course of his discussion of the 'second proof', Ghazali considers an argument from Ibn Sina that, assuming that the world did have a temporal beginning, if God could have created it earlier than He did, then it follows that there was time before the world began. This argument is important because, according to both the *falasafa* and Ghazali, time is the measure of motion. Consequently, there can be no time without a world in motion. So, to suppose time before the existence of the world is to suppose, contradictorily, that there was time before time. So the proposition that the world had a temporal beginning reduces to absurdity.

Ghazali's position, consistent with the concept of time as the measure of motion, is that time began with the world, before which there was no time. His discussion of the 'second proof' is a defense of this position, which according to the *falasafa*, is absurd. A beginning of time is impossible, they claim, because a beginning of anything logically entails a preceding time. On the contrary, Ghazali argues, from our inability to imagine a beginning of the world without also imagining a preceding time, the *falasafa* falsely infer that this is irrational. But the limits of the imagination are narrower than those of rationality, and the *falasafa* themselves advance rational proofs for many things which are beyond our ability to imagine; for example, that space itself is finite. So the argument, from God's ability to create earlier, is directly aimed at showing the absurdity of Ghazali's position; not, this time on the basis of the nature of a beginning *per se,* but rather on the basis of God's omnipotence and freedom: two things that Ghazali, here, is intent to maintain.

The argument also relates, indirectly, to the earlier discussion of what we might call the 'why not earlier?' argument. Assuming that the world is not eternal, the *falasafa* ask, why did God create it when He did, and not earlier? At this point, the discussion proceeds as if there was time before the world. This would, *ex hypothesi*, be a time when God alone existed. Then there should be some reason why one moment, rather than any other, was the one in which the world would come to be. To say there was no reason, would imply that something could come to be without cause, in which case there is no need to postulate a creator of the world in the first place. But nothing can come to be without sufficient reason. So if there is no sufficient reason for the world to have come to be at one time rather than any other, then it could not have. And since the world does exist, it must have existed for eternity, being made to exist perpetually and necessarily by God.

Any such reason for the world to come to be at some time, after having been non-existent, would have to be a change, either in a condition external to God, or in God Himself, either of which is impossible. Any change in conditions external to God would have to be something that comes to be after having not existed. This also would require a sufficient reason, and so require yet another change, either external or internal to God. On pain of infinite regress, any such change must ultimately originate from God, which according to the *falasafa* entails a change in God. This raises, again, the question, why did He create now and not earlier? If it is said that He did not will to create earlier, it would entail that the will to create came to be at that time, after having been non-existent, raising again the need for a sufficient reason; for example, another will to create that will, leading again to an infinite regress. If it is said that He was unable to create before that time, then besides raising, again, the need for a sufficient reason for this change in ability, this would imply impotence in God. But God is omnipotent and eternally unchanging. So all this is impossible.

Ghazali, of course, is committed to the doctrine of Divine omnipotence, so he cannot explain the coming to be of the world at a specific time by proposing that God was unable to create the world at some existing earlier time. His answer is that God eternally wills for the world to come to be when it did, and not a moment earlier. Thus, the coming to be of the world at a specific time does not necessitate any change in God, or His eternal will. Divine will, according to Ghazali, entails the ability to select one out of a number of completely equivalent options: in this case, one out of a hypothetical number of equivalent moments in time to create a world, where there is nothing to differentiate one from another as more suitable, or as otherwise providing a sufficient reason for God to will the world to come to be at that time rather than another. Divine will is in itself a sufficient reason that requires no additional reason.

But Ghazali has independent reasons for insisting that Divine will entails this capacity, against the objections of the *falasafa*. For once he advances the position that there was no time before the world began, the question 'why not earlier?' becomes mute, on the face of it. As we will see, however, the argument of the *falasafa*, which will be our main focus, finds a new way to press this question, even on the hypothesis that time itself, being the measure of motion, began with the world.

Finally, it will be useful to note another motive for Ghazali to advance this hypothesis. Aside from it following from the notion of time as the measure of motion (which he probably holds independently) in conjunction with the world's temporality, this hypothesis is necessary to maintain his own expressed argument against the world's pre-eternity. That is the *kalam* cosmological argument, based on the impossibility of an actual infinity of elapsed time. For if he were to concede that time existed before the world began, and that time, by implication, exists independently of the world and motion, then it would arguably follow that an infinite

period of time existed before the world, thus contradicting the premise of his argument against it's pre-eternity.

This is what leads to the dialectical state of affairs obtaining at the point of the discussion, on the 'second proof', where the argument of our current focus comes into play.   Time is the measure of motion, and so came into being with the world, before which there was no time at all. Thus, when the *falasafa* argue, at the end of their discussion of the 'second proof', that God's ability to create the world earlier than He did entails the existence of time before the world, they are arguing from a premise that Ghazali apparently cannot deny.

> No doubt, according to you, God was able to create the world a before He created it by a year, a hundred years, a thousand years, [and so on] and these hypothesized [magnitudes] surpass each other in measure and quantity. Thus, there is no escape from affirming [the existence] of something prior to the world's existence – [something] that is extended and measured, parts of which are extended and longer than others.[1]

But the position, which Ghazali has taken with respect to the ontology of time, forces the *falasafa* to articulate the premise, of God's ability to create earlier, in terms of alternate possible worlds.

> If you say, "one cannot apply the expression 'years' except after the heavens' creation and its rotation," we will abandon the expression 'years' and put the matter in a different mold, saying: "If we suppose that since the world's first existence its sphere up to the present has made, for example, a thousand revolutions, would God, praised be He, have been able to create before it a second world, similar to it, such that it would have made up to the present time eleven hundred rotations?"[2]

Ghazali must, according to the *falasafa*, concede that God could have made such a world, on pain of either imputing impotence to God (and a change from impotence to capability), or a change in the modality of the world (from being impossible to being possible), either of which is absurd. That being the case, it follows that God could also have created "a third world, that would have rotated up to the present twelve hundred times."[3]

Thus, we are to suppose three worlds. World 1 (the actual world) is supposed at present to have completed 1000 rotations, world 2, is supposed to have completed at present 1100 rotations, and world 3 is supposed to have completed at present 1200 rotations. All three worlds are supposed to be exactly similar, aside from the difference in the number of rotations completed at present. It would be impossible for world 2 and world 3, so described, to come into existence at the same time. For if the circumference of the spheres and the velocity of their motions are equal, then the number of revolutions competed at present could not be different, unless they began at different times. Thus, world 2 is a possible world beginning 100 rotations before the actual world, and world 3 is a possible world beginning 100 rotations before world 2 (and 200 rotations before the actual).

The duration of world 2, preceding the actual world, is therefore double that of world 3. The possibility preceding the world is, therefore, of a measurable quantity. But quantity is an attribute of a quantifiable existent. Non-existence is not quantifiable. So if the world is preceded by sheer non-existence, then nothing preceding the world of a measurable quantity is possible. But we have proposed, on pain of imputing impotence to God, that a measurable

---

[1]   Incoherence, 36
[2]   Ibid
[3]   Ibid

quantity prior to the world is possible. That measurable quantity is motion – 200 rotations – of which time is the measure. Therefore, if the actual world has a temporal beginning as described, and God could have created world 2 and 3, then time existed before the world.

Ghazali's response is to affirm that God could have created the alternative possible worlds the *falasafa* suppose, but to deny that this implies the existence of time before the world. The main thrust of his objection is a dialectical move he used earlier in the discussion, based on drawing a parallel between space and time. According to the *falasafa*, the world is of a finite spatial magnitude, beyond which is nothing – neither filled space nor void. Earlier, Ghazali has drawn a parallel between our inability to imagine a spatial limit with nothing beyond it, and our inability to imagine a first moment of time with no time before it. The Aristotelian argument, based on the impossibility of an actual infinite magnitude, proves the rationality necessity of the finitude of space, in spite of our inability to imagine it.

Here, Ghazali asks, could God have made the world larger than He did by a cubit, or two cubits, etc.? If so, then there is a measurable quantity outside of the spatial limit of the actual world, which is either filled space, or void. But since it has been rationally proven that this is impossible, we must conclude that this measurable spatial quantity is only a creature of the imagination. Likewise, the measurable quantity, that the *falasafa* argue follows from God's ability to create older worlds, is also merely a creature of the imagination.

The *falasafa* respond by denying that God could have made the world larger than it actually is, because any other size is in itself impossible, and that which is in itself impossible is not within God's power. Ghazali's response to this is threefold. First, he straightforwardly rejects the claim that a larger world is impossible, because there is no contradiction in supposing it. "The impossible consists in conjoining negation and affirmation," he says, "All impossibilities reduce to this."[4] This foreshadows a shift in the point of contention, from the nature of time to that of modality, which will dominate the debate over the 'third' and 'fourth' proofs.

Secondly, he argues that, if it were impossible for the world to be larger or smaller than it is, then "its existence as it is would be necessary," in which case it would need no cause, in contradiction to the doctrine of the *falasafa*. This, however, seems a weak argument, for even if the size of the world is necessary, it does not seem to follow that its existence would be necessary in itself. His third response is to point out that the same strategy the *falasafa* deploy is available for opposing them. One can simply deny that God can have made the world begin earlier than He did, because such a thing is impossible in itself, and therefore not within God's power. Every objection the *falasafa* bring against that, he argues, is equally applicable to their own denial of the possibility of a larger world.

Taken in isolation, then, in this section of the discussion Ghazali's stance is unsatisfyingly dialectical. Perhaps this is because he does not want to take issue with the *falasafa* premise that God could have made the same world earlier. In what follows, I will propose an alternative response that Ghazali could have made, by denying that God could have made such an earlier world, for reasons which neither compromise God's omnipotence, nor Ghazali's position that the impossible reduces to logical contradiction.

First, we need to clarify the possibility that the *falasafa* are proposing. It is of a world, similar to the actual in every way, except that by the present time, it has completed 1100 rotations, whereas the actual world has completed 1000. This can be shown to be impossible in itself by a rather simple argument.

---

4   38

1. Supposing that the actual world has just completed 1000 rotations, and that time is the measure of motion, it follows that the present time is the completion of the 1000th revolution of the world.

2. Therefore, a possible world just like the actual, expect for having completed 1100 rotations at the present time, is a world which has completed 1100 rotations at the completion of 1000th rotation.

3. It is in itself impossible that a world complete 1100 rotations at the completion of the 1000th rotation. It reduces to a contradiction.

To clarify the force of the argument, consider the counter-claim. The possible world the *falasafa* are supposing is not, one might insist, a world that has completed 1100 rotations at the completion of its 1000th rotation. Rather, it is a world that has completed 1100 rotations *at the same time* at which the actual world has completed 1000 rotations. Consequently, the present time is not the 1000th rotation of the actual world. Instead, it is some third thing 'at which' the actual world has completed 1000 rotations, and 'at which' the possible world would have completed 1100. Therefore, it must be ontologically independent of the world's motion. So, if there is a possible world, which up to the present time has completed 1100 rotations, whereas the actual world has completed 1000, then time is not the measure of motion.

For the *falasafa*, time is the measure of motion. Indeed without this premise, their argument collapses. So while there is, to be sure, a possible world that has completed 1100 rotations, there is no possible world that has completed 1100 rotations at the present time. This, of course, does not compromise God's omnipotence, since omnipotence is the ability to do anything that is in itself possible, whereas the world that the *falasafa* propose here is ultimately self-contradictory and therefore in itself impossible.

THE CONCEPT OF DEVELOPMENT IN THE PLATFORM OF THE PRINCIPLES OF ISLAMIC WORLDVIEW

Malki Ahmad NASIR[1]

ABSTRACT

Every religion or ideology seems to be providing something a foundation, including the concept of development which refers to the perspective which belongs to a person or people. It is not surprising to say that the concept of development is so different nowadays as it is a reflection of the worldview that he has. In this context, the development which is founded by the Islamic worldview is no doubt is differ to the others. Even though, these terms 'tanmiyyah, taqaddum, taghayyur', can mean to the meaning of 'development', but the true meaning of the word 'development' which refers the perspective of the Islamic worldview is not to refer to the aspect of material side but it is also to refer to spiritual side. If it means both sides, then we have to define the concept of man. From this context, we also have to find how and what kind of developments that have relationship with the concept of happiness. Therefore, the concept of happiness in relation to the meaning of development is very significant. Thus, this article will be written to discuss and talk about the principles of Islamic worldview as the platform in formulating the meaning of the concept of development.

Keywords: The Concept of Islamic Worldview, the elements of the Islamic worldview, the concept of development, the concept of happiness.

Islam as a religion for all mankind is a monotheistic religion based on revelation which received by the Prophet Muhammad peace be upon him in the 7th Century and later recorded in the Quran. It was began in the Arabian Peninsula then has spread rapidly to various nations in the world throughout the centuries. And among the reasons for the rapid and peaceful spread of Islam was the simplicity of its doctrine-Islam calls for faith in only one God worthy of worship. It also repeatedly instructs man to use his powers of intelligence and observation. As indicated above, the new Muslims who were islamized and made to understand the Islamic *weltanschauung*, the worldview of *Tauhid*. This includes the concept of happiness, the culture of knowledge, the development of a nation, the civilized of Muslim society, social justice, epistemology, the cultural values, cosmology, psychology, etc. These impact of Islamic worldview can be seen in the spiritual environment, when the Muslims have plan to build the mosque, city, school, etc. and as well their understanding of Islam in the surrounding of Islamic worldview.

That means Islam is not referring to a form of culture, and its system of thought projecting its vision of reality and truth and the system of value derived from it are not merely derived from cultural and philosophical element aided by science, but one whose original source is Revelation, which confirmed by religion and affirmed by intellectual and intuitive principles. In other word, there is no idea of so called 'development' in the religious traditions of mankind cannot be applied to Islam, for what is assumed to be developmental process is in the case of Islam only a process of interpretation and elaboration which must of necessity occur in alternating generations of believer of different nations, and which refers back to the unchanging source.[2] Thus Islam was revealed to this world in order to replace the pre-Islamic worldview

---

[1] Islamic Science Institute (ISI) – Universiti Sains Islam Malaysia (USIM)
[2] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995),

was that of ignorance (*jahiliyyah*), which reflected in the culture of tribalism, absence of guided rationalism, and the dominance of a materialistic concept of God, as indicated in Q.S. Al-Zumar (39):7, Allah SWT says: "We worship them only that they may bring us near to Allah."

Then, the various basic concepts and terms of keywords which derived from the Qur'an are very significant to attract all kind of challenges in relation to how Muslim face to all kind of problems   because these keywords are likewise the spirit (ruh), intellect ('aql), heart (qalb), lust (nafs), understanding (fahm), body (jasad), inspiration (*ilham*), thought (fikr), proof (hujjah), remembrance (dhikr), knowledge ('ilm), doubt (shakk), ignorant (jahl), charity (amal), nature (alam), wisdom (hikmah), manners (adab), ethics (adab), topic (maudu'), justice (adl), unjust (zulm), cognation (ma'rifah), definition (ta'rif), reality (haqiqah), explanation (Sharh), discuss (bahth), law, judges, court (from Arabic: hukm), students (murid), date (tarikh), history (shajarah), time (waqt), human (insan), and etc. have reflection of the Islamic worldview.

Therefore, the basic concepts and terms which are indicated to the worldview of Islam will lead to the mind of Muslims in understanding what Islam is, and provide the foundation to think, understand and plan when they are facing the real challenge, especially the problem of the corruption of knowledge. This has come and influences to the meaning of key terms that project the worldview derived from Revelation. Meanwhile the key terms are very important to make explanation, especially in relation to the concept of development from the Islamic perspective.

THE WORLDVIEW OF ISLAM

When the economic backwardness and political weaknesses of the Muslims particularly from the times of their direct or indirect suppression by the Western colonial powers in the 18th century, the Muslim leaders have encouraged to request for internal changes to close the humiliating gap between them and the West. Various ideas have been put forward and institutions established causing masses of changes in the religious views and understanding of the Muslim that have left most of them confused and weakened. [3]

These changing masses in Muslims world are not only in the aspect of military, economic and political side, but also in the understanding of religious side as mentioned by Syed Muhammad Naquib al-Attas. He says that that the main problem that causes as mentioned above are the problem of the content of education. This problem is rooted in the confusion concerning the nature and scope of knowledge, also the meaning of religion in Islam, its basic key terms and components as well as concerning the spirit and sciences and institutions of other civilizational entities, especially those of the West.[4] In fact, as he says that "the changes and restrictions in the meaning of such key terms occur due to the spread of secularization as a philosophical program, which holds sway over hearts and minds enmeshed in the crisis of truth and the crisis of identity".[5]

Being responded to the spread of secularization as a philosophical program above, then the worldview of Islam must be signified more than just the physical world surrounding us but also includes the hereafter, as it is related to the purpose of man's existence is to worship God and to get rewarded in the hereafter. So that, the Islamic worldview covers beyond the present life

---

p. 4.

[3] Wan Mohd Nor Wan Daud, The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas (Kuala Lumpur: ISTAC, 1998), p. 33.

[4] See for further information, Syed Muhammad Naquib al-Attas, The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education, First Impression (Kuala Lumpur: ISTAC, 1991).

[5] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 15.

to involve belief in God, the Prophets, the Angels, and all the scriptures revealed by God to various Prophets. In the same way, the life and action of the Prophet must be carefully followed and implemented in the day-to-day life of all human being.[6] Similarly, if the notion of the meaning of worldview should be limited on the basis that such a formulation reflects observation and data derived from existing realities then must be rejected because in Islam covers the seen-world and the unseen-world, these are in line with the concept of Islamic worldview which is defined by Syed Muhammad Naquib al-Attas that is

> "Islam does not concede to the dichotomy of the sacred and the profane; the worldview of Islam encompasses both al-dunya and al-akhirah, in which the dunya-aspect must be related in a profound and inseparable way to the akhirah-aspect, and in which the akhirah-aspect has ultimate and final significance. The dunya-aspect is seen as a preparation for the akhirah-aspect. Everything in Islam is ultimately focused on the akhirah-aspect without thereby implying any attitude of neglect or being unmindful of the dunya-aspect."[7]

As a result, the worldview of Islam will be characterized by an authenticity and a finality that points to what is ultimate, and the vision of reality and truth that appears before our mind's eye revealing what existence is all about is the worldview of Islam, aimed at is world of existence in its totality that Islam is projecting. In other word, it is *ru'yah al- islam li al-wujud*.[8] From the above definition, there are three important points that can be used as the identity of the Islamic worldview, namely that first is the worldview is an engine for social change, second is the principle for the understanding of reality and third is the principles for scientific activities. Hence, the three points above are in line with what were written by Alparslan Acikgence, as follows, namely "that vision of reality and truth, which, as an architectonic mental unity, acts as the non-observable foundation of all human conduct, including scientific and technological activities," or "the foundation of all human conduct, including scientific and technological activities".[9]

From that perspective, then happiness and well-being are two important factors in the development of an individual and society, there are the kinds of goodness that every human being seeks to achieve in this world and in the hereafter, although the United Nations Development Program (UNDP) that created the Human Development Index as the important indicator of developed nation does not consider these two as the real indicators.[10]

THE ELEMENTS AND CHARACTERS OF THE ISLAMIC WORLDVIEW

As a concept of the Islamic worldview is already very clear. Its vision of reality and truth, which is a metaphysical survey of the visible as well as the invisible worlds including the perspective of life as a whole, is not a worldview that is formed merely by gathering together of various cultural objects, values, and phenomena into artificial coherence.[11] Its character

---

[6] Amer Al-Raubaie, "Al-Attas Concept of Happiness: A Reflection on the Contemporary Meaning of Development", in *Knowledge, language, Thought and The Civilization of Islam*, edited by Wan Mohd Nor Wan Daud and Muhammad Zainiy Uthman, (KL: UTM Press, 2010), p. 328.

[7] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 1.

[8] Ibid. hal. 2.

[9] Alparslan Acikgence, *Islamic Science*, (KL: ISTAC, 1996), hal. 68.

[10] Wan Mohd Nor Wan Daud, Knowledge, Culture and the Concept of 1 malaysia, translated by Ratwati Mohd Asraf, (KL: CASIS UTM, 2012), p. 3.

[11] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 2.

becomes the principle of distinction to other worldview, for other worldviews do not have any kind of dealing to religion, religious teaching that cover both the seen-world and the unseen-world, which are related to the nature of universe. Nevertheless, in determining the elements that reflect the fundamental of the Islamic worldview, as proposed by Syed Muhammad Naquib al-Attas are as follow, namely; the nature of God, of Revelation, of His creation, of religion, of freedom, of values and virtues, of happiness, of man and the psychology of the human soul, of knowledge, the nature of manners, and the nature of happiness, etc.[12]

However in this paper is only a few that are going to be elaborated, the first is the nature of God. From the Islamic worldview about the nature of God is very clear, either in His name, His nature or His properties. So the conception of the nature of God in Islam is the consummation of what was revealed to the Prophets according to the Qur'an. Here is what Qur'an says about Him, as Syed Muhammad Naquib al-Attas explains that is,

> "He is one God, living, self-subsistent, eternal, and abiding. Existence is His very Essence. He is one in essence, no division in His essence, whether in the imagination, in actuality, or in supposition is possible. He is not a locus of qualities, nor is a thing portioned and divisible into parts, nor is He a thing compounded of constituent elements. His oneness is absolute, with an absoluteness unlike the absoluteness of the natural universal, for while being thus absolute He is yet individuated in the manner of individuation that does not impair the purity of His absoluteness nor the sanctity of His oneness. He is transcendent, with a transcendence that does not make it incompatible for Him to be at once omnipresent, so that He is also immanent, yet not in the sense understood as belonging to any of paradigms of pantheism. He possesses real and eternal attributes which are qualities and perfections which He ascribes to Himself, they are not other that His essence, and yet they are also distinct from His essence and from one another without their reality and distinctness being separate entities subsisting apart from His essence as a plurality of eternal, rather they coalesce with His essence as an unimaginable unity. His unity is then the unity of essence, attributes, and acts, for He is living and powerful, knowing, willing, hearing, and seeing, and speaking through His attributes of life and power, knowledge, will, hearing and sight and speech, and the opposite of these are all impossible in Him.[13]

Even the name Himself, that God is called Allah is not given by the His servants and His apostles or created by any cultures, but that name Allah is given by Himself, as it is written Qur'an at Surah Taha (20): 14, as follow,

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِيٓ ١٤

"Verily, I am Allah, there is no god (the right) but Me, so worship Me and establish prayer for My remembrance."

As mentioned above, it can be concluded that the name Allah is given by God Himself, only Himself knows His own name, and that name is proclaimed to mankind through revelation to His prophets and apostles. This means that the name Allah is not a name that is created or given by men, prophets and sages, as it is considered by philosophers such as Karl Marx, Durkheim, Friedrich Nietzsche, Foucault, etc. God's name is the name of a very exclusive and inherently, hence the name or *lafaz* Allah is the property of adherents of the religion that has revealed to and shared by all His prophets to mention His name of Allah, including the Prophet Muhammad

---

[12] Ibid. p. 5.
[13] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 12.

and his followers themselves, namely Muslims, as it was mentioned in the Qur'an at Surah al-Ikhlas that Allah has said about Himself.

The second is the nature of Revelation. God Himself Almighty has described Himself in the Qur'an as the last revelation or *Kalam*. Al-Quran as the Word of Allah is not a vision, inspiration or a sudden inspiration came from various major poets, the artists, and the apostolic. But this revelation is final that has been revealed to the Prophet Muhammad as the last prophet, and it not only confirms the truth of preceding revelation in their original forms, but includes their substance, separating the truth from cultural creations and ethnic invention. Also the speech of God (Kalam Allah) concerns Himself, His creation, the way to salvation communicated to His chosen Prophet and Messenger, not by sound or letter, yet comprising all that He has represented in words, then conveyed by the Prophet to mankind in a linguistic form new in nature yet comprehensible, without confusion with the prophet's own subjectivity and cognitive imagination.[14] Therefore, the Qur'an as the kalam Allah affirming that it is revealed in a new form of Arabic, so it is understood that the description of His nature therein is the description of Himself by Himself in His own words according to that linguistic form.

The third is the nature of man. The position and the nature of man is very clear in the Islamic worldview. It means that man is composed of two elements, namely body and soul, or in other words, it contains a physical and spiritual beings. God taught him the names (*al-asma'*) of everything that means knowledge of everything, which refers to knowledge of accidents and attributes that pertaining to the essences of things sensible and intelligible (*mahsusat* and *ma'qulat*) in order to make known the relations and distinctions existing between them, and to clarify their natures within these domain.[15]

Then the dignity of man as a being of the highest and perfect among His creatures has been raised through the prophet Adam as the first human being, when he accepted the mandate to be the Caliph. In order to rule the world, man is also given limited knowledge of the spirit, of his true and real life or soul, and by means of this knowledge he is able to arrive at knowledge about God (*al-ma'rifah*) and His absolute oneness, that God is his true Lord (*al-rabb*) and object of worship (*al-ilah*). The knowledge and religion are natural correlates in the nature of man, that is, the original nature in which God has created him (al-fitrah).[16]

Fourth is the nature of knowledge ('ilm). This is a part of fundamental pillars in the Islamic worldview, it deals with something that relate to epistemological discourse in order to recognize about the source and the nature of it. But to give an explanation of this knowledge must be defined precisely in relation to the nature of man. Hence, in the Islamic worldview, as Syed Muhammad Naquib al-Attas stated that knowledge will be defined as "both the arrival in the soul of the meaning of a thing or an object of knowledge as well as the arrival of the soul at the meaning of a thing or an object of knowledge".[17] Further in this later explanation, he says that knowledge in relation to the soul which the condition and position of the soul should not merely a passive recipient like the tabula rasa, but it is also a dynamic one in the sense of setting itself in readiness to accept and so to intentionally attempt for the arrival at the meaning.[18]

In addition, as far as the knowledge concerns that it has two kinds in line to the man that is of dual nature possessed of two souls. The first is food and life for the soul that refers the kind of knowledge which is given by God through direct revelation to man, and this refers to the Holy

---

[14] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 6.
[15] Ibid. p. 143.
[16] Ibid. pp. 143-144.
[17] Ibid. p. 14.
[18] Ibid.

Qur'an. And the other is providing with which man might prepare himself in the world in his pursuit of pragmatic ends is to refer to the kind of knowledge of the sciences, and acquired through speculation and rational effort of inquiry based on his experience of the sensible and intelligible, and observation and research.[19]

In fact that Islam affirms the possibility of knowledge, that knowledge of the realities of things and their ultimate nature can be established with certainty by means of our external and internal senses and faculties, reason, and intuition, and reports of scientific or religious nature, transmitted by their authentic authorities.

It is undisputed that Islam has never accepted nor has ever been affected by ethical as well as epistemological relativism that made man the measure of all thing and nor has it ever created the situation for the rise of skepticism, agnosticism, and subjectivism. Its nature has related to the value laden which is in contrary to the other worldview, especially the Western worldview. For the Western View says that the nature of knowledge is value free.

Therefore, based on the above explanation can be concluded that the objects, events, facts etc. in relation to the soul are becoming meaningful depending to the understanding of their worldview which all these things are already mentioned above that the keyword and terms in Islamic worldview are very important in order to distinguish which one is true and false from something that are influenced by the linguistics, logic, scientific, social and political institution, economic, religion and law, and others. Then, the concept in the key words and terms from the Islamic worldview will provide the foundation to Muslim people to confirm, perfect, consolidate, verify and correct something that they are facing to them.

THE CONCEPT OF DEVELOPMENT IN THE FRAME OF THE WORLDVIEW OF ISLAM

In the modern literature on development studies which is based on the western experience and approach has reflected the things in relation to materialistic and secular worldview which are not compatible with Islamic teachings. The West defines this concept as a process that enables man to acquire material goods to satisfy worldly needs without reference to spiritual requirements.[20] It is in line to what Zainuddin Sardar said that:

> The Basic assumption of development, no matter how it is defined, is of a linear teleology vis-à-vis the standard yardstick of measurement: western civilization. The western nations are thus the model of developed states with their industrial policies, free market economies, technological advancement, political, social and cultural institutions providing the best examples of all that constitutes human endeavour; other nations and cultures are simply there to follow this example, progress and develop along a straight incline with the goal of becoming as good as the west.[21]

Meanwhile, the concept of development from the Islamic perspective is that every man or nation is successfully in meeting the broad purposes of Islamic law (*al-Syari'ah*), which is to uphold the quality of life, religion (*din*), intellect (*'aql*), property, and the protection of one's

---

[19] Syed Muhammad Naquib al-Attas, *Islam and Secularism*, First Impression 1978 (Kuala Lumpur: ISTAC, 1993), pp. 144-146.

[20] Amer Al-Raubaie, "Al-Attas Concept of Happiness: A Reflection on the Contemporary Meaning of Development", in *Knowledge, language, Thought and The Civilization of Islam*, edited by Wan Mohd Nor Wan Daud and Muhammad Zainiy Uthman, (KL: UYM Press, 2010), p. 323.

[21] Ziauddin Sardar, "Beyond Development: An Islamic Perspective", *The European Journal of Development Research*, Vol. 8, No. 2, December 1996, p. 36-37, in Amer Al-Raubaie, "Al-Attas Concept of Happiness…pp. 323-324.

lineage.[22] To achieve these goals, the development has to promote social justice by reducing market imperfections, eliminating corruptions, instituting good governance, accountability, hard work and sharing of resources. In order to that plan, Islam prohibits illegal activities by disallowing *riba'*, avoiding waste and preventing the existence of monopolies. Thus, the concept of development has to include material and spiritual elements in order to create a balance between the material fulfillment of this life and the spiritual requirements for the hereafter as what in the religion of Islam means. The two elements are indeed helpful for the human being in facing these challenging times where in the current popular definitions always focus on daily life and material wealth while religion and lineage are not given the priority that they deserve, and also in building a new civilization for mankind that is progressive, morally upright, and that would allow the human being to attain a state of happiness.[23]

Therefore, the concept of development according to the Islamic perspective, as what Syed Muhammad Naquib al-Attas said that is "to refer to the return to the genuine Islam enunciated and practiced by the Holy prophet, the members of his sanctified House and his noble companions and their followers, and the faith and practice of genuine Muslim after them, and they are also refer to the self and mean its return to its original nature and religion (Islam)."[24] In order to be achieved to above mentioned, the Muslims need to the so-called the knowledge culture which is not merely emphasize in the love of knowledge and learning and the mastery of the various sciences and skills, but also actively inculcates mature spirituality and ethical qualities, enabling our leaders and citizens to optimally realize our individual and collective potentials. Because in the context on information age that everyone need to select, interpret, and utilize information, ideas and opinions from these various sources meaningfully are a permanently basic which is called a dynamic category of knowledge known as *fardu ain*, comprehensible and architectonic epistemological framework.[25]

Thus, the knowledge culture aims to produce educated human beings who understand the limits of truth and usefulness of everything, and act accordingly.[26] On the other hand, as already mentioned that the Western framework reflects materialistic and secular worldview, hence development is a process that assists man to obtain material goods to fulfil worldly needs without reference to spiritual requirements.

KHATIMAH

In Islam, development is to satisfy man's basic need by not only providing material goods but also increasing social relation, politic and cultural view, ethical principles, education, true knowledge and equal opportunity. Also its nature is to complete including all aspects of human activities, and to promote *falah* or success in this world and in the hereafter, a notion that goes beyond this life to include the hereafter. In other words, it allows the people to attain happiness and well-being and to complete the purposes of Islamic law (*maqasid al-syari'ah*), then this is so-called the *baldah tayyibah*, a nation that is blessed by Allah the Almighty, as it stated at surah Saba' (34): 15.

---

[22] Islamic Development Bank, *Vision 1440 H: A Vision for Human Dignity* (Jeddah, IDB, 2006), p. 11-15. In Wan Mohd Nor Wan Daud, Knowledge, Culture and the Concept of 1 malaysia, translated by Ratwati Mohd Asraf, (KL: CASIS UTM, 2012), p. 2.

[23] Wan Mohd Nor Wan Daud, Knowledge,..p. 2

[24] Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 76.

[25] In Wan Mohd Nor Wan Daud, Knowledge, Culture and the Concept of 1 malaysia, translated by Ratwati Mohd Asraf, (KL: CASIS UTM, 2012), pp. 26-27.

[26] Ibid. p. 28.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ١٥

"Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!"

References

Ziauddin Sardar, "Beyond Development: An Islamic Perspective", *The European Journal of Development Research*, Vol. 8, No. 2, December 1996, p. 36-37, in Amer Al-Raubaie, "Al-Attas Concept of Happiness…pp. 323-324.

Islamic Development Bank, *Vision 1440 H: A Vision for Human Dignity* (Jeddah, IDB, 2006), p. 11-15. In Wan Mohd Nor Wan Daud, Knowledge, Culture and the Concept of 1 malaysia, translated by Ratwati Mohd Asraf, (KL: CASIS UTM, 2012), p. 2.

Wan Mohd Nor Wan Daud, Knowledge,..p. 2

Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 76.

In Wan Mohd Nor Wan Daud, Knowledge, Culture and the Concept of 1 malaysia, translated by Ratwati Mohd Asraf, (KL: CASIS UTM, 2012), pp. 26-27.

Ibid. p. 28.

Syed Muhammad Naquib al-Attas, *Islam and Secularism*, First Impression 1978 (Kuala Lumpur: ISTAC, 1993), pp. 144-146.

Amer Al-Raubaie, "Al-Attas Concept of Happiness: A Reflection on the Contemporary Meaning of Development", in *Knowledge, language, Thought and The Civilization of Islam*, edited by Wan Mohd Nor Wan Daud and Muhammad Zainiy Uthman, (KL: UYM Press, 2010), p. 323.

Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), p. 6.

Alparslan Acikgence, *Islamic Science*, (KL: ISTAC, 1996), hal. 68.

Wan Mohd Nor Wan Daud, Knowledge, Culture and the Concept of 1 malaysia, translated by Ratwati Mohd Asraf, (KL: CASIS UTM, 2012), p. 3.

See for further information, Syed Muhammad Naquib al-Attas, The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education, First Impression (Kuala Lumpur: ISTAC, 1991).

CONCEPT OF CONSCIOUSNESS IN THE PHILOSOPHY OF
ADVAITA VEDANTA AND PLATO

Baldoo DAGZMAA (PhD)[1]

Baatar MUNKHJAVKHLAN (PhD candidate)[2]

ABSTRACT

In this paper, we shall examine the philosophy of Shankara and Plato and compare the radical difference in their teachings. The purpose of the paper is to clarify the approach of defining the reality through the idea of consciousness and argue that the aim of knowledge and self is to know the reality which is similar in both their views even though methodologies are different. In order to clarify their approach in explaining the consciousness, we grounded on historical and hermeneutical methodology of their philosophy.

As the authors of this article, we have reached the conclusion that the purpose of these philosophies is similar; however detailed explanation of consciousness is different. We have examined the meaning of consciousness both psychologically and metaphysically. To say more clearly, Plato's or other western philosophers' idea such as intuition, self and feeling are slightly based more on rationality while Sankara or Advaita Vedantins believe in spiritual and pure consciousness in terms of self-realization and transcendental reality. Further some other similar philosophical thoughts will be discussed in this paper.

Keywords: states of consciousness, levels of knowledge, realization of self, reality, idea.

Even though Plato and Shankara lived in different eras, there are several reasons to compare their philosophy in terms of philosophical categories. In this paper we focus on the ontological concept of consciousness. As we work with their philosophy, we start with two fundamental questions in their philosophy, which are : 'who I am' in Shankara's philosophy and 'what is knowledge' in Plato's philosophy.

While both are, we consider, chief point of their idea, in the former consciousness, feeling and being are unified as Absolute reality or *brahman,* and the latter differentiates all these concepts even though the concept of Absolute Idea is central to his teaching. Therefore, one can say that ontology and epistemological approaches are intermingled in Advaitic teaching, while epistemology and psychological approaches are separate in Plato's teaching. Just as in Shankara's teaching, we cannot separate Plato's epistemology from his ontology.

Now we shall start elaborating and comparing their philosophical thought.

In Advaita Vedanta,[3] the very cardinal concept is *Brahman* or Absolute Reality which is called as *sat-chit-ananda*. This is absolute existence, pure consciousness and pure bliss. It should be noted that, the Absolute Reality or *Brahman* is same as *Atman* which is Pure Consciousness and Transcendental Soul. Thus, there is only one reality and this concept is ultimate aim and

---

[1] Department of Philosophy and Religious studies, National University of Mongolia

[2] Division of Art and Humanities, School of Arts and Sciences, , National University of Mongolia

[3] In this paper, Advaita Vedanta teaching refers to Shankara's philosophy. Based on the similarities of characteristics of reality, we choose and compare Shankara's teaching with Plato's philosophy.

ultimate truth from the ethical and epistemological point of view. We would further discuss the concept of world and individual ego with the concept of *Maya*[4] and *Avidya* briefly.

To compare Plato's philosophy with Advaita Vedanta, he discusses about Absolute reality which is called as Form or Idea which is grounded on very rational basis and it is the paramount concept of his ontology and epistemology. According to his view, there are two worlds— one is real and transcendent world of ideas and another is perceptual world or copy of the real world.

Similar to Shankara's view, Plato holds that knowledge of the absolute reality is the most crucial. According to him, perception cannot explain the reality and it gives only knowledge of its appearance. Plato maintains that the world of ideas itself is just as real as the world of objects, and that it is through ideas that one attains consciousness of the absolute.

This kind of thought corresponds with the ideal consciousness of the reality proposed in Advaita Vedanta.

From the discussion above we may say that the two philosophical views are similar or can be, on the surface, identified with one another. But when we see their interpretation on the consciousness, there is glaring difference both in epistemological and ontological sense.

In Sankara's teaching, the main goal of the human life is to realize *Brahman*. But the realization of *Brahman* is only possible through spiritual experience and not through reasoning or logical thinking. Also this kind of idea can be seen in the teaching of Vedas. *Brahman* is reality and the rest is merely appearance or illusory world which is explained through the concept of *Maya*. In other words, material objects are merely manifestations or images of this one consciousness. Also the concept of *Maya* is connected to *Avidya* which called ignorance. By removing ignorance through spiritual experience which is related to pure consciousness, one can know himself as *Brahman* or *atman*.

He accepts the identity of the soul and *Brahman*. In this sense, *Brahman* and *atman* are interchangeable. Here we can conclude that Shankara's teaching does not separate individual ego from universal one. 'Man is apparently composed of the body and the soul. But the body which we perceive is like every other material object, merely an illusory appearance. When this is realized, the reality that remains is the soul which is nothing other than God.'[5]

But in Plato's teaching, they are totally separated. According to him, one's life is devotion to truth, to the attainment of eternal and absolute truth. Thus we can say Vedantic teaching is more life centered than that of Plato's philosophy.

According to Plato, human mind develops from ignorance to knowledge. To prove it, he differentiates opinion and knowledge. This differentiation depends on the object. He holds that the opinion depends on images of that object. Latter depends on idea of that objects. Images are temporary or not eternal. It cannot be real and true knowledge. We can gain knowledge of the world of the pure concepts or forms only. From here, we can see his interpretation of reality and its knowledge are similar to Shankara's conception. For example,

> man's knowledge is concerned with the objects of this world and with the relation between individual objects. We can for example, know the relation between the individual master and individual slave, but this knowledge is insufficient to inform

---

[4]   Concept of *maya* is also one of the chief categories of Indian philosophy. It refers the magical power of God that creates illusion. It is indistinguishable from the God and cause of the world as appearance. *Maya* is also identified as *avidya* which is ignorance. Only through right knowledge or *vidya*, one removes ignorance and realizes its truth. According to Advaita Vedanta philosophy, *avidya* and *maya* are interchanging concepts.

[5]   Satischandra Chatterjee, Dhirendranamohan Datta, An Introduction to Indian Philosophy, (India. 1984). p. 397.

us as to the relationship between absolute mastership. For that purpose we should require absolute knowledge and this we do not possess.[6]

In The Republic, Plato argued that the objects we perceive are not the absolute reality, but more like a shadow of reality. He compares human condition to that of slaves enchained in a cave where one can only see the shadows of people and objects passing by outside. Eventually people come to accept these shadows as reality itself, while the source of the shadows is ignored. Such is our ignorance of the spiritual world in which our own ideas have their being.

His illustration shows that if we are unable to see the reality, we live in such a shadow of ignorance. Therefore we can identify such idea with Shankara's concept of *maya* that covers the reality and realization of absolute reality which called *Brahman*. Also we can see Plato's idea from his allegory of the Divided line.

For Plato,'Form of the Good', is the supreme power of divine reason and thus the highest possible object of knowledge of the individual soul or consciousness. Plato proceeds to liken this Form of the Good as the cause of intelligence, intelligible objects to the sun whose light is the cause of vision and of visible things.[7]

As a spiritualist, Plato holds that soul is totally different from body but governs and rules the body. Also he brings idea of individual soul and universal soul. We argue that it is similar to Shankara's methodology. But the most important thing here to emphasize is that this idea has nothing in common with the concept of past lives or memory of the soul which is rather central to Indian philosophical thought.

"In Plato's philosophy, we can find the idea that, 'individual soul is a part of universal soul and resembles it in every aspect. The only difference between the two is that the individual soul is less perfect than the universal soul.[8]

 Plato differentiates tripartite nature of the soul. We would like to filter out the concept of consciousness from this. According to him, the soul consists of three parts with different functions. They are rational and irrational. Rational soul is related to transcendental world of ideas. The world of pure concepts and forms are gained by this kind of soul. Likewise, pure forms and rational soul are eternal and immutable.

Irrational part of the soul divides into noble and ignoble parts. Main characteristics of noble irrational soul are courage, self-respect and noble emotions which are emotive. Ignoble irrational soul is the lowest part and appetitive. This idea of Plato belongs to his doctrine of psychology as well as physics.

In Shankara's philosophy, he elaborated the concept of consciousness clearly. The Mandukya Upanishad describes four states of consciousness. Shankara's idea basically derives from the Mandukya Upanishad.

Advaita Vedanta explains that every human being is comprised of three bodies: the gross, the subtle, and the causal, which are the respective mediums of experience for our waking, dream, and dreamless sleep states. 'These states are explained in their relationship to the mystic syllable *Om* according to Mandukya Upanishad.'[9] Mandukya Upanishad talks aboutwaking, dreaming, profound sleep and the fourth state (*turiya*) which is alone real.

---

[6]   Frederick Copleston, S.J A History of Philosophy, Vol I (New York: Doubleday,1993), p. 183.
[7]   Платон, Төр улс (Улаанбаатар: Иргэний боловсрол төсөл 2005) х. 187. Ном.7.
[8]   Kapila Vatsyayan, History of Western Philosophy (Delhi: Meerut. 1991), p. 30
[9]   Sarvepalli Radhakrishnan, Charles A Moore, A Source Book in Indian Philosophy. (Princeton, New Jersey, Princeton University Press 1989), p. 55.

'The first quarter is *Vaisvanara*-the Universal One-situated in the waking state, perceiving what is outside, possessing seven limbs and nineteen-mouths, enjoying gross things. Its consciousness is outward-turned.

The second quarter is *Taijasa*-the Brilliant One-situated in the state of dream, perceiving what is inside, possessing seven-limbs and nineteen-mouths, enjoying refined things. Its consciousness is inward-turned.

The third quarter is *Prajna*-the Intelligent One situated in the state of deep sleep. Deep sleep is when a sleeping man entertains no desires or sees no dreams; consisting of bliss. He is the Lord of all; he is the knower of all.

The fourth quarter: as perceiving neither what is inside nor what is outside, nor even both together; not as a mass of perception; neither as perceiving nor as not perceiving; as unseen. That is the Self (*atman*).[10]

According to the Advaita Vedanta, consciousness is pure consciousness itself. Mind is a real or apparent negation or limitation or determination of that. Mind in fact, in itself, that is considered as apart from consciousness is an unconscious force which in varying degree obscures and limits consciousness, and that such limitation being the condition of all finite experience.

Shankara holds that there are two kinds of consciousness in ontological perspective. And it corresponds to reality and appearance. He identifies absolute consciousness with reality and transcendental self, the lower level or modified consciousness to the realm of apparent reality and the phenomenal or empiric self. He accounts for the variety of mental activities and phenomenal experiences which characterize worldly existence, or bondage, in terms of modified consciousness. The modified consciousness is explained through the empiric soul and gradually interrelated to knowing reality.

We can also explain consciousness as follows;

 a) Absolute consciousness
 b) Cosmic consciousness
 c) Individual consciousness
 d) Indwelling consciousness

The first one is related to the basic concept of *Brahman*. Here, pure being is Self-aware and is of the nature of pure consciousness and bliss. This concept is explained with the idea of superimposition, as can be seen from the example of rope and snake.

The second type of consciousness is related to causal understanding of *Brahman* that united with *Maya* as the Creator of the whole universe. This expresses the universe's creation, preservation, and dissolution.

The third type of consciousness in Vedanta is human consciousness. In this, we consider ourselves as 'individuals' which implies considering everything as 'individual'. We become identified with being the shadow of our real Self.

The last type of consciousness is where the self transcends the changing states of the mind, neither suffering nor enjoying the mental and physical conditions of human existence.

In Shankara's view, *Brahman* can be realized by anyone at any time upon realization of the nature of one's self, through the understanding of the absolute reality.

---

[10] Patrick Olivelle, Upanisads (Clays Ltd, St Ives 2008), p. 289.

Upon realization of the reality, *brahman*, the knower and known have merged into One. Advaita Vedanta philosophy does not discount that various aspects of the mind such as intellect, perception and intention, but that the mind is merely one mode or function of consciousness. Cognition, desire and will are all modes of the mind which arise when the self interfaces with ignorance. This process of interface, where the individual self is ignorant of *brahman*, is understood as superimposition. It is the consciousness confused with illusion.

Therefore we can conclude that:

1. Both in Advaita Vedanta and Shankara's thought, the Consciousness is genuine, knows itself alone as the Absolute Being. This knowledge is above sense perception and is identical with existence itself. It is consciousness which is the same as existence.
2. Evidently, epistemology and ontology are somehow separate in Plato's view. But in Shankara, this appears to be so at the lower, relative modified consciousness level, but upon realization of absolute consciousness, knowledge or consciousness and feeling or bliss and being are all one and the same. Therefore we presume Plato's view on consciousness is limited by knowledge of absolute reality in terms of rational knowledge. It should not be mechanically combined with Shankara's view of consciousness.
3. Again the authors of the paper argue that though Plato believes in the good life culminating in true wisdom, or that human being follow reason and strives to realize the ideal in his life and conduct and attains happiness, still his view resembles that of Shankara.
4. In conclusion, while the consciousness of the Platonic thought is radically different from the consciousness of Shankara's teaching, the most salient disagreement lies in the fact that the Plato argues for the rationality and while Shankara states that consciousness is not ultimately real nor have ultimate value, and the only reality and the only truth is absolute consciousness, *Brahman*, the Self.

References

Chatterjee, Satischandra , Dhirendranamohan Datta. (1984) An Introduction to Indian Philosophy. (India: Narayan Press).

Copleston, Frederick. (1993) A History of Philosophy, Vol I (New York: Doubleday).

Dasgupta, Surendranath. (1947) A History of Indian Philosophy. (Cambridge: Cambridge University Press).

Deussen, Paul (2005) Rev.A.S.Geden. The Philosophy of the Upanishads (Delhi: Motilal Banarsidass Publishers)

Macdonell, Arthur Anthony. (2002) A Vedic Reader for Students. (Delhi: Motilal Banarsidass Publishers).

Olivelle, Patrick . (2008) Upanisads (Clays Ltd, St Ives)

Radhakrishnan, Sarvepalli . (1923) Indian Philosophy Vol 1 (New Vork: The Macmillan Co).

Radhakrishnan, Sarvepalli . (1992) Indian Philosophy, Vol II (Delhi, Oxford University Press).

Radhakrishnan, Sarvepalli , Charles A Moore. (1989) A Source Book in Indian Philosophy. (Princeton, New Jersey, Princeton University Press).

Vatsyayan, Kapila (1991) History of Western philosophy. (Delhi: Meerut).

Платон. (2005) Төр улс (Улаанбаатар: Иргэний боловсрол төсөл).

RECONSIDERATION OF 'KUJIBONG' AS THE BIRTHPLACE OF
THE ANCIENT KOREAN KINGDOM KAYA

Myoung-Mi PARK[1]

1. INTRODUCTION

This paper compares and analyzes ancient Korean and Japanese history from a comparative linguistic perspective. It discusses the fall of the ancient Korean kingdom Iseo, which appears in the Korean history *Samguk-yusa* [*Records of the Three Kingdoms*], and its relationship to the rise of Kaya Kingdoms and to the small kingdom Ito in ancient Japan, which appears in the Chinese history *Sanguo-zhi* [*Records of the Three Kingdoms,* in the history of Wei, "Eastern Foreign Countries"]. It also discusses the relationship between the kingdom Iseo and the two deities Izanagi and Izanami, the first deities of Japan that appear in the Japanese myth, on the basis of place names. Further, it reconsiders the place name *Kujibong*, where Kaya kings are said to have landed from heaven in eggs, in comparison with place names *Sohori* and *Kusifuru*, which appear as the places where Ninigi-no-mikoto, Izanagi and Izanami's grandson, is said to have landed in Japanese ancient histories *Koji-ki* [*Record of Ancient Matters*] and *Nihon-shoki* [*Chronicles of Japan*].

2. DISCUSSIONS

Regarding the ancient Korean history, Korea's main histories *Samguk-sagi* [*Chronicles of the Three Kingdoms*] (ca. 1145) and *Samguk-yusa* (ca. 1281) were written in the 12th to 13th centuries, whereas Japan's main histories *Koji-ki* (ca. 712) and *Nihon-shoki* (completed in 720) were written much earlier in the early 8th century. What can be called Japan's first encyclopedia/ Chinese-vocabulary dictionary *Wamyoruijushu* (completed in 938) records many ancient place names. Therefore, we could think about ancient Korean place names through the earlier Japanese language.

2.1 Beginning of a New History Brought about by the Fall of Iseo Kingdom

Izanagi and Izanami, who together are said to have given birth to deities who control everything from the land and islands of Japan to stones, trees, oceans, water, wind, field, fire, etc., are both husband and wife and siblings in the Japanese myth. Where did these male and female deities come from? Japanese histories do not say anything about where they came from. However, Korea's history *Samguk-sagi/ Chronicles of the Three Kingdoms* gives the kingdom name Iseo [the spelling *-eo* represents a wide *o* sound], which kingdom was destroyed by Shilla Kingdom. Since the name Iseo corresponds to the name of an ancient kingdom name Ito (older name Iso), we could regard the Korean kingdom Iseo as their homeland. Although the kingdom was destroyed in AD 42, the remaining forces kept threatening Shilla for centuries, which tells us that the kingdom Iseo was a strong country. Little has been known about the kingdom except its name, but after 2,000 years suddenly a large number of remains—as many as 36,000—were found one day in 2008 at a dam construction site in southern Korea, which made the kingdom

---

[1] Lecturer, Saga University & Kyushu Sangyo University, Japan

known to the world. The excavated remains are very similar to those found in northern Kyushu, Japan, where the ancient kingdom Ito/ Iso was.

After the fall of their kingdom Iseo, Izanagi and Izanami with their people left their homeland by ship and first came to Tsushima. The Chinese history *Sanguo-zhi/ Records of the Three Kingdoms* describes Tsushima in the 3rd century as follows: "Tsushima's land is rugged, and its forest is dense… There is little good arable land… There are about 1,000 houses. People go out to the north and south by ship for business." Apparently, this was not a good place for them to settle down. Thus, they moved on to the south, first to Iki island, and then to Ito, which is the closest place in northern Kyushu, which appears as Ito in the Japanese history *Koji-ki/ Record of Ancient Matters*. The place is spread now from Ito-shima City to the western part of Fukuoka City. Yet, in *Chikushi Fudoki,* ancient history of northern Kyushu, we find the description that Ito was called Iso in ancient times. Here we find the connection between the Korean Iseo Kingdom and the Japanese Ito/ Iso Kingdom in record. Further, the names of Izanagi and Izanami, also pronounced Isanagi and Isanami, can be analysed as: Iso+no+agi "Iso's man" (assimilated to Isanagi/ Izanagi) and Iso+no+ami "Iso's woman" (assimilated to Isanami/ Izanami).

Korea is the country with the most number of dolmens (huge stone tombs) in the world [*dol* represents 'table' and *men* 'stone' in Breton, a Celtic language], and in Japan there are relatively a large number of dolmens in the area of ancient Ito Kingdom. As can be seen in the pictures to be presented in Isparta, there are similarities between dolmens found in the Iseo Kingdom area in southern Korea and in the Ito Kingdom area in northern Kyushu.

According to Professor Ken'ichi Shinoda, the DNA patterns found in the bones excavated in the dolmens in the Ito area in northern Kyushu, Japan and those found in the ancient bones dug up in southern Korea are very similar. His conclusion is that people in northern Kyushu and southern Korea were the same group of people.

2.2 Rise of Kaya Kingdoms

In the year Iseo Kingdom fell, Kaya Kingdoms were established. In a place named Kujibong in what is now Kimhae City, nine leaders from Iseo were assembled and welcomed a basket with six eggs from heaven, from which six kings of Kaya Kingdoms were born. This name Kujibong, when interpreted by its representation in Chinese characters 龜旨峰, means "a mountain shaped like a tortoise".

When this name is compared to a Japanese place name, however, we have a totally different conclusion. The ancestor of Japanese emperors, Ninigi-no-mikoto is said to have landed on Kusifuru-take [Kusifuru mountain]. The 'ku' in 'Kusifuru' means 'big, great', 'sifuru' was from Sobuli, the old form of Seoul (the capital of Korea), through sound change. Therefore, Kusifuru means 'great capital, original capital, true capital'. And in Korean 龜旨峰 (Kujibong) can be read 'Kusiburu'. The Chinese characters were used in the history *Samguk-yusa/ Records of the Three Kingdoms* about 700 years after the fall of Kaya Kingdoms in the 6th century. Long time had passed, and Shilla Kingdom, which destroyed Iseo and Kaya Kingdoms, had also been closed down (in a peaceful manner), through transition, to a new kingdom Koryo. It may be that people came to use the Chinese characters meaning 'tortoise-shaped mountain' by the sight of it for the sound Kusiburu/ Kusibong rather than by its original meaning 'great capital' of Kaya Kingdoms.

3. CONCLUSION

Iseo Kingdom disappeared from Korean history two thousand years ago, leaving only its name and braveness behind. The writer happened to come across a century old anthology of research papers titled *Study on Ancient Japanese and Korean Place Names* and found that northern Kyushu Ito Kingdom was earlier called Iso Kingdom. When she compared the ancient Korean Iseo Kingdom and the ancient Japanese Iso Kingdom in various aspects, she found that there are similarities in remains, political systems, place names, myths, tombs, etc. The conclusion naturally drawn there is that there was an emigration from Korea to Japan and that ancient Japan was formed by those people.

We have also found that the name Kusifuru-take, where 'heavenly descendants' are said to have landed in the Japanese myth, suggests that Kujibong, the place where Kaya Kingdoms were founded, means 'great capital, original capital, true capital', not a 'tortoise-shaped mountain'. Geographically, Kujibong is not a mountain hundreds of meters high, but a hill or mound only 20 meters high. Considering the fact that the coastline was more into the inland area 2,000 years ago, we can understand that the place was appropriate as the capital of Kaya Kingdoms.

In this manner through the comparison of Korean and Japanese languages, we can find the true history of each other. In interpreting history we should not be arrogant or wrong from a contemporary point of view. We should always remember to be sincere and imaginative, and open-minded to various kinds of evidence. Thank you.

REFERENCES

한국 도서

*강길운 『古代史의 比較言語學的 研究』새문사, 1990

*고운기 글 『우리가 정말 알아야 할 삼국유사1, 2』현암사, 2002

*남광우 『補訂古語辭典』一潮閣, 1971

*매일신문 특별취재팀 『잃어버린 왕국 대가야』도서출판 창해, 2005

*배우리 지음 『우리 땅 이름의 뿌리를 찾아서 1, 2』토담, 1994

*시노다 겐이치, 박명미 옮김 『DNA가 밝혀주는 일본인, 한국인의 조상』

보고사, 2008

*시미즈 기요시/박명미 공저 『아나타는 한국인!』정신세계사, 2004

*이남덕 『한국어 어원 연구 1』이화여자대학교 출판부, 1985

*이병선 『日本古代地名研究』亜細亜文化社, 1996

*이홍규 『한국인의 기원』우리역사연구재단, 2010

*인제대가야문화연구소 편 『加耶諸国의 王権』신서원, 1997

*일연, 김원중 옮김 『삼국유사(三國遺事)』을유문화사, 2002

*崔棟 『朝鮮上古民族史』인간사, 1966

*(財)韓日文化交流基金 편저『韓日古代文化連繫』도서출판 서울프레스 1994

일본 도서

*鏡味 明克『地名が語る日本語』南雲堂, 1985

*金沢 庄三郎『日韓古地名の研究』草風館, 1985

*東京国立博物館 편『伽耶文化展』朝日新聞社, 1992

*萱島 伊都男『ついに解けた古代史の謎

　　　　　—古事記・日本書紀神話の舞台は伊都国(糸島)だった-』創英社, 2012

*後藤 周三 유고집『多々良の歴史と文化遺産』葦書房, 1988

*黒岩 重吾『古代史への旅』講談社, 1988

*『九州と東アジアの考古学 上巻, 下巻』

九州大学考古学研究室５０周年記念論文集 刊行会, 2008

*金 達寿『日本古代史と朝鮮』講談社, 1985

　　　　　『古代朝鮮と日本文化-神々のふるさと-』講談社, 1986

*那珂川町教育委員会 편『郷土史那珂川』福岡県筑紫郡那珂川町, 1976

*西郷 信綱『古事記の世界』岩波書店, 1967

*正宗 敦夫 편『倭名類聚鈔』日本古典全集刊行會, 1930

三浦 佑之 역, 주석『口語訳 古事記 神代編』文藝春秋, 2006

*澤田 洋太郎『伽耶は日本のルーツ』新泉社, 1994/2006年改訂新版

　　　　　『ヤマト国家成立の秘密』新泉社, 1994

　　　　　『ヤマト国家は渡来王朝』新泉社, 1995

*佐原 真『魏志倭人伝の考古学』岩波書店, 2003

*三省堂『全訳読解古語辞典』三省堂, 2001

*白石 太一郎『古墳とヤマト政権』文藝春秋, 2000

*『新風土記 かたえ-片江 神松寺 西片江—』 片江校区郷土史研究会, 2003

*荒金 卓也『九州古代史の迷』海鳥社, 1995

*天本孝志『古代朝鮮動乱と筑紫国』葦書房, 1995

*朝倉 治彦 외 공저『神話伝説辞典』東京堂出版, 1963

*柳田 康雄『伊都国を掘る』大和書房, 2000

*江上 波夫『騎馬民族国家』中公新書, 1997 改版５版

*大野 晋『日本語以前』岩波書店, 1987

　　　　『日本語の起源』岩波書店, 1994

*小田 富士雄 감수『古代九州』平凡社, 2005

*由水 常雄『ローマ文化王国—新羅』新潮社, 2001

*『倭国と加耶-古代の海をこえて-』佐賀県立名古屋城博物館, 1999

*和白郷土研究会編『ふる里のむかしわじろ』和白郷土研究会, 2006.

*吉野 裕 역『風土記』平凡社, 2000

*石瀧 豊美 감수『福岡・宗像・糸島の歴史』郷土出版社, 2008

*石橋 道秀『新佐賀筑後難読地名さんぽ 1, 2』佐賀新聞社, 2002

*『図説日本の古墳・古代遺跡』Gakken

*『日本語大事典』講談社, 1996

*永浦遺跡：弥生時代のダム

*油比 章祐『怡土志摩地理全誌』糸島新聞社

*『伊都國遺跡ガイドブック』糸島新聞社

*『福岡県の装飾古墳』熊本県立装飾古墳館, 1997

*古田 武彦『「邪馬台国」はなかった』朝日出版社

P A R T VII

RELIGIOUS PERSPECTIVES IN ASIAN CIVILIZATIONS

HUCURÂT SÛRESİ'NDEN EVRENSEL MESAJLAR

Davut AYDÜZ[*]

HUCURÂT SÛRESİ HAKKINDA GENEL BİLGİ

Hucurât Sûresi, Medine'de nâzil olmuştur. On sekiz âyettir. Peygamberimizin evi Arapçada "hücre (çoğulu hucurât)" kelimesiyle ifade edilen ve her bir eşi için bir oda olmak üzere dokuz odadan oluşmakta idi. Sûrenin 4. âyetinde bu kelime geçtiği için sûreye "Hucurât Sûresi" denilmiştir.

SÛRENİN MUHTEVÂSI

Hucurât Sûresi; mü'minlerin şânına ve adına lâyık olan edep ve terbiye esaslarını ihtiva eder. Hattâ bazı müfessirler bu sûreye "**Ahlâk ve Âdâb Sûresi**"[1] demişlerdir. Çünkü bu mübarek sûre, toplum hayatında başta Müslüman ferdin, daha sonra da bütün insanların davranışlarını düzenlemeye dair ahlâkî hükümleri en yoğun ve doğru tarzda kapsar. Ayrıca sûre, sadece Müslüman ferdin değil, başka din mensuplarının istifade edebileceği **evrensel mesajları** da ihtiva etmektedir. Allah'ın dinine ve Rasûlü'ne saygıya, Peygamberin yanında konuşma âdâbına, dedikodulara kulak asmamaya, duyulan haberi tahkik etmeye, küskünlerin arasını bulmaya, alay ve hakaret etmemeye, sûizandan sakınmaya, gıybetten kaçınmaya, tecessüs etmemeye, yani başkalarının gizli hallerini araştırmamaya, ırkçılıktan kaçınmaya, ihlâsa önem vermeye dair nasihat dolu âyetler içerir. Tebliğimizde sadece ilgili âyetleri zikredecek, daha sonra da o âyetlerden çıkardığımız evrensel mesajlara vurgu yapacağız. Esas hedefimiz bu olduğu için de, sûrenin bütün âyetlerini birer birer tefsir etmeyeceğiz.

SÛREDEN EVRENSEL MESAJLAR

Hucurât Sûresi'nin ilk beş âyetinin meâli:

Rahmân ve Rahîm Allah'ın Adıyla

1 – "Ey iman edenler: Söz ve hareketlerinizde ileri gidip de Allah'ın ve Resûlü'nün önüne geçmeyin. Allah'a karşı gelmekten sakının. Allah her şeyi hakkıyla işitir ve bilir."

2 – "Ey iman edenler! Seslerinizi Peygamberin sesinden fazla yükseltmeyin. Birbirinizle yüksek sesle konuştuğunuz gibi onunla da öylece konuşmayın. Yoksa siz farkında olmadan bütün emekleriniz hiçe iniverir."

3 – "Peygamberin huzurunda seslerini kısanlar var ya, işte Allah, içindeki takvâyı ortaya çıkarmak için onların kalplerini sınamış ve onlar bu imtihanı başarmışlardır. Onlara bir mağfiret ve büyük bir mükâfat vardır."

4 – "Ama sana evinin dışından seslenenlerin ise ekserisi düşüncesiz, mâkul davranmayan kimselerdir."

5 – "Eğer onlar sen kendilerinin yanına çıkıncaya kadar bekleselerdi, elbette kendileri için daha iyi olurdu. Bununla beraber Allah gafurdur, rahimdir."

---

[1] Sâbûnî, *Safvetü't-Tefâsîr*, Hucurat Sûresi, İstanbul ts.; Sâbûnî, *Tefsîru Âyâti'l-Ahkâm*, Beyrut 1982, 2/477; Vehbe Zuhaylî, *et-Tefsîru'l-Münîr*, Beyrut 1991, Hucurât Sûresi; İbrâhîm Kattân, *Teysîru't-Tefsîr*, Hucurat Sûresi; eş-Şîrâzî, Nâsır Mekârim, *el-Emsel fî Tefsîri Kitâbillâhi'l-Münzel*.

BU ÂYETLERDEN ÇIKAN EVRENSEL MESAJLAR

1. Peygamber Efendimizin (sallallahu aleyhi ve sellem) huzurunda bir konu üzerinde görüşülüp konuşulurken, Peygamberimizden önce bir fikir ve görüş beyân etmeyin. Her hususta O'na uyun, O'nun arkasından gidin.

Resûlullah'ın (sallallahu aleyhi ve sellem) huzurunda fetva vermekte acele etmeyin; Allah'ın O'nun kalbi ve dili üzerine indireceği hükmü bekleyin.

"Şu ve bu hususta ilâhî emirler inseydi.." diyerek acele etmeyin. Peygamberimizin verdiği bilgiyle yetinin.[2]

Bu hüküm ve prensipler ilk bakışta, Peygamberimizin hayatta olduğu dönemde yaşayan kimseler için geçerlidir diye düşünülebilir. Fakat bu tür bir anlayış doğru değildir. Çünkü söz konusu yaklaşım Kur'ân'ı bir bölümü itibariyle etkisiz ve tarihsel bir kitap kabul etmek olur. Hâlbuki Kur'ân, evrenseldir, diğer bir ifadeyle, bütün zaman ve mekânlara hitap eden bir kitaptır. Öyleyse burada sorulması gereken soru: Bu ayetler Peygamberimizden sonraki asırlarda gelen inanan ve inanmayan kimselere ne demek istemektedir?

Öncelikle inananlara, Allah ve Resûlü'ne (sallallahu aleyhi ve sellem) îman etmeleri, Kur'ân ve Sünnet'te yer alan bir hükmü, Kur'ân ve Sünnet dışındakilere tercih etmeleri gerektiğini bildirmektedir. Her hangi bir konuda hüküm verirken, önce Kur'ân ve Sünnet'e bakmaları, orada bulamazlarsa, ondan sonra kendi düşünce veya başka kaynaklara müracaat edebileceklerini açık bir şekilde tavsiye etmektedir.

Sahâbenin (r.a.) yani ilk Müslümanların, Peygamberimiz (s.a.s.) ile konuştuklarında, o'nun yüce makamına ve şerefli mevkiine saygı göstermek için seslerini kısmaları gibi, daha sonraki asırlarda gelen mü'minler de, o'nun hadislerinin/sözlerinin okunduğu yerde seslerini kısmaları ve saygıyla dinlemeleri gerekmektedir. Çünkü Resûlullah'a (sallallahu aleyhi ve sellem) vefatından sonra ta'zim etmek, hayatta iken hürmet göstermek gibidir. Vefatından sonra kendisinden nakledilen sözün değeri, bizzat O'nun ağzından işitilen söz gibidir. Nasıl Resûlullah'ın (s.a.s.) meclisinde o konuşurken orada bulunanların seslerini kısmaları zorunlu ise, o'nun mübarek sözü okunurken de hazır bulunanların seslerini yükseltmemeleri ve ona aykırı davranmamaları da son derece önemli bir husustur.[3]

Bu hüküm, başta Müslümanlar için geçerli olmakla birlikte, başka din mensuplarına da şu mesajları vermektedir: Onlar da inandıkları dinleri neyi emrediyorsa ona öncelik vermeleri, dînî değerlerine ve din adamlarına saygılı olmaları gerekir.

2. Âyette, takvâlı olmak emredilmiş ve her türlü emir ve yasaklarda takvâya riâyet ısrarla vurgulanmıştır. Çünkü Yüce Allah insanları gözetlemekte, sözlerini en ince noktasına kadar işitip, yaptıkları her şeyi bilmektedir. Öyleyse her dinden insan, kendi dinine göre takvâlı hareket etmeli, insanlar görmese bile, Allah'ın kendisini gördüğünü sürekli düşünmeli, böylece yasak ve uygunsuz işlerden kaçınmalıdır.

3. Âyette, Allah'ın Elçisi (s.a.s.) ile konuşurken sesin alçaltılması ve o'nun sesinden daha yüksek sesle konuşulmaması emredilmiştir. Bu âyete göre Müslümanlar, başta Peygamberlerin vârisi olan âlimlerin yanında, anne-baba, diğer akrabalar ve idarecilerin yanında aynı şekilde yüksek sesle konuşmamalıdırlar. Bu prensip, aslında her din mensubu için de geçerlidir. Yani onlar da, din ve ilim adamlarının yanında, anne-baba ve akrabalarının, idarecilerin yanında saygısız bir şekilde yüksek sesle konuşmamalıdırlar.

---

[2] Taberî, Muhammed b. Cerîr, *Câmiu'l-Beyân*, Beyrut 1988, Hucurât Sûresi ilgili âyetlerin tefsiri.

[3] Kurtubî, Ebû Abdillah Muhammed b. Ahmed, *el-Câmiu li-Ahkami'l-Kur'ân*, Beyrut 1985, Hucurât Sûresi ilgili âyetlerin tefsiri.

4. Mü'minlere, Allah Resûlüne karşı: "Ey Muhammed!" veya "Ey Ahmed!" şeklinde değil de, saygı ve ta'zim olması için "Ya Resûlallah! (Ey Allah'ın Elçisi), Ya Nebiyyallah! (Ey Allah'ın Peygamberi)" diye hitap etmeleri vacip kılınmıştır.

Bu âyet, her dinden insana, büyüklerine seslenirken, özellikle anne-baba ve idarecilere seslenirken, isimleriyle değil de, anne-baba diyerek veya sayın başkanım, vs. hitap etmemiz gerektiğini bildiriyor.

5. Resûlullah (sallallahu aleyhi ve sellem) ile veya o'nun yanında başkalarıyla konuştuklarında, Resûlullah'a ta'zim olsun diye seslerini alçaltanların kalplerini Yüce Allah takvâ için seçip, her türlü kötülükten temizlemiş ve onların kalplerine Allah korkusu ve takvâ duygusunu yerleştirmiştir. Onlar için günahlarının affı ve büyük bir mükâfat, yani cennet vardır.

Aynı durum, her asırda yaşayan Müslümanlar için de geçerlidir. Yani onlar da saygılı olurlarsa, onlar için de günahlarının affı ve büyük bir mükâfat, yani cennet vardır.

6. Peygamber Efendimizin (s.a.s.) odalarının önünden/arkasından "Ey Muhammed! Dışarı çık" diye saygısızca bağırıp o'nu rahatsız edenler, eğer Allah Resûlünün dışarı çıkmasını bekleselerdi bu, onların dünya ve ahiretleri için daha iyi olurdu. Zaten Allah'ın Elçisi (s.a.s.) kendi özel işlerine ayırdığı vakitler dışında insanlardan ayrı değildi. Dolayısıyla özel işleriyle meşgul olduğu zaman rahatsız edilmesi saygısızlıktır.

Bu âyet, farklı din mensuplarına şöyle bir mesaj vermektedir: Din ve ilim adamlarını, aile büyüklerini, idarecileri, hatta diğer insanları uygunsuz vakitlerde rahatsız etmek doğru değildir. Onların özellerine müdahale etmek ya da mesai saatlerinin dışında bu insanları rahatsız etmek yanlıştır. Bu kimselerin de kendileri için, ailevi ya da çevresiyle ilgili zamana ihtiyaç duydukları unutulmamalıdır. Öğretileriyle ahlakın en temel hususiyetlerini bize öğreten Kur'an-ı Kerim ve bu yüce Kitab'ı en mükemmel şekilde pratize eden Hz. Peygamber'in (sas) uygulamalarını takip eden müslüman ve gayr-i müslimlerin dünya salahı ve ahiret felahı için kopmayan bir kulpa sarıldıkları aşikârdır.

7. Âyetin sonundaki *"Allah çok bağışlayıcı ve çok affedicidir."* ifadesi, tövbeye ve Allah'a sığınmaya açık bir teşviktir.[4] Bu âyet, her dinden insana, bilerek veya bilmeyerek yaptıkları hatalardan sonra Yüce Yaratıcıdan tevbe edip affedilmeyi istemeye ve insanlardan da özür dilemeyi tavsiye etmektedir.

Getirilen Haberlerin Araştırılması

6 – "Ey iman edenler, herhangi bir fâsık size bir haber getirecek olursa, onu iyice tahkik edin, doğruluğunu araştırın. Yoksa gerçeği bilmeyerek, birtakım kimselere karşı fenalık edip sonra yaptığınıza pişman olursunuz."

7-8 – İyi düşünün ki Allah'ın Resûlü sizin aranızda bulunmaktadır. Şâyet o birçok işte size uysaydı, haliniz yaman olurdu. Ama Allah size imanı sevdirdi ve onu kalplerinizde güzelleştirdi; inkârdan, fâsıklıktan ve isyandan ise sizi iğrendirdi. İşte Allah'tan bir lütuf ve nimet olarak doğru yolda yürüyenler onlardır. Allah her şeyi hakkıyla bilir, tam hüküm ve hikmet sahibidir.

Âyetin, "güvenilmez kimselerin getirdikleri haberleri, doğruluğunu araştırmadan kabul etmenin uygun olmadığı" yönündeki mânası ve hükmü geneldir ve bu hüküm her zaman ve mekânda ve her dinden insanlar için de geçerlidir. Sosyal ve hukukî hayatın düzeni, haksızlık ve huzursuzlukların önüne geçilmesi bakımından çok önemli bir konudur.

Bu âyette zikredilen, haberleri araştırma ile ilgili hususları şöyle sıralayabiliriz:

1. Âyete göre, hangi kanalla gelirse gelsin bütün önemli haberlerin, özellikle haktan sapmış

---

4   Vehbe Zuhayli, *et-Tefsirü'l-Münir*, Hucurât Sûresi ilgili âyetlerin tefsiri.

bozuk karakterli ve doğrulukları şüpheli olan kimselerin, Kur'anî ifadeyle belirtecek olursak fâsıkların getirdikleri haberlerin mutlaka araştırılması gerekir. Herhangi bir kişi, topluluk veya millet hakkında bir haber alınmış ise, haberin kaynağının delilleriyle incelenmesi, haberi getiren kişi güvenilir değilse, harekete geçmeden önce haberin doğru olup olmadığının farklı kaynaklar müvacehesinde test edilmesi, sağlamasının yapılması ve hassas bir şekilde incelenmesi gerektiği tavsiye edilmektedir. Her haberin hemen tasdik olunmaması ve doğruluğu araştırılmamış haberlere dayanarak insanlar hakkında peşin hüküm verilmemesi ve doğru haberlerden uzak olunduğu zaman ise, masum kişilerin herhangi bir hususta suçlanmaması hususu Müslümanlara emredilmiştir. Bu konulara dikkat edilmediğinde, Müslümanların davranışlarından dolayı pişman olacakları net bir şekilde vurgulanmıştır.

Âyet başta inananlara, daha sonra da her dinden kimselere şöyle demektedir: Bir fâsık size yalan bir haber getirdiğinde önce işin iç yüzüne vâkıf olmak için haberi iyice araştırın ki, tehlikeli durumlara düşmeyesiniz. Yalanın kurumsallaştığı ve kitle iletişim araçları vasıtasıyla umumileştiği şu günlerde Kur'anî beyanın önemi daha net görülmektedir. Çünkü yalan, nice dostları birbirinden ayırmış ve sayısız kanı heder etmiştir! Nice savaşların ve saldırıların vuku bulmasına sebebiyet vermiştir. Kinlerin ve düşmanlıkların patlak vermesine yol açmıştır!

2- Altıncı âyette haberlerin araştırılması konusu yer alırken, bir sonraki yedinci âyette Allah Resûlü'nün Müslümanlar arasındaki varlığının dikkate alınmasının gerekliliği gündeme getirilmiş ve eğer Allah'ın Elçisi kendine her söyleneni tasdik edip uygulayacak olsa idi, bu durum Müslümanlara sıkıntılar getirecekti, denilmiştir. Çünkü Peygamber Efendimiz, gelen haberlerin doğruluğunu araştırmadan bir karar verecek olsaydı, suçsuz insanlara karşı bir haksızlık yapmış olacaktı.

Bu meseleler anlatılırken de Allah'ın Müslümanlara verdiği nimetler, üstünlükler ve kendilerine imanı sevdirip, onunla kalplerini süslemesi hususları da sıralanmıştır.

3. Günümüzde, belli bir din, belli bir ırk ve belli bir ideolojiye mensup kimselerin, özellikle Müslümanlar aleyhine ve onları birbirlerine düşürmek için masa başı yapmış oldukları yalan haberlere dikkat etmek gerekir. Bu ve benzeri haberlerin, ciddî bir şekilde araştırılmadan kabul edilmemesi gerekir. Aynı durum diğer din mensupları için de geçerlidir.

4. *"İyi düşünün ki Allah'ın Resûlü sizin aranızda bulunmaktadır. Şâyet o birçok işte size uysaydı, haliniz yaman olurdu."* Bu âyete göre Allah'ın Elçisi, kendisine gelen haberi araştırmadan bir şey yapmaya karar vermemiş ve böylece bir yanlış yapmaktan kurtulmuştur.

Bu âyet, her dinden özellikle idarecilere ve din adamlarına, hatta bütün insanlara şu dersi vermektedir: Duyduğunuz her habere inanmayınız, önce doğru olup olmadığını araştırınız, daha sonra yapmanız gereken şeyi yapınız. Yoksa gelen haberin doğru olup olmadığını araştırmadan hareket ederseniz hata yapar ve pişman olursunuz.

5. Bu âyet aynı zamanda, idarecilere iyice araştırmadan veya yalan haber götürmenin, onları yanıltabileceğini, onların da bu haber üzerine bir ülkeyi tehlikeye atabileceğini göstermektedir. Öyleyse insanlar kendi aralarında yalan haber getirip götürseler bile, idarecilere çok ciddi araştırma yaptıktan sonra haber götürmeleri gerekir. Yalan haber veya doğruluğunu araştırmadan haber götürürlerse bütün bir milleti yanıltmanın vebali ve sorumluluğu altında kalırlar. Böyle bir davranış, ahlâkî bir davranış değildir.

ÇATIŞAN MÜ'MİNLERİN BARIŞTIRILMASI

9 – *"Eğer mü'minlerden iki topluluk birbirleriyle vuruşursa, onların aralarını bulun. Buna rağmen biri öbürüne saldırırsa, bu saldıran tarafla, Allah'ın emrine dönünceye kadar siz de vuruşun. Döndüğü takdirde aralarını hakkaniyetle düzeltin ve hep âdil olun, çünkü Allah âdil davrananları sever."*

Bu âyet, ister rivâyetlerin ifade ettiği gibi belirli bir olay üzerine inmiş olsun, isterse bu olayın benzeri durumları ortadan kaldırmak için hukûkî esasları getirmek üzere inmiş olsun, İslâm toplumunu dağılmaktan ve parçalanmaktan korumak için sağlam ve genel bir kuralı yansıtmakta, sonra da hakkı, adaleti ve düzeni yerleştirmekte ve bütün bunlarda da, adaleti ve huzuru gözetmek suretiyle Yüce Allah'tan korkmayı ve O'nun rahmetini ümit etmeyi hedeflemektedir.

Kur'ân-ı Kerim, mü'minlerden iki zümre arasında çatışmanın mümkün olabileceğini belirtmekte veya bunu varsaymaktadır. Dikkat edilirse Kur'ân-ı Kerim, bu iki zümrenin birbirleri ile çatışması ve birisinin diğerine karşı haddi aşmış olması ihtimaline rağmen, iki zümrede bulunan "iman" niteliğini kaldırmıyor. Yani, "Mü'minlerden iki grup vuruşurlarsa…" diyerek, vuruşan iki grubun da mü'min olduğunu kabul ediyor.

Kur'ân-ı Kerim, birbiri ile çatışan iki zümrenin dışındaki diğer mü'minleri, çatışan bu iki zümrenin arasını bulup düzeltmekle görevlendiriyor. Bu iki zümrenin birisi şâyet sınırı aşar ve Hakk'a dönmeyi kabul etmez ise, o zaman mü'minlere düşen sorumluluk; sınırı aşan tarafla savaşmak ve onlar Allah'ın emrine dönünceye kadar savaşa devam etmektir. Allah'ın bu konudaki emri ise, mü'minler arasında çatışmaya son vermek ve anlaşmazlığa düşüp de bu anlaşmazlığın düşmanlığa ve savaşa dönüştüğü hususlarda Yüce Allah'ın hükmünü kabul etmektir. Azgın taraf Allah'ın hükmünü kabul edince, mü'minler Allah'a itaat ve O'nun hoşnutluğunu arzu ettiklerinden, çok hassas bir şekilde adalete dayanan arabuluculuk ve ıslah görevlerini yerine getirirler.[5]

Bu âyet aynı zamanda, başka dinlere inanan kimselere de, anlaşmazlığa düşen din kardeşlerinin, soydaşlarının ve diğer insanların arasını bulmayı emretmektedir, diyebiliriz. Aslında âyet, Müslüman ve başka dinlere inanan insanların yanısıra, dünyada yaşayan herkese, insanlar arasında bir anlaşmazlık çıktığında, onların arasını adaletle bulup, savaşları engellemeyi, kan ve gözyaşının akmasını durdurmaları gerektiğini emrediyor diyebiliriz.

MÜ'MİNLERİN KARDEŞLİĞİ

10 – *"Mü'minler sadece kardeştirler. O halde ihtilaf eden kardeşlerinizin arasını düzeltin. Allah'a karşı gelmekten sakının ki O'nun merhametine nail olasınız."*

9 ve 10'ncu âyetlerde mü'minlere, iki mü'min cemaat arasında -farklı içtihat veya başka bir sebepten dolayı- çıkan kavgayı yatıştırmaları ve bertaraf etmeleri, bir grup diğerine saldırdığı takdirde saldıran taraf Allah'ın buyruğunu dinleyinceye kadar onunla savaşmaları, Allah'ın buyruğuna râzı olduğu takdirde kavga edenlerin aralarını uzlaştırmaları, adaletten ayrılmamaları ve Allah'ın adalet yapanları sevdiği buyurulmaktadır. Mü'minlerin kardeş oldukları, Allah'ın rahmetine ermek için kardeşler arasını uzlaştırmak gerektiği vurgulanmaktadır.

Âyetlerin hükmü geneldir. Buna göre iki Müslüman grup veya başka dinlerden iki toplum arasında anlaşmazlık ve kavga çıkarsa diğer insanların seyirci kalmayıp onları uzlaştırmağa çalışmaları, bir taraf hakkı kabule yanaşmazsa öteki tarafa saldırmağa devam ederse diğer

---

[5] Kutub, Seyyid, *Fizilali'l-Kur'ân*, Beyrut 1980, Hucurât Sûresi ilgili âyetlerin tefsiri.

insanların, kuvvet kullanarak saldırganı hak çizgisine getirmeğe ve iki tarafı uzlaştırıp aralarında adaletle barışı sağlamaya çalışmaları gerekir.

Kavga eden taraflar bir devlet içinde iki aile, iki aşiret, grup, iki şehir olabildiği gibi, iki bağımsız devlet de olabilir. Bir devlet içinde çıkan olaylarda devlet olayı önler. Fakat devlet müdâhale edinceye kadar diğer insanlar imkânları nisbetinde olayı yatıştırmağa, saldırgana mani olmağa çalışmaları gerekir. Şâyet olay iki Müslüman devlet arasında ise, Müslüman devletler topluluğu, meselâ İslâm Konferansı üyeleri veya Birleşmiş Milletler müştereken bunların arasını bulmaya çalışırlar. Bir taraf karşı tarafa haksız yere saldırıyorsa o zaman Birleşmiş Milletler o saldırganla savaşıp onu doğru yola getirmeleri gerekir.

Yine bu âyetlerin hükmüne göre Müslümanlar kardeştirler, kardeşçe geçinmelidirler. Allah'ın rahmetine nâil olmaları için barış içinde yaşamaları ve Müslüman kardeşler arasında çıkan olayları yatıştırmağa, kavgaları önlemeğe, Müslümanların arasını uzlaştırmağa çalışmaları gerekir.[6]

Dünyadaki bütün insanlar, Allah'ın kulları olmaları itibariyle kardeş sayılırlar. Onun için de aralarında bir anlaşmazlık çıkınca, diğer kardeşlerin onların adaletle arasını bulup barıştırmaları, böylece dünyada adaleti ve huzuru sağlamaları gerekir.

ALAY ETME, AYIPLAMA VE KÖTÜ LÂKAP TAKMANIN HARAM OLUŞU

11 – "*Ey iman edenler! Sizden hiçbir topluluk bir başka toplulukla alay etmesin. Ne mâlum? Belki alay edilenler edenlerden daha hayırlıdır.*

Kadınlar da başka kadınlarla alay etmesinler. Belki de alay edilenler edenlerden daha hayırlıdır.

Birbirinizi, (daha doğrusu kendilerinizi) karalamayın.

Birbirinize kötü lakaplar takmayın.

İman ettikten sonra insanın adının kötüye çıkması, fâsık damgası yemesi ne fena bir şeydir! Kim tövbe etmezse işte onlar tam zâlim kimselerdir."

İslâm âlimleri, bir insana hoşlanmadığı bir lakabın verilmesinin haram olduğunu açıkça ifade etmişlerdir. Yani bir Müslüman'ın kardeşine "kâfir, fâsık, münâfık" diye hitap etmesi yahut bir kimseye "köpek, eşek, domuz" diye hitap edilmesi gibi kişiyi rahatsız edici kötü lakap takmak haramdır.

Çünkü insanların izzet-i şerefine dokunmak ve onların zaaf, kusur ve ayıplarını ortaya çıkarmak, insanlar arasında onulmaz yaralar açan ve başka sebeplerle birleşip, toplumda fitnenin oluşmasına yol açan hastalıkların tâ kendisidir.

İslâm Dini, herkesin şeref ve haysiyetini koruma altına alır, hiç kimsenin bir başkasının onurunu kırmasına izin vermez. Ayrıca, hiç kimsenin haklı ya da haksız şeref ve haysiyetiyle oynanmasına müsaade etmez. Şeref ve haysiyetiyle oynanmak istenilen kimse, ne tür bir şahsiyete sahip olursa olsun, küçük düşürülemez.[7]

Bir Müslüman, diğer insanlarla da alay edip onları küçümsememeli, tabii diğer insanlar da Müslümanları aynı şekilde inancından dolayı alay edip, kötü lakaplar takmamalı ve küçümsememelidir.

Bu âyet, evrensel değerlerin, özellikle dinî ve manevî değerlerin ihlal edilmemesi konusunda bütün

---

6   Ateş, Süleyman, *Yüce Kur'ân'ın Çağdaş Tefsiri*, İstanbul 1990, Hucurât Sûresi ilgili âyetlerin tefsiri.
7   Mevdûdî, *Tefhîmü'l-Kur'ân*, (trcm. M.Han Kayanî vd.), İstanbul 1987, Hucurât Sûresi ilgili âyetlerin tefsiri.

insanlara önemli bir mesaj vermektedir. Çünkü Allah nezdinde kimin nasıl değerlendirildiğini yanılgısız bilmek mümkün değildir. İnsanları küçümseyenler, alay edenler, aşağılayıcı, küçümseyici lakaplar takanlar, işin bir de bu yönünü düşünmelidirler.

SÛİZAN, GİZLİ HALLERİN ARAŞTIRILMASI VE GIYBETİN HARAM OLUŞU

12 – *"Ey iman edenler! Zandan çok sakının. Çünkü zanların bir kısmı günahtır.*

Birbirinizin gizli hallerini araştırmayın. Kiminiz kiminizi gıybet etmesin.

Hiç sizden biriniz ölmüş kardeşinin cesedini dişlemekten hoşlanır mı?

İşte bundan hemen tiksindiniz!

Öyleyse Allah'ın azabından korkun da bu çirkin işten kendinizi koruyun. Allah tevvâbdır, rahîmdir (tövbeleri kabul eder, merhamet ve ihsanı boldur.)"

Bu âyete göre; *tecessüs*, yani başkalarının gizli hallerini araştırmak, kimin ne ayıbı var, kimin ne kusuru var, kimin ne şekilde gizlenmiş hataları var diye öğrenmeye çalışmak, bir Müslüman'ın işi değildir. İki kişinin konuşmasına kulak kabartmak, komşuların evlerinin içini merak etmek, çeşitli yollarla başkalarının aile hayatını veya onların şahsî davranışlarını araştırmak büyük bir ahlaksızlıktır ve bundan pek çok kötülükler ortaya çıkar. İslâm'a göre, sâbıkalı olmayan, suç işleme bakımından ciddî şüpheye sebep olacak davranışları bulunmayan bir kimsenin gizlediği bir işini, davranışını, halini araştırmak ve açıklamak yasaktır. Müslüman ahlâkçılara göre ayıptır, dine göre de câiz değildir, günahtır. Ancak düşmanların Müslümanlar hakkındaki plan, program ve niyetlerini anlamak, zamanında tedbir almayı sağlamak gibi gayelere yönelik casusluk faaliyeti, bunda zaruret bulunduğu için yasak kapsamına dâhil edilmemiştir.[8]

Tabii sadece Müslümanlar arasında değil, Müslüman olmayanların da başkaları hakkında kötü zanlarda bulunmaları, başkalarının durumunu ve hayatlarının gizli yönlerini araştırıp soruşturmaları, insanları arkasından çekiştirmeleri -ki bunlar bizâtihî günah olan ve toplum düzenini bozan şeylerdir- doğru değildir. Hele bu gizli hallerin, basın yoluyla neşredilmesi çok daha büyük bir insanlık suçudur.

Sadece fertler için değil, İslâm devleti idaresi için bile, insanların gizliliklerini araştırıp, onların hatalarını öğrenip, arkasından da yakalayıp cezalandırması doğru değildir. Bu mesele bir hadis-i şerifte de bildirilmiştir. Peygamberimiz (sallallahu aleyhi ve sellem) şöyle buyurmaktadır: "Devlet idarecisi, insanların şüpheli yönlerini araştırmaya başladığı an onları ifsat etmiş, ahenklerini bozmuş olur."[9] Araştırılması gerçekten bir zaruret olan özel durumlar bu emrin dışındadır. Mesela: Bir kişi veya zümrenin davranışlarında bozukluk alametleri görülüyorsa ve bir suç işlemeye doğru gittiği düşüncesi varsa, elbette devlet onun/onların durumlarını inceleyebilir.[10]

YARATILIŞ İTİBARİYLE İNSANLARIN EŞİT OLMASI

13 – *"Ey insanlar! Biz sizi bir erkekle bir kadından yarattık.*

Birbirinizi tanıyıp sahip çıkmanız için milletlere, sülâlelere ayırdık.

---

[8] Karaman, Hayrettin, Mustafa Çağrıcı, İbrahim Kâfi Dönmez, Sadrettin Gümüş, *Kur'ân Yolu,* Ankara, Hucurât Sûresi ilgili âyetlerin tefsiri.

[9] Ebû Davud**,** Süleyman İbnu'l-Eş'as es-Sicistanî, *Sünenü Ebî Dâvûd,* İstanbul ts., *Edeb* 44.

[10] Mevdudi, a.g.e., Hucurât Sûresi ilgili âyetlerin tefsiri.

Şunu unutmayın ki Allah'ın nazarında en değerli, en üstün olanınız, takvâda (Allah'ı sayıp haramlardan sakınmada) en ileri olandır.

Muhakkak ki Allah her şeyi mükemmelen bilir, her şeyden hakkıyla haberdardır."

Sûrenin önceki âyetlerinde özellikle iman ehline hitap edilerek İslâm toplumunu bozukluklardan korumak için gerekli talimat ve bilgiler verilmişti. Bu âyette ise bütün insanlara hitap edilerek, bütün zamanlarda, bütün dünyayı içine alan o büyük yanlışlık düzeltilmektedir. Yani nesil, renk, dil, vatan ve milliyet taassubu, en eski zamanlardan bugüne kadar, her devirde, insanoğluna bütün insanlığı bir tarafa bıraktırarak kendi çevresinde küçük küçük bir takım daireler çizdirmiştir. Bazı insanlar, bu daireler içinde yaratılanları kendinden, dışında yaratılanları da ayrı kabul etmiştir. Bu daire herhangi bir akıl, mantık ve ahlâk temeli üzerine değil, yaradılış temeli üzerine çizilmiştir. Bazı yerlerde onların iddiaları bir soy, kabile veya nesil içinde doğmaktır. Diğer bir yerde ise coğrafî herhangi bir bölgede yahut kendine has bir renk taşıyan veya kendine has bir dil konuşan millet içinde doğmaktır. Daha sonra bu temellere dayanarak 'ben' ve 'öteki' diye koyduğu ayırım, başkalarına nispetle kendinden olana daha çok sevgi göstermelerini ve daha çok yardımlaşmalarını sağlamış, diğerlerine karşı ise nefret, düşmanlık, aşağılama ve hakaret, hatta işkence ve zulüm en kötü biçimlerine ulaşmıştır. Irk taassubu konusunda felsefi akımlar oluşturulmuş, bin bir çeşit görüşler icat edilmiş, kanunlar konmuş, kendilerine göre etik temeller atılmıştır. Milletler, devletler bunu kendilerine bir prensip yaparak, bir düstur kabul ederek asırlar boyu uygulamışlardır.

Bazı din mensupları, bu ırkçılık duygularına dayanarak kendilerini Allah'ın seçkin kulları kabul etmişler ve kendi dînî emirlerinde bile kendi dinlerinden olmayanların haklarını ve seviyelerini, kendilerinden daha aşağı tutmuşlardır. Hinduların kast sistemini bu ayırım ciddi manada etkilemiştir. Bu yüzden Brahmanların üstünlüğü kurulmuş, yüksek tabakadan olanlar karşısında diğer bütün insanlar aşağı ve necis kabul edilmiş ve paryalar zillet ve rezaletin çukurlarına atılmışlardır.

Siyah ve beyaz ayrımının, Afrika ve dünyanın daha başka yerlerinde, siyâhî olanlara yaptırdığı zulüm ve işkenceyi tarih sayfalarında aramaya gerek yoktur. Bugün 21. asırda herkes gözleri ile bunları görebilir. Avrupalıların Amerika kıtasına giderek Kızılderililere yaptıklarının, Asya ve Afrika'nın zayıf milletleri üzerine hâkimiyet kurarak yaptıkları zulümlerin altında hep kendi millet ve ırkının dışında olanların can, mal ve namusunun kendilerine mubah olduğu düşüncesi yatmaktadır. Ve bu düşünce onlara, başka milletleri yağmalamalarını, köle yapmalarını, hatta gerekirse varlık âleminden silip atma hakkını vermektedir.

Batı milletleri ırkçılığının, bir milleti diğer bir millete karşı nasıl canavarlaştırdığının en kötü örnekleri yakın zaman savaşlarında görülmüştür ve hâlâ da görülmektedir. Bilhassa Nazi Almanya'sında ırk felsefesi ve Cermen ırkının üstünlüğü düşüncesinin İkinci Dünya Savaşı'nda sergilediği korkunç tablolar göz önüne alındığında insan rahatlıkla, bunun korkunç ve müthiş bir sapıklık olduğunu anlayacaktır.

İşte bunu ıslah için Kur'ân-ı Kerim'in bu âyeti nazil olmuştur. Bu kısacık âyette Yüce Allah bütün insanlığa hitap ederek son derece önemli üç temel gerçeği açıklamıştır:

Birincisi: *"Ey insanlar! Biz sizi bir erkekle bir kadından yarattık."*

Yani hepinizin aslı birdir. Her biriniz bir tek erkek ve kadından yaratıldı ve bugün dünyada var olan bütün ırklarınız da aslında bir anne ve babadan başlayan bir temel ve ilk ırkın dallarıdır. Yaratıcınız bir olan Allah'tır (cc). Çeşitli insanları çeşitli ilahlar yaratmamıştır. Bir tek maddeden hepiniz yaratıldınız. Yoksa bazı insanlar temiz ve pak maddelerden yaratılmış ve diğer bir kısım da pis ve adi maddelerden yaratılmış değildir. Bir anne ve babanın çocuklarısınız.

İkincisi: *"Birbirinizi tanımanız için milletlere, sülâlelere ayırdık."*

Asıl ve temel yönü ile siz bir olmanıza rağmen milletlere, soylara ayrılmanız yaratılış icabı idi. Yeryüzünün her tarafında bütün insanların bir tek aile olamayacağı meydandadır. Neslin çoğalması ile beraber sayısız ailelerin, daha sonra da ailelerden soyların ve milletlerin meydana gelmesi kaçınılmazdı. İşte bunun gibi yeryüzünün çeşitli bölgelerine yerleştikten sonra renk, şekil, dil ve yaşayış tarzlarının mutlaka çeşitli olması da gerekli idi. Aynı bölgede yaşayanların birbirine yakınlık duyması, uzak bölgelerde yaşayanların aralarındaki duyguların uzak olması da tabiî idi. Fakat bu yaratılıştan gelen farklılıklar ve ayrılıklar asla bir ırkın diğer bir ırka üstünlük kurmasını ve insan hakları konusunda bir zümrenin diğerine üstün tutulmasını da gerektirmezdi. Yaratıcının, insan topluluklarını milletler, soylar, kabileler şeklinde düzenlemesi sadece onların arasında tanışma ve doğuştan gelen yardımlaşmanın bu şekilde olmasından dolayı idi. Sadece bu yolla bir sülale, bir soy, bir kabile ve bir milletin insanları birleşerek ortak bir cemiyet düzeni kurabilir ve hayatta karşılaştıkları her işte birbirine yardımcı olabilirlerdi. Zaten 'litearafu/örf ve maruf temeline dayalı bir tanışma' kelimesinin semantik haznesinde mündemiç olan karşılıklı birbirlerine iyilik yapma, güzel davranma ve tanışma ameliyesinin sonucunda oluşacak olan hüsn Kur'anî emrin ne kadar bereketli bir iletişimi tavsiye buyurduğunu göstermektedir. Aksi durumda ise, Allah'ın birbirini tanıma sebebi olarak yarattığı fıtratı, şeytanî cehâlet, birbirine karşı üstünlük taslama ve birbirinden nefret etme vasıtasına dönüştürmenin tabii sonucu da zulüm ve düşmanlıktan başka bir şey değildir.

Üçüncüsü: *"Şunu unutmayın ki Allah'ın nazarında en değerli, en üstün olanınız, takvâda (Allah'ı sayıp haramlardan sakınmada) en ileri olandır."*

İnsanlar arasında bir üstünlük ve fazilet varsa, o da sadece takvâ üstünlüğüdür. Yaratılış bakımından bütün insanlar eşittir. Çünkü onları yaratan Bir'dir, onların yaratıldığı madde ve yaratılış yolu da birdir. Hepsinin bağı bir anne ve bir babaya dayanır. Bir de bir kimsenin, herhangi bir milletin yurdunda veya aile topluluğu içinde yaratılması, kendi iradesi ve seçiminin dışında ve hiçbir çalışma ve çabası olmadan, ilâhî irade ile meydana gelmiş bir olaydır. Bu bakımdan birinin diğerine üstünlük elde etmesi için hiçbir aklî sebep yoktur. Birinin diğerlerine üstün olmasını gerektiren asıl şey, o kişinin diğerlerinden daha çok Allah'tan sakınması, kötülüklerden kaçınması ve dürüstlük ve doğruluk yolunda yürüyen kimselerden olmasıdır. Böyle bir insan hangi milletten, hangi soydan ve hangi memleketten olursa olsun. Bunun aksine olan bir insan ister siyah ya da beyaz olsun, ister doğuda doğmuş olsun, ister batıda, aşağı derecede bir insandır.

FARKLI YARATILMANIN HİKMETİ

Müslümanların dünya görüşlerini ve değer ölçütlerini dayandırdıkları âyetlerden birisi de budur. Fertler, gruplar, kavimler, ümmetler, milletler siyasî, kültürel, biyolojik, coğrafî vb. farklarla birbirinden ayrılır; bu farklara bağlı olarak farklı kimlik sahibi olur, bu kimlikle tanınır ve tanışırlar. Ayrıca her biri kendi farkını, özelliğini bir gurur, değer ve övünç vesilesi yapar. Âyet farklı yaratılmanın "kimlik edinme ve bu kimlikle tanınma, tanışma" fonksiyon ve hikmetini onaylıyor; ancak farklı sosyal ve etnik guruplara mensup olmanın üstünlük vesilesi olarak kullanılmasını reddediyor; insanın şeref ve değerini, kendi iradesi ile elde etmediği etnik âidiyete değil, kendi irade ve çabasıyla elde ettiği evrensel değerlere bağlıyor. Bu değerler manzumesi gözetildiği zaman bir toplum ya da ülkede azınlık-çoğunluk, zengin-fakir, avam-havas, siyah-beyaz ikilemi diye bir şey kalmamaktadır.

Kur'ân'ın nâzil olduğu zamanda Araplarda da kavimleri ve kabileleri ile övünme, kendilerini bu yüzden başkalarından üstün görme âdeti (kültürü) güçlü bir şekilde mevcuttu. İslâm, insanların eşitliği gerçeğini ilan edince bunu sindirmekte zorlananlar oldu. Bazı soylu aileler ve

kabîleler kızlarını diğerlerine veya azatlı (eski) kölelere vermek istemiyorlardı. Peygamber Efendimiz (sallallahu aleyhi ve sellem) bunlarla mücadele etti, mü'minleri eğitti ve meşhur Veda Hutbesi'nde bütün insanlığa şöyle seslendi:

"Ey insanlar! Şunu iyi biliniz ki Rabbiniz birdir, babanız birdir. Arab'ın başka ırka, başka ırkın Arab'a, beyazın siyaha, siyahın beyaza, dindarlık ve ahlâk üstünlüğü dışında bir üstünlüğü yoktur. Dinleyin! Bu ilâhî gerçeği size tebliğ ettim mi, bildirdim mi? Hep birden Evet dediler. Öyleyse burada olanlar olmayanlara bildirsin."[11] buyurdu.[12]

SOY VE NESEPLE ÖVÜNME HASTALIĞI

Soy ve neseple övünüp iftihar etmek, öteden beri bütün milletlerde görülen bir hastalıktır. İnsan olmaları bakımından bütün milletlerde bu hastalığa rastlanmaktadır. Bu, insanın tabiatında bulunan bir husustur. Yüce Allah bu hastalığı kesin ve hikmetli bir ilaç vererek tedavi etmiştir. Ey insanlar! Allah sizleri topraktan ve sudan yarattı. Sizler bir erkekle bir kadından meydana geldiniz. Aslınız da bir, yaratıcınız da birdir. Ne diye birbirinize üstünlük taslıyorsunuz ve ne ile övünüyorsunuz?!

BU ÂYETTEN ÇIKAN EVRENSEL PRENSİP

Bu âyet, bütün insanlığı felakete sürükleyen, dünya çapında huzursuzluğa sebep olan ırk ve soy imtiyazlarına darbe indirmektedir. Yüce Allah bütün insanların bir anne-babadan yaratıldığını, millet ve kabilelere ayrılmalarının ise, övünmeleri için değil, tanışmaları ve toplumsal güzelliği ortaya çıkarmaları için olduğunu bildirmiştir. Bir insanın diğer insanlara, takvâ ve ahlâkî değerler dışında bir üstünlüğünün olamayacağını, aksi bir iddianın sağlam bir temelinin bulunmadığını insan mantığına yerleştirmektedir.

GERÇEK MÜ'MİNİN ÖZELLİKLERİ

15 – *"Mü'minler ancak o kimselerdir ki Allah'ı ve Resûlü'nü tasdik eder ve sonra da hiçbir şüpheye düşmezler. Allah yolunda mallarıyla, canlarıyla mücâhede ederler. İşte imanına bağlı, gerçek mü'minler bunlardır."*

16 – *"De ki: Dindarlık derecenizi siz mi Allah'a bildireceksiniz? Allah sanki bunu bilmiyor da sizin iddianıza mı bakacak? Hâlbuki Allah bunu bildiği gibi, göklerde ve yerde ne varsa bilir. Evet, Allah her şeyi hakkıyla bilir."*

İman davası sadece dille değil; kalplerde Allah ve Rasûlü'ne sağlam bir imanla, Allah'ın emirlerini uygulamaya devam etmek, ihlâs ve samimiyetle Allah yolunda canla, malla mücadele etmekle olur ve hakikî inananlar bu yolu seçenlerdir. Kalple tasdik etmeyip sadece dilleriyle Müslüman olduklarını iddia eden, sonra da sanki Müslüman olmakla başkalarına iyilik yapıp, minnet altında bırakmış gibi davranan insanlara gelince; bu insanlar dünya hayatında Müslüman sayılabilir ve toplum düzeni içinde kendilerine Müslümanca davranılabilir fakat Allah katında onlar asla Müslüman değillerdir.[13]

Başka dinlere mensup kişiler de, hangi dine mensuplarsa dinlerinin gereklerini yerine getirmelidirler. O dinden olmadıkları halde, bir takım menfaat ve çıkar için o dinden görünüp, o dinden insanları aldatmaları doğru değildir.

---

[11] Ahmed b. Hanbel, *Müsned*, Beyrut 1985,, 5/411; Heysemi, *Mecmau'z-Zevâid*, Beyrut 1982, 3/266.
[12] Hayrettin Karaman, *Kur'ân Yolu*, Hucurât Sûresi ilgili âyetlerin tefsiri.
[13] Bkz. Mevdûdî, *Tefhîmü'l-Kurân*, Hucurât Sûresi, giriş; Muhammed Ali es-Sâbûnî, *Safvetü't-Tefâsîr*, Hucurât Sûresi Takdim.

MİNNET: YAPILAN İYİLİĞİ BAŞA KAKMAMA

17 – *"İslâm'a girmelerini sana minnet ediyorlar. Onlara de ki: "Müslümanlığınızı bana minnet etmeyin. Asıl size iman yolunu gösteren Allah size minnet eder, eğer iman iddianızda samimi iseniz!"*

Minnet: Yapılan bir iyiliği yüze vurup ondan söz etmek, yani başa kakmak. Bir diğer mânâsı ise; bir iyilik karşısında duyulan borçluluk duygusu. Kelime ayrıca ihsan, in'âm, lütuf, kerem, iyilik etme, iyilik bilme, bir iyiliğe teşekkür etme gibi anlamlara da gelir. Bununla birlikte **yapılan iyiliği başa kakma** anlamıyla yaygınlık kazanmış ve genellikle bu kötü huyu belirtmek amacıyla kullanılmıştır.

Dinimizin yasakladığı kötü davranışlardan biri de "minnet, yani başa kakmak"dır. Yapılan yardım ve iyilik hiç bir zaman başa kakılmamalıdır. Başa kakılarak yapılan iyiliğin faydası yoktur. Hiç şüphe yok ki, başa kakmanın vereceği üzüntü, maddî yardımın sevincinden çok daha fazla olur.

Âyetlerde ve hadislerde yaptığı iyiliği başa kakmak hoş karşılanmamış ve yasaklanmıştır. İyilik yapan insan, yaptığı iyilikle sevap kazanır. Fakat iyiliği başa kakmakla bu sevap ortadan kalkar. Bu tür insanlar; düzenbazlar ve cimriler sınıfına dâhil edilir. Yaptığı iyiliği başa kaktığı için azabı da hak eder.[14]

Yapılan yardım ve iyiliği başa kakma sadece Müslümanlar arasında kötü görülen bir davranış değil, her dinden insanın çirkin gördüğü bir harekettir. Başa kakmadan ve incitmeden yardım etmek Müslümanların özelliğidir. Aynı zamanda her dinden insanın özelliği olması gerekir.

Aslında maddî-manevî her türlü iyiliğin kaynağı Cenab-ı Hak'tır. Dolayısıyla bu tür imkânlara sahip insanların, başkalarına bir iyilik yaptıklarında bu iyiliği başa kakma gibi bir lüksleri yoktur. Çünkü mesela zengin bir kişi fakir birisine yardım ettiğinde, Cenabı Hakk'ın kendisine lütfettiği malı veriyor, âlim ilmini paylaştığında yine kendisine lütuf olarak verilen bir ilmi paylaşıyor…

SONUÇ

İnsanı yaratan Yüce Allah, insanın neyi bilip neyi bilmediğini de çok iyi bilir. Onun için de insana gerek kendi şahsî hayatında, gerekse diğer insanlarla münasebetlerinde nasıl davranması gerektiğini Kur'ân'da öğretmiştir. Bazı müfessirlerin "**Ahlâk ve Âdâb Sûresi**" dedikleri Hucurât Sûresi'nde de Yüce Allah, beş âyette *"îman edenlere"* seslenerek onlara âdâb-ı muâşeret adına bazı şeyler öğretmiştir. Fakat bu öğretilen şeyler, sadece "îman edenlerle" ilgili değildir. Başka dinden olan insanların da istifade edebileceği şeylerdir. Tebliğimizde örnekleriyle bunu göstermeye çalıştık. Hucurât Sûresi 13. âyette Yüce Allah bu defa hangi dine olursa olsun inanıyla inanmayanıyla *"Ey insanlar!"* diyerek bütün insanlara hitap etmiştir. Böylece Hucurât Sûresi hem mü'minlere kendi aralarındaki âdâb-ı muâşereti, hem de inancı ne olursa olsun bütün insanlara görgü kurallarını öğretmek için nâzil olmuştur.

---

[14] Cemil ÇİFTÇİ, *Şamil İslâm Ansiklopedisi*, Minnet md.

Kaynakça

Ahmed b. Hanbel, *Müsned*, Beyrut 1985

Ateş, Süleyman, *Yüce Kur'ân'ın Çağdaş Tefsiri*, İstanbul 1990, Hucurât Sûresi ilgili âyetlerin tefsiri.

Cemil ÇİFTÇİ, *Şamil İslâm Ansiklopedisi*, Minnet md.

Ebû Davud, Süleyman İbnu'l-Eş'as es-Sicistanî, *Sünenü Ebî Dâvûd,* İstanbul ts., *Edeb* 44.

Hayrettin Karaman, *Kur'ân Yolu*, Hucurât Sûresi ilgili âyetlerin tefsiri.

Heysemi, *Mecmau'z-Zevâid*, Beyrut 1982.

Karaman, Hayrettin, Mustafa Çağrıcı, İbrahim Kâfi Dönmez, Sadrettin Gümüş, *Kur'ân Yolu,* Ankara, Hucurât Sûresi ilgili âyetlerin tefsiri.

Kutub, Seyyid, *Fizilali'l-Kur'ân*, Beyrut 1980, Hucurât Sûresi ilgili âyetlerin tefsiri.

Mevdûdî, *Tefhîmü'l-Kur'ân*, (trcm. M.Han Kayanî vd.), İstanbul 1987, Hucurât Sûresi ilgili âyetlerin tefsiri.

Sâbûnî, *Safvetü't-Tefâsîr*, Hucurat Sûresi, İstanbul ts.

Sâbûnî, *Tefsîru Âyâti'l-Ahkâm*, Beyrut 1982.

Vehbe Zuhaylî, *et-Tefsîru'l-Münîr*, Beyrut 1991, Hucurât Sûresi; İbrâhîm Kattân, *Teysîru't-Tefsîr*, Hucurat Sûresi; eş-Şîrâzî, Nâsır Mekârim, *el-Emsel fî Tefsîri Kitâbillâhi'l-Münzel*.

Vehbe Zuhayli, *et-Tefsirü'l-Münir*, Hucurât Sûresi ilgili âyetlerin tefsiri.

AN INTERPRETATION OF TRANSFERENCE AS RITUAL, AND WORLD UNITY

Jeansou MOUN

1. FREUD'S DEFINITION

Freud did not explicitly describe the symptoms of transference. However, we can find four definitions. In *Studies on Hysteria[1]*, the first definition is that the known symptom "reappears" during the course of treatment with a new significance. The second definition is that transference is a new symptom that reveals "a resistance." The third definition is formulated in a different way in the *Introductory Lectures on Psychoanalysis[2]*: In transference, we can see the creation of "new editions of old conflicts." The fourth definition is that this new edition requires "a certain preliminary development of the treatment" within the context of a well-tempered cure.

However, Freud is not so explicit on these concepts. That is why symptoms of transference remain as a sort of theoretical black hole in Freud. The theory, which is generally accepted and emphasized, is the second definition including "resistance." However, I think that we have to synthesize all four ideas in order to reconstruct the actual concept of transference that Freud wanted to give. Therefore, if we use Freud's definition, transference is an aspect of analysis, and includes the subject resisting the analyst in particular stages of analysis after a certain preliminary stage of treatment. In this context, transference seems to be the patient's conflict with the analyst. However, according to Freud, this conflict is a new expression of an old conflict. If we could interpret the meaning of this new expression, we could understand the cause of the patient's symptoms.

Freud distinguishes the symptoms of transference from dreams as follows:

I believe I now know what determines the distinction between symptoms that make their way into waking life and dreams. It is enough for the dream to be the wish fulfillment of the repressed thought, for dreams are kept at a distance from reality. Nevertheless, the symptom, set in the midst of life, must be something else besides; it must also be the wish fulfillment of the repressing thought.[3]

As Freud says, the dream is the wish fulfillment of the thought, which was repressed in the past, while transference is the aspect of the mind, which is acting here and now in order to repress what is not allowed in society. In other words, if the dream is the remnant, or resistance, of what we once succeeded to repress, then transference during our waking hours is an attempt to repress in the present what we once failed to repress in the past. In this context, Kern interpreted transference symptom as a sort of waking dream during the session:

I would suggest that the unfolding of a repetitious pattern of verbal or non verbal interaction that is both new and irrational is the daytime version of a night dream.[4]

If so, transference is not a disease but an expression of the struggle to survive in the world, distorted by the symbolic. In this context, a symptom is a kind of religion, which itself is a kind of ritual. All the rituals, including not only the religious, but also the symptomatic, have the

---

[1] Breuer and Freud, 1895, p. 296.
[2] Freud, 1916-1917, p. 454.
[3] Masson, 1985; Freud's letter to Fliess dated 19 February 1899.
[4] Kern, J. W., "Transference neurosis as a waking dream: Notes on a clinical enigma", *Journal of the American Psychoanalytic Association 5*, 1987, p. 363.

dual functions of liberation and repression. The ancestral rites are, on the one hand, used to establish the order of rank within a family, and then within a society; and on the other hand, to "seduce God and arouse one's desire," as Lacan said.[5] This is why we should not try to eliminate the symptoms, but to help the patient understand their structure, as we do with religion. For the ritual is indispensable for humans who wish to differentiate themselves from animals.

Freud considered transference as originating in the attitudes of the child toward his mother at one stages in his childhood, the period of the the Œdipus complex. Today, it, however, is known that, even after the Œdipus stage, new significant people such as a nurse or father may influence his way of development. So transference may be a system of ways of adjusting to people. In short, I assert that transference is a particular case of action schema.

2. THE INTERPRETATION OF SIROIS

According to Francois Sirois, these new expressions of transference are organized according to the parameters of the treatment, the two main ones being the frame and the process.[6] The frame is a reality containing the process. The process is a method for investigating the unconscious. To put it concretely, the frame is all the details of the context of the encounter between the analyst and the analysand: the means of payment, the ritual of entering and leaving, the way of speaking, the emphasis on punctuality. The reality indicator is the vector of the repressing thought, to use Freud's expression.

Sirois tries to distinguish the symptoms of transference from other transference states, based on Freud's distinction between transference and dreams.[7] If the transference in general is deployed in the space opened up by the two poles of the preconscious cathexis, between the reality of frame and the fantasy, which is generally more apparent on the side of free association in the process of analysis, symptoms of transference are inserted into the reality of the frame. According to Sirois, the transference symptom is defined as "a particular form of the evolution of the transference neurosis during treatment, a precise and identifiable moment in the actualization of the transference, which allows for a more specific interpretive approach to the infantile conflict."[8] So the symptoms of transference are "a point of crystallization in the transference allowing the unconscious material to be interpreted."[9] The treatment, when it is well tempered, leads to a progressive development of transference neurosis, which comprises three stages according to the relative balance between the investment of frame and process.

In the first stage, the frame acquires preponderance over the process. The frame has become a refuge to cement transference resistance, a place of comport and immobility. The analysand uses the treatment in an autoplastic way, as a dressing for his problem, and as an analgesic to relieve profound discontentment. That is why transference is relatively silent during the first stage. During the second stage, the frame is set in opposition to the process. The conflict occurs between the analyst and the analysand, concerning an element of the frame. Therefore, the transference neurosis implies the structural translation of the individual symptoms into an intersubjective symptom. The symptom of the conflict is relatively boisterous in the second stage, but is heavily masked by the angle of defense. During the third stage, the process

---

[5] S11, p. 113.
[6]   Sirois, F., Transference symptom, *The International Journal of Psychoanalysis 89*, 2008, p. 759.
[7] Cf., Blum, 1971, p. 44: Transference is a neurosis and always includes the transfer of symptom in relation to the analyst. In this narrow sense, the transference neurosis emphasizes symptoms in contrast to the disparate transferences also observed in free associations, fantasies, etc. . . The transference neurosis produces symptom, but it is not symptom, but the entire transference constellation that is analysed.
[8] Sirois, F., Transference symptom, *The International Journal of Psychoanalysis 89*, 2008, p. 761.
[9] Ibid., p. 767.

predominates over the frame, and mobilizes the anxiety of the analysand. The patient seeks to use the frame to delay the analysis process. The transference occurs around a modification of the frame induced by the analysand.

When transference proceeds from the third stage, the analyst can interpret both sides of the symptoms. The distorted frame created by the patient's resistance and unconscious desires is balanced by the analytic process.[10] In other words, the new expression of the conflict is not simply a transposition of the symptoms from the outside to the inside, neither is it pure repetition, nor simple analogy; but a new transformation of the conflict whereby patient and analyst participate in the symptom. The analyst in the second stage cannot diagnose the symptoms from the outside as an observer or an expert, but must situate himself in relation to the analysand. Here is the counter-transference. The analyst in the third stage who recognizes counter-transference is able to be in the position of interpreting the symptoms of the patient objectively. However, the analyst in the second stage who does not recognize the counter-transference shares in the symptoms with the patient. For both the analyst and the analysand could have silence, defense and substitutive satisfaction, from which comes the structural compromise of the symptoms.

I, however, do not agree with the view that transference can occur only in the process of psychoanalytic treatment. Transference consists of irrational attitudes toward another person. This other person could be any person whom the patient has placed in a position of authority, such as physicians, teachers, minsters, advisors, employers, friends, even husband or wife. No one is perfect. We are all somewhat irrational. That is why, I think, transference must be classed among the action schema in the larger sense of the term. Various patterns of behavior could be formed in one person. The action schema toward one person could be different from schema toward others. A person may characteristically meet authority with a tendency to submit, whereas others may characteristically meet authority with a tendency to be defiant or hostile. Some people could meet one type of authority with one attitude and another with another.[11] We have to accept and understand the various personalities, trying not to consider transference as a disease to be removed. This prospect, I think, is the starting point of world unity.

The distortion of the frame, whether acting in or out, can serve as a discharge and safety valve, as Braunschweig and Fain have pointed out.[12] Since these economic factors can reduce the anxiety level, and make the patient maintain the cover of the repression. Why should we consider the distortion as negative, if we can accept that all the kind of religion is close to these distortions of frame? I think that the distortion of the frame is a kind of ritual action adjusting to the reality twisted by the symbolic.

3. THERAPEUTIC OBSTACLE AND INSTRUMENT

Is transference an obstacle or a useful instrument for treatment? When this concept was first suggested in Freud's work, it suggested an affection that transports a thought into other thought.[13] However, as discourse developed, it implied that there was a specific relation between the analyst and the analysand.[14] Freud considered it as resistance obstructing the

---

[10] Sirois, F., Transference symptom, *The International Journal of Psychoanalysis* 89, 2008, p. 768.

[11] Thomson, Clara, "Transference as a Therapeutic Instrument", *Psychiatry* 77(1), Spring 2014; *Psychiatry: Journal of Biology and Pathology of Interpersonal Relations,* 8, p. 3.

[12] Cf., Braunschweig, D. and Fain, M., "Symptôme névrotique, symptôme de transfert", Review of French Analysis 47: 567-589, 1983

[13] Freud, 1900a : SEV, p.562.

[14] Evans, D., *An Introductory Dictionary of Lacanian Psychoanalysis,* Routledge, 1996; korean translation by Kim Jong-Jou and others, In-Gan-Sa-Rang, 1988, p. 339.

recollection of repressed thought, and then as an obstacle to the treatment.[15] In this context, transference was an obstacle to be destroyed. Nevertheless, he later changed this position and considered transference as a positive element, helpful in the progress of treatment. For the patient could reveal his history through the present relation of the conflict between him and the analyst. However, the difficulty is that transference could come out through metaphor or metonymy, distorting the unconscious desire. It is therefore very important to interpret exactly the cause of the symptoms, even though Freud asserts positively that we can divine the patient's childhood relations with his parents by observing the repetitive symptoms of his transference.[16]

The representation that is not important is the thoughts or the ideas that are generally accepted in society. The content of the repression is repressed, since it is not allowed; for example, incest. If he thinks that it is possible, he could become psychotic, or perverse. If he failed to repress it, he continues to repress it. No one may accomplish repression. The one who has never succeeded in repressing himself is psychotic, while the one who is 2%-10% repressed is neurotic, and the one who is 20-30% repressed is a pervert.[17] Neurosis is divided into obsessional, hysterical and phobic. When incomplete repression is constantly in a subject's thoughts, psychoanalysts call it obsessional. When it is transformed into physical pain, it is hysteria. Moreover, when it is focused on external things, it is a phobia. Perversion is subdivided into sadism, masochism and erotomania.[18] Whether he carries out a punishment on himself or others, whether voyeurism or exhibitionism, all the behavior of perversion aims at establishing the law of prohibition inside of himself that has not been completed.[19] The transference has aspects of both neurosis and perversion. That is why it is called transference neurosis. In fact, we have to recognize that it is extremely difficult to categorize the subdivision of neurosis and perversion. However, it is obvious that the neurotic patient has the more accomplished law of prohibition than the perverse man. For the neurotic man acts within the law, while the perverse one acts beyond the law.

Transference can be defined generally as having irrational attitudes toward another person. This other person can be one whom the patient has placed in a position of authority. Not only psychoanalysts, but also teachers, ministers, advisors, employers, sometimes even a husband, wife or friend may be the recipients of the transference reactions, if the patient is dependent on them emotionally, financially, or otherwise.[20]

There are two ways to use the symptoms of transference as therapeutic instruments instead of therapeutic hazards. One way is the "moralist way," in which the analyst uses his authority. The patient often endows the therapist with an irrational degree of authority. It is in fact the dynamic factor in most forms of psychotherapy, such as hypnotic suggestion, or even of the general medical man and surgeon. This method consists therefore of scolding, reprehension, and discipline. The other way is the psychoanalytic way. The psychoanalyst aims at healing the patient by studying these irrational behaviors, investigating their origins, and making the patient know what he is unconsciously striving to achieve by them. This method will lead to the modification and disappearance of the irrational attitudes of the patient through insight.

However, neither method is desirable. The moralistic way leads ultimately to religion where one has to repress his subjectivity in favor of the fantasy of God, considering everything as fate.

---

[15] Freud, 1905e : SE Ⅶ, 116.

[16] Evans, D., *An Introductory Dictionary of Lacanian Psychoanalysis*, Routledge, 1996; korean translation by Kim Jong-Jou and others, In-Gan-Sa-Rang, 1988, p.339

[17] These percentages are my subjective guess, and not objective statistics. In fact, it is impossible to quantify the degree of repression.

[18] Fink, B., *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique*, korean translation by Mang Jeung-Hyen, Mi-Eum-Sa, 2002, p. 204.

[19] Ibid., 2002, p. 204.

[20] Thomson, Clara, "Transference as a Therapeutic Instrument", *Psychiatry* 77(1), Spring, pp. 1-2, 2014; *Psychiatry: Journal of Biology and Pathology of Interpersonal Relations* 8.

Human beings are subject to animal instincts, and cannot therefore follow transcendental values. Human beings are animals. To make a man believe in the existence of God is to let him have an impossible fantasy. In order for the psychoanalytic method to take effect, the patient must have a high level of intelligence, which can contemplate nature and destiny, like Freud or Lacan. Nevertheless, they are also so socialized such that that they could not be free from the imperative of the superego. Paradoxically, the more intelligent we are, the more repressed we become.

I assert that the only way by which we can be provisionally free from repression is repetitive ritual, whether we choose religious or the psychoanalytic methods. It is not necessary that believers repeat every Sunday and every dawn such rituals as prayer, or religious testimony. Those who select the psychoanalytic way as opposed to the religious would see that repeatedly indulging in drama, cinema, and novels would lead temporally to cathartic purification. The only other way open to someone who wants to permanently resolve his or her problems, is suicide.

4. ANXIETY AND AFFECT

Freud argued that anxiety was simply a transformation of sexual libido that had not been adequately discharged. In 1926, however, he abandoned this theory and argued instead that anxiety was a reaction to traumatic situations, such as situations of danger, loss of the mother as object, or loss of the object's love.[21] He distinguished between "automatic anxiety" which arises directly as a result of traumatic experience, and "anxiety as signal" which is produced by the ego as a warning of anticipated danger. He distinguished between "fear," which is focused on a specific object and "anxiety," which is not.

Lacan, in the seminar of 1962-3, is concerned with Freud's second theory regarding anxiety as a "signal." In short, he argues that anxiety is not only internal to subject, but also comes from without, just as it is transmitted from one animal to another in a herd; it is a signal. This is why the analyst can himself become anxious because of his analysand; a counter-transference. What Lacan always stresses is the relationship of anxiety to desire. To him, anxiety is a way of sustaining desire when the object is missing. Desire is conversely a remedy for anxiety, for desire is something easier to bear than anxiety. Lacan asserts that anxiety is not without an object, opposing Freud's distinction between fear and anxiety. To him, anxiety involves an object that cannot be symbolized in the same way as fear. This object is *objet petit a*, the object-cause of desire. According to Lacan, anxiety arises when the subject is confronted by the desire of the Other, and does not know that he is the object of desire. Lacan also links anxiety to the concept of lack. All desire arises from lack, and anxiety arises when lack is itself lacking. When a subject does not consider the possibility that his object can be absent, he is imprisoned in the *objet petit a*. Therefore, anxiety is the lack of a lack. Acting out is the last defense against anxiety. In the seminar of 1974-5, Lacan returns to the first Freudian theory, anxiety as transformed libido. Besides linking anxiety with the imaginary, he also locates it in the real. However, he contrasts it with guilt, which he situates in the symbolic. What is at stake is that for Lacan, anxiety is the only affect which is beyond all doubt, and which is not deceptive.[22] Anxiety is that which exists in the interior of the body, when the body is captivated by phallic

---

[21] Freud argues that one of the causes of anxiety is separation from the mother, while Lacan posits that it is precisely a lack of such separation which induces anxiety. Consequently, in the viewpoint of Lacan, castration (giving up spontaneously and voluntarily being a imaginary phallus of mother) is, far from being the principle source of anxiety, actually what saves the subject from anxiety.

[22] S11, p. 41.

jouissance.[23]

The concept of the real remains external to iconography and lacks any possible mediation. This real, however, is the essential object, which is not an object any longer. The object of anxiety is the real object where all words cease and all categories fail. Nevertheless, we must not locate the anxiety in opposition to the symbolic. For, to speak correctly, it is located at the junction between the three orders. Anxiety is the only affect that is not deceptive. Freud put the term affect in opposition to the term idea. However, Lacan criticizes those analysts who have taken the affective realm as primary, because the affective is not a separate realm, as opposed to the intellectual. The affect is not to be found in a mythical or special destiny beyond an intellectual accounting.

On the other hand, Lacan stresses Freud's position that repression has no bearing upon the affect, but upon the ideational representative, which is, in Lacan's term, the signifier.[24] Lacan supposes that all concepts in psychoanalysis, which have traditionally been conceived in terms of Freudian affect, must be reinterpreted in terms of their symbolic structure. Affects such as crying, lamenting, and so on are lures that can deceive the analyst. According to Lacan, the aim of psychoanalytic treatment is not the cessation of affect, but the articulation, in speech, of the truth about the underlying desire. In short, psychoanalytic treatment must be based on the symbolic order, which transcends the opposition between affect and intellect.

In Freud's works, the term *transference* also stands for the displacement of affect from one idea to another.[25] Lacan, however, argues that although transference manifests itself in the guise of strong affect, such as love or hate, it does not consist of such emotion, but of the structure of intersubjective relationship. "As soon as the subject who is supposed to know exists somewhere . . . there is transference."[26] Lacan also criticizes ego-psychology, which assumes that the analyst is better adapted to reality than the patient is. According to Lacan, the idea that the analysand's distorted knowledge could be corrected by means of the analyst's interpretations is a logical fallacy, for the transference is interpreted by means of the transference itself. In other words, none of us is perfect, and there is no metalanguage. In this context, we can discuss the relativity of culture and refrain from asserting that some cultures are better than others are. Every rite including religion, and every neurotic symptom, are expressions of human beings who struggle to survive in a reality distorted by the symbolic.

5. REPRESSION AND RITUAL

Freud distinguished between primal repression and second repression. The former is a mythical forgetting of something of which one was never conscious, and an original psychical act by which the unconscious is first constituted. The latter is a concrete act of repression whereby some idea or perception that was once conscious is expelled from the conscious. The repressed material always returns in a distorted form, in symptoms, dream, slips of the tongue, etc.

However, according to Lacan, whereas psychotics foreclose, and perverts disavow, only neurotics repress. What is repressed is not a signified, but a signifier. This position of Lacan's corresponds to Freud's view that what is repressed is not the affect, but the ideational representative of the drive. Lacan slightly revised Freud's distinction between primal repression and secondary repression. Lacan does not consider primal repression as a specific psychical act

---

[23] Lacan, 1974-5, Seminar of 17 December 1974.
[24] I think that it is reasonable to interpret 'bear' as 'live'. Since, whereas 'signifier' can completely be deleted or forgotten, 'affect' can exist relatively for a long time. For it is transformed or displaced, but not extinguished.
[25] Freud, 1900a: SE V, p. 529.
[26] S11, 232.

localized in time but as a structural feature of language itself. For the language contains its necessary incompleteness, namely the impossibility of ever saying the truth about truth. So primal repression is the alienation of desire when need is spoken into demand. Second repression is a specific psychical act by which a signifier is omitted from the signifying chain. Lacan accepts that the repressed signifier reappears under the guise of the various formations of the unconscious such as symptoms, dreams, parapraxia, jokes, etc.

The term of *symptom* in Lacan usually refers to neurotic symptoms. Whereas the manifestation of psychosis, such as hallucination and delusion, are referred to as *phenomena*, rather than symptoms. And perversion manifests itself in *act*.

The end of psychoanalysis is not the removal of neurotic symptoms as any form of medical therapy wants. For, when one neurotic symptom disappears, in fact, it is simply replaced by another. There is no fixed one-to-one link between neurotic symptoms and the underlying neurotic structure, since each symptom is a product of a particular subjects simply replaced by another. There is no fixed one-to-one link between neurotic symptoms and underlying neurotic structure since each symptom is a product of a particular subject's unique history.[27] On the other hand, it is connected with his pure jouissance, which cannot be interpreted.

With Freud, I argue that religions were an attempt to protect oneself against suffering by a delusional remolding of reality, and that they are a mass-delusion of humankind.[28] The idea of God is an expression of infantile longing for a protective father.[29] According to Lacan, the function of sacrificial rites is to seduce God and to arouse our desire.[30] The psychoanalytic formula of atheism is not that God is dead, but that God is unconscious, and a metaphor for the big Other.[31] Religion denies the truth about the condition of the subject. The ecstasy experienced by Christian mystics is a kind of feminine jouissance according to Lacan.

Why do we have the repetition compulsion, namely, the tendency of the subject to expose himself repeatedly to distressing situations? According to Freud, this is because we have the **death drive**. According to Lacan, this is because we are all captivated by jouissance, an excess of enjoyment, which returns repeatedly to transgress the limits of the pleasure principle and seek death. The repetition compulsion manifests itself during analytic treatment in transference, whereby the analysand relives in his relationship with the analyst certain attitudes that characterized his earlier relationship with his parents and others. Nevertheless, we should remind ourselves that repetition is a general characteristic of the manifestation of the unconscious in every subject, whereas transference is a very special form of repetition occurring only within psychoanalytic treatment. According to the basic principles of psychoanalysis, a person has the tendency to repeat something when he has forgotten the origins of the compulsion, and psychoanalytic treatment should therefore break the cycle of the repetition by helping the patient remember. However, the analyst must not think that his interpretation of the transference can help the analysand to gain insight into his own neurotic transference and thereby resolve or liquidate it. The role of the analyst is not to rectify the patient's relationship to reality, but to maintain the analytic dialogue.[32]

---

[27] S2, p. 320.
[28] SE XXI, p. 81.
[29] SE XXI, p. 22-4.
[30] S11, p. 113.
[31] S11, p. 59: The big Other is usually mother. So, to seduce God is to seduce the big Other, mother.
[32] Ec, p. 225.

6. CONCLUSION

People who believe in the Book of Changes, or the Saju (fortune-telling), visit a shaman in early January every year. Such people try to solve the problems of their lives with the advice given by the shaman. Likewise, a Buddhist who feels anxiety will bow deeply, three thousand times in front of the statue of the Buddha in a temple to overcome it. A Christian performs rituals such as prayer or confession. An atheist is temporarily relieved of anxiety by paralyzing his/her consciousness with cigarettes or alcohol. These kinds of actions are a sort of desexualization. That is to say, one can temporarily forget their anxiety, which has arisen when the fixed libido tries to revitalize itself, through repetitive ritual or the instant anesthesia of mind. However, more intensified anxiety comes up again after the temporary relief, as resexualization takes place after the desexualization.

As Kierkegaard and Deleuze[33] emphasize, the quantitative repetition and the pure physical vibration keep occurring behind every kind of qualitative difference. The mysterious quantitative or physical repetition, which is unknowable, produces the qualitative or psychological difference. On the contrary, such qualitative or psychological differences could influence the condition of quantitative or physical movement. That is why the repetitive brainwashing and the ritual behavior can routinize and normalize the act of the heart. In this respect, it is natural that the repetitive brainwashing can be very effective to train animals or even human beings; human beings are, after all, just another type of animal. Human beings are psychologically more advanced than any other animal; but they are weaker and more credulous in some ways, too. However, the most successful way of counseling is to make the sufferer become an analyst and solve his/her problems by him/herself. In that way, as Lacan emphasizes, the patient should regard the object within his/her desire as filth. He/she should be aware of the object as a kind of garbage, even if he/she has never thought about a life without it. In reality, however, it is an impossible demand. That is because he/she has regarded the object as the foundation of his/her identity. Here we can see the differences between human and animal.

The desired object for human beings is the nucleus of the unconscious, and the material of consciousness that influences one's whole lifetime. It is "objet a" in Lacan's terms. Our desires continuously circle with "objet a" as the center. In this context, "objet a" is the cause for desire and the target of it at the same time. It is all the more reason for human beings to repeat the ritual that is distinct to them; human beings repeat it to escape anxiety. The analyst should separate the big Other and the Small Other, and he/she should be in place of the big Other of the analysand. So to speak, the analyst should not catch the other, which the analysand imagines, but the background of the imaginations of the analysand.

In this context, all acts, such as exorcism performed by shamans, fortune telling, the praying of a priest, the explanations of a physiognomist, going to baseball stadiums, drinking, smoking, exercising and gambling are the realization of the unconscious repetitive demand to forget anxiety. People usually say that doing those things are better for their health. However, we should recall that our unconscious also makes efforts to preserve our health.

From the point of view of our conscious, smoking and drinking are harmful for our health. In addition, we say that praying to the tree or a mountain and exorcising spirits are superstitions; we call the man who exposes his penis in front of high school girls a sexual pervert or a sexual deviant. However, I argue that those ritual behaviors are desperate efforts of our unconscious to make us live, and the painstaking efforts to overcome the inner split of human beings, the split resulted from the destiny that humans should not live as animals but as angels, even though

---

[33] Deleuze, G., *Masochism; Coldness and Cruelty*, translated by Jean McNeil, New York: Zone Bools, 1989, pp. 119-121.

they are originally animals.

My conclusions are as follows. First, we should realize that all rituals are an effort to maintain our lives. The grand and sublime rituals of mainstream religions are not the only kinds of rituals. The exorcism of a shaman, going to the fortune-teller, sadistic or masochistic acts, and all kinds of abnormal behaviors are the rituals of our lives. Labels such as normality and abnormality, superstition and religion *et cetera*, are not anthropological classifications but political classifications. Second, we should know that it is impossible to repress the various forms of abnormality only once, though we must control our abnormalities that are not acceptable in our society. Thus, the most important thing is the repetition of whatever rituals we choose, whether the Christian, the Buddhist, the Shamanistic, or the psychoanalytic. Ironically, it leads us to dangerous results, like suicide, if we try to solve all of our problems only once. Third, we should not regard people who repeat irrational actions as abnormal. Rather, we should think of such irrational actions as simply human nature. In this sense, compassion is the best example of the oriental wisdom that makes various people, even the abnormal, live together.

References

Bléger, J., "Psychoanalysis of psychoanalytic frame", *The International Journal of Psychoanalysis* 48: 511-519, 1967.

Blum, H., "On the conception and development of the transference neurosis", *Journal of the American Psychoanalytic Association*19: 41-53, 1971.

Boothby, R., "Figurations of the objet A: Freud as Philosopher", in *Jacques Lacan*, ed., by S. Žižek, Volume II, New York, Routledge, 2001.

Borch-Jacobsen, M, *Lacan : The Absolute Master*, Stanford, Calif, Stanford University Press, 1991.

Braunschweig, D. and Fain, M., "Symptôme névrotique, symptôme de transfert", *Review of French Analysis* 47: 567-589, 1983.

Breuer, J. and Freud, S., *Studies on hysteria*, SE 2, 1-335.

Deleuze, G., *Masochism; Coldness and Cruelty*, translated by Jean McNeil, New York: Zone Bools, 1989.

Dolar, M., "Cogito as the Subjet of the Unconscoous", in *Jacques Lacan*, ed., by S. Žižek, Volume II, Routledge, 1998.

Etchegoyen, R. H., *The fundamentals of psychoanalytic technique*, London: Karnac, 1991.

Evans, D., *An Introductory Dictionary of Lacanian Psychoanalysis*, Routledge, 1996; korean translation by Kim Jong-Jou and others, In-Gan-Sa-Rang, 1988.

Fink, B., *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique*, korean translation by Mang Jeung-Hyen, Miteumsa, 2002.

Fink, B., *Lacan to the Letter : Reading Écrits Closely*, XI, Minneapolis : Univ. of Minnesots Press, 2004,

Freud, S., *An outline of psychoanalysis*, SE 23, 138-207, 1938.

Freud, S., *Analysis terminable and interminable*, SE 23, 209-253, 1937.

Freud, S., *Introductory lectures on psychoanalysis*, SE 15-16, 1916-1917.

Freud, S., *Remembering, repeating and working-through*, SE 12, 145-156.

Freud, S., *Sigmund Freud, Standard Edition of the Complete Psychological Works of Sigmund Freud* (24 volumes)(SE), translated and edited by James Stachey in collaboration with Anna Freud, assisted by Alix Stachey and Alan Tyson, London : Hoharth Press and the Institute of Psycho – Analysis ; New York : Norton, 1953-74.

Glover, E., *The technique of analysis*, New York: International UP, 1955.

Hoffer, W., "Transference and transference neurosis", *The International Journal of Psychoanalysis* 37: 377-379, 1956.

Jacobs, T. J., "On countertransference enactments", *Journal of the American Psychoanalytic Association 34*: 289-307, 1986.

Kepecs, J., "Theories of transference neurosis", *The Psychoanalytic Quarterly* 24: 497-521.

Kern, J. W., "Transference neurosis as a waking dream: Notes on a clinical enigma", *Journal of the American Psychoanalytic Association 5*: 337-366, 1987.

Lacan, J*., Écrit*(Ec), Paris, Seuil, 1966.

Lacan, J., *Écrits*(E). A selection, trans. Alan sheridan, London : Tavistock Publications, 1977 (see Appendix).

Lacan, J., *Le Séminaier*. Livre VIII(S8). Le transfert, 1960-61, ed. Jacques – Alain Miller, Paris : Seuil 1991.

Lacan, J., *The Seminar*. Book VII(S7). The Ethics of Psychoanalysis, 1959-60, trans. Dennis Porter, notes by Dennis Porter, London : Routledge, 1992.

Lacan, J., *The Seminar*. Book XI(S11). The Four Fundamental Concepts of Psychoanalysis, 1964, trans. Alan Sheridan, London : Hogarth Press and Institute of Psycho – Analysis, 1977.

Lewin, B., "Dream psychology and the analytic situation", *The Psychoanalytic Quarterly* 24: 169-199.

Macalpine, I., "The development of the transference", *The Psychoanalytic Quarterly* 19: 501-539.

Masson, J. M., editor, *The complete letters of Sigmund Freud to Wilhelm Fliess*, 1887-1904, Cambridge, MA: Belknap, 1985.

Mclaughlin, J. T., "Clinical and theoretical aspects of enactment", *Journal of the American Psychoanalytic Association* 39: 595-614, 1986.

Park Chanbu, *Lacan: Representation and Its Discontent*, Literature and Intelligence Co., 2006.

Poe, E. A., "Complete tales and poems", Edison, NJ: Castle Books, 2001.

Shaw, R, "Panel: Concepts and controversies about the transference neurosis", *Journal of the American Psychoanalytic Association 39*: 227-239, 1986.

Sirois, F., Transference symptom, *The International Journal of Psychoanalysis* 89: 759-771, 2008.

Thomson, Clara, "Transference as a Therapeutic Instrument", *Psychiatry* 77(1), Spring 2014; *Psychiatry: Journal of Biology and Pathology of Interpersonal Relations,* 8, 273-278.

Weinshell, E. M., "The transference neurosis: A survey of the literature", *Journal of the American Psychoanalytic Association 19*: 67-88, 1971.

ISLAM IN SECULAR KAZAKHSTAN AND ITS PLACE IN RELIGIOUS SPACE OF THE COUNTRY

Aktolkyn KULSARIYEVA

Damira SIKHIMBAYEVA

ABSTRACT

Islam in modern Kazakhstan is multifaceted, it has many ideological outlooks depending on socio-political movements does it stem from. Republic of Kazakhstan is a democratic and secular state; it promotes the freedom of religion, and provides equal treatment to every religion. Nevertheless, Islam plays an important role in culture, individual lives and society of Kazakhstan. Its historical and cultural influences in national culture are mentioned in the National Law on religion. This article attempts to analyze the place of Islam in public life of Kazakhstan's society and the interrelation of state and Islam. Also, it evaluates the different Islamic branches and their impact on public consciousness.

Keywords Islam, religious policy, branch, Islamic ideology, Muslim.

INTRODUCTION

Democratization of society in the period of development of the sovereign Republic of Kazakhstan, processes of establishment human rights went along with period of strengthening globalization process in the world, which made it too complex to conduct religious policy at that time. Spontaneous processes of liberalization of social and political life, the increase of peoples' inter-confessional level, strengthening of national consciousness, spread of different new religious streams and their social activeness in that period have led to social complication. It is well-known that in contemporary Kazakhstan it is being occurred processes directed on strengthening the control above religious field as a result of liberal policy in religious sphere in the 90's.

During the first decade of its independence, the Republic of Kazakhstan has undergone radical changes in almost every area of its public life and has been influenced by the intensive process of the globalization. The intellectual and spiritual crisis in the post-Soviet countries due to a loss of ideological framework has led to the spread of various religious groups from abroad. Due to liberal legislation on religion, the penetration and proliferation of various new religious movements have led to many problems in society, from poor relations between state and religious organisations, to clashes between different ethnic groups and confessions. These are the challenges that every post-Soviet country has faced over the last 20 years. A number of terrorist acts and instances of religious extremism have taken place in the Russian Federation, Belarus, Uzbekistan, Tajikistan, and Azerbaijan. Kazakhstan has not faced such phenomena until the 2011 year. According to many of Kazakhstan's scholars, the explanation lies in the Kazakh people's mentality and tolerance of other religious denominations, as well as the state policy regulating inter-religious relations and consent. Nevertheless, socio-economic conditions, the religious illiteracy of the population and the absence of concrete laws on preventing radical and destructive religious organisations have greatly contributed to the worsening of the religious situation in the country [1].

ISLAMIC IDEOLOGY IN POST-SOVIET KAZAKHSTAN

The processes of modernization in traditional Islamic societies have apparently paved the way for the spread of Islamic religious–political extremism in the modern world. Serious economic

crises and political conflicts that took place in the Islamic world, in most cases stem from socio-economic disharmony, and unsuccessful attempts to modernize according to the Western model of industrial and consumer development. Current social, economic, environmental and other problems in most Muslim countries apparently reveal the systemic flaws in these countries. The processes of modernisation in traditional Muslim societies led to an Islamic opposition, in which the radical parts act as the main, active elements. The ability to influence the development of a radical Islamic opposition differs substantially by country. It is dependent on the «scale of social and political changes taking place in Islamic societies». Muslim communities in post-Soviet countries have been undergoing modernization and have faced the same problems as other Islamic societies in economic, socio-political and intellectual spheres. These conditions explain why radical Islamic ideas find support mostly in economically vulnerable groups.

Joseph S. Nye, Jr. in his article "Restoring American Leadership" wrote «Islamism supplied a rough but ready ideology to fill the void left by the receding grand narratives of the 20th Century. The slogan "Islam is the solution," championed and popularised in Arab societies most especially by the Muslim Brotherhood, provided a romantic alternative for the disillusioned base of the increasingly decrepit nationalist and leftist ideological movements that had yielded little more than repression and oppression to their own constituencies» [2]. Indeed, in searching and attempting to fill the vacuum left by Communist ideology, the population in post-Soviet countries welcomed Islam. However, the post-Soviet Muslims knew little about Islam, so in discovering the legacy of Islam, they, for the most part, opened doors to the missionaries and Islamic organisations from the Arab world. This in turn, led to clashes between national, more traditional, and Islamic ideas. For many years, Muslims of the former Soviet Union have considered Islam as part of their traditional culture, yet it never dominated their everyday life. They have not practiced all the mandatory tenets of Islam, as Muslims in the Arab-Muslim world have. Nationalism held sway over Islamism.

Let us refer to the following citation: *Indeed, for much of the 20th Century in many key parts of the Arab world (with the notable exception of Saudi Arabia) Arab nationalism rather than Islam has been the dominant and most dynamic framework for political discourse and activity* [3].

In post-Soviet space, nationalism has been the dominant framework of discourse and activity for the Muslim population. At the same time, many groups and movements have been trying to establish an Islamic government.

There are some identical factors and a range of common features between the Arab World and former Soviet countries with predominantly Muslim populations that determined the emergence of radical movements. Due to the opening of borders and active involvement of Kazakhstan in the world community, various religious-political organisations and Islamic ideologies have penetrated into Kazakhstan. They filled the void left by the Communist ideology, indicated by a veering of the vast majority of the population toward religion.

Radical Islamic tendency to aggressive behaviour towards relatives, government authorities, and believers who do not share fundamentalist views, as well as wearing of Islamic religious clothes not inherent in traditional culture, have been spreading in Kazakhstan. Most citizens of Kazakhstan have a negative attitude towards different pseudo-religious organisations, neo-paganism, occultism, satanism and radical Islamic organisations that stay under the radar. There have been many cases of imposing religious exclusiveness and intolerance, acts of vandalism, and inflicting harm on psychological and mental health.

Therefore, Kazakhstan, like other former Soviet countries, has strengthened its policy towards new non-traditional religious groups and religious-political organisations. Creation of political parties based on religious ideas and values is prohibited by the constitution.

The growing number of religious-extremist movements and radical Islamic groups in the post-soviet countries became a serious threat to stability. It should be noted that in Kazakhstan the signs of religious extremism have not been visible as much as in other neighbouring countries. However, some scholars do not deny the threat.

ISLAMIC MOVEMENTS AND COMMUNITIES

After the collapse of the Soviet Union, Central Asian countries have experienced the revival of Islamic tradition and faced the radical Islamic ideologies observed globally in Muslim countries. Islam is the main religion not only for ethnic Kazakh people, but also for Kazakhstan citizens of Turkish, Azerbaijani, Chechen, Uzbek and other Asian ethnicities. The formation of new socio-political cultural realities in post-Soviet space determined the growth of national self-consciousness and the change in spiritual-intellectual direction. This is clearly seen in how the populations of the former Soviet states view religious values and customs. The religious revival in the Central Asian countries was quickly detected by the Islamic world.

Among the first countries to offer assistance to Kazakhstan after the dissolution of the Soviet Union were Turkey, Saudi Arabia, Jordan, Pakistan, and Iran. In the 1990s, they sponsored education in their countries for Kazakhstan's Muslim youth. Many religious preachers from these countries have advocated alternative ideologies. They opened educational centres and other charitable organisations to teach Arabic and the fundamentals of the religion. Sharia set to enlighten people with religious education. Time and experience have shown that this emergence of Islamic ideology led to confessional strife and to the spreading of extremist ideas, thus posing a serious threat to national security in Central Asian countries.

After the new Religious Law and state regulating of religious space the number of Muslim associations in Kazakhstan was approximately 2229 [4]. Most of them are branches of Sunni Islam that follow the Hanafi school of thought. That school is considered to be the most tolerant, liberal to traditional culture and accepting of the local traditional norms. Islam in Kazakhstan is multifaceted; it has many different ideological perspectives, sometimes contradicting each other.

Currently, the most active radical Islamic organisations in Kazakhstan are Wahhabist, *Hisbut Tahrir, Tabligi Jamaat, Takphir, Salafist branches.*

In the 1990s, Islamic fundamentalism spread with the revival of Islam in the post-soviet countries. At that time, fundamentalism was synonym to «Wahhabism». Today's mass media defines and accepts «Wahhabism» as «radicalism» and «extremism».

The spread of Wahhabi and Salafi ideology in the religious space of Kazakhstan is dangerous, mainly for the younger generation that tends to search for and practice the pure form of Islam. The official Islamic ideology of many Arab countries advocates fundamentalist Islam calling for following of the rules and principles practiced in the age of the Prophet Muhammad and his four righteous caliphs. It preaches the destruction of the established traditional system of norms and the worldview of local people. Mostly by targeting the youth, Wahhabist and Salafi Islamic organisations spread intolerance towards other Islamic and non-Islamic religious faiths.

The ideas of Islamic fundamentalism are also spread by the activity of the religious Islamic organisation «Hisbut-Tahrir». This organisation is outlawed in Russia and the Central Asian countries. Some other countries like Egypt, Syria and Libya prohibit its functioning on their territories. Hisbut-Tahrir was first noticed in Kazakhstan in a small town (Turkistan) before gradually spreading to Almaty (the biggest city).

Hisbut-Tahrir (Release Party) – is one of the religious political parties that aim at re-creating the Islamic Caliphate and changing the established political system. Many Islamic scholars strongly criticised the views of this organisation on many Sharia issues. As a religious-extremist organisation, Hisbut-Tahrir is on the list of religious organisations prohibited in Kazakhstan. Its radical ideas pose a threat to national security, citizens' rights, public consensus and stability. The members of Hizbut-Tahrir interpret the Quran and Prophet's sayings on their own terms with distortions, spreading aggressive leaflets with a call for a change of political system.

«Takphir» ideology began to spread in Kazakhstan in the mid-1990s.

The main views of the Takphir Islamic community are the following:

- Those who do not practice the mandatory tenets, or do them in a wrong way, are not Muslims;
- The Islamic community of Takphir considers itself the true «Muslim community» and calls for fighting with other, impure, Islamic communities;
- The members of this community claim that religious and secular education(pagan education) are incompatible. Therefore, they call for a boycott of secular education and advocate quitting jobs, schools, institutions, universities and public organisations. The Takphir movement is mostly found in the western part of Kazakhstan [5].

Thus, we underscore the main signs of Islamic radical, extremist activity and ideology:

- spreading of intolerance and aggressiveness towards the current political system and institutions;
- condemnation of the established political system and traditional cultural values, calling them pagan;
- interpretation and use of Jihadism as a political instrument and a tool for struggle ;
- not recognising the traditional culture of local people and four Islamic legal schools of thought;
- substantiation of the Caliphate concept;
- full subordination to their leaders.

RADICAL ISLAMIC ORGANISATIONS AND THEIR IMPACT ON PUBLIC CONSCIOUSNESS

In his article "The Ideological Hybridisation of Jihadi Groups" Thomas Hegghammer distinguishes two types of Islamic ideologies: revolutionary and global jihadist. Revolutionary Islam advocates military confrontation with Muslim regimes in order to topple them and capture the state. Global Jihadism promotes military confrontation with the United States and its allies to avenge and deter non-Muslim oppression of Muslims.

Revolutionary violence is directed against representatives and symbols of Muslim regimes, such as security forces and police stations, ministers and ministries. Global jihadist violence is directed at representatives or symbols of non-Muslims' oppression of Muslims, such as Western embassies, military bases, and tourists [6]. Following this typology, there are several revolutionary Islamic organisations carrying out underground activity in Kazakhstan. In 2011, several terrorist acts took place in the cities of Aktau, Atirau, Taraz, Astana and Almaty. They were mainly directed at government authorities, law enforcement and police stations.

Terrorism has never been considered a real threat to Kazakhstan, but rather a potential one. As a result, the national security system has been more focused on avoidance and prevention of other threats, like inter-ethnic conflicts, drug-trafficking, economic threats and corruption. Even among experts, the problem of terrorism in Kazakhstan has not been viewed as stand-alone. It has been considered only within the framework of the situation in Central Asia. During

the first few years of independence, activity of radical Islamic organisations had not manifested itself. Still, there were calls in the mass media and in public discourse for precautionary measures to prevent the spread of radical Islamic groups and their ideas.

One of the features of Kazakhstan directly impacting the religious situation is the fact that it is the only Central Asian state where Russians, who are historically Orthodox Christians, make up almost third of the population. Ethnic Kazakhs through much of their history have been a nomadic people and in general are regarded as not particularly devout Muslims. Among Kazakhs, Islam is practiced at a superficial level in everyday life and is closely connected with pagan rituals. The most devout Muslims in Kazakhstan are normally ethnic Uzbeks, who mainly live in densely populated areas in southwestern districts, on the border with Uzbekistan. So, compared to other Central Asian states, the threat of Islamic fundamentalism is much less pressing in Kazakhstan. In its ethno-cultural characteristics, Kazakhstan is closer to its northern neighbors of Altai and Tuva (autonomous regions within Russia) and to its eastern neighbor Mongolia, than to other Central Asian countries.

Nonetheless, the above-mentioned issues and the proliferation of religious branches have generated many problems in the religious life of the society. As we have mentioned, Kazakhstan was one of the post-Soviet countries where the evidence of radical religious extremism has not been observed as much as in other post-soviet countries. However, ideological trends and clashes between divergent Islamic communities currently taking place in Muslim societies have not bypassed Kazakhstan. Due to fundamentalist Islam, imported mostly from Arab countries, Kazakhstan's Muslims are divided into various Islamic organisations and cannot find a consensus among them. The fundamentalists spread intolerance and secession in society. As a result, there were clashes between Islamic organisations and law enforcement authorities in 2012. Like those of most post-Soviet countries, Kazakhstan's government has begun toughening state policy towards religious organisations and made some changes to previous Laws on "Freedom of Religion and Religious Associations". On October 25, 2011, Kazakhstan's government adopted a new Law on "Religious Activity and Religious Associations" that complicates the registration process for religious organisations, prohibiting worship in public organisations. This generated negative reaction and resonance from international human rights organisations, as well as from some radical extremist Islamic groups that carried out underground activities in the country. Kazakhstan's government, as well as those of other post-Soviet countries, has to strengthen its policy towards religious organisations with the purpose of protecting national security and public safety.

Due to both external and internal factors, a common Muslim school of thought has not yet been established, not only in Kazakhstan, but also in the Central Asian and Caucasian countries. This has been the main reason for confessional strife. Shortly the governments of Azerbaijan, Tajikistan and Uzbekistan adopted new laws on religious freedom and religious association to hinder various radical Islamic ideologies. They declared the Sunni branch and Hanafi legal school of thought as the official branch for the Muslim population in their countries. In some former Soviet countries missionary activities are allowed only by citizens of the given countries. The government of Kazakhstan recognized the historical and traditional importance of the Sunni branch and the Hanafi legal school of thought in the new law adopted on October 25, 2011.

Many Central Asian and Caucasian governments are trying to keep their secular principles, pursuing strict policies towards radical Islamic organizations. We can see the same situation in Kazakhstan's society and those of other Central Asian states. According to recent research conducted by the Kazakhstan Institute for Strategic Research, 66,6% of Kazakhstan's citizens would like to see their future with secular government [7]. At the same time, due to the influence

of current Islamic ideology in the country, there is an increasing number of citizens willing to live under Sharia Law.

After the collapse of the Soviet Union, all the newly independent countries strived to maintain their national and traditional cultures. Governments and the vast majority of the population consider that new non-traditional and various radical Islamic branches and schools pose threats to the traditional culture and socio-political stability, while spreading controversy among the nations.

The President of Kazakhstan, N. Nazarbayev, noted that: "Religious fanaticism is not a result of an abundance of religiosity, but of a lack of religious culture. In general, the ideas of radical Islamic organizations have spread among a few in Kazakhstan, and it is unlikely that they will spread widely. Citizens of Kazakhstan see their future in democratic and secular development. At the same time, however, there are many objective external and internal factors and circumstances" [8]

CONCLUSION

Islam in secular Kazakhstan is multifaceted; it has diverse ideological perspectives which even sometimes contradicting each other. Along with new non-traditional religions, religious-political organizations and communities mostly coming from the Arab-Muslim world create many difficulties for Kazakhstan's society. Kazakhstan has a predominantly Muslim population, so the possible impact of radical and fundamentalist ideas of such organizations on the secular features of Kazakhstan's society is uncertain. For this reason, strict government policy towards radical religious organizations is crucial.

Today, we see that the younger generation actively participates in religion. This happens because young people are illiterate in religious matters and they are easily influenced by foreign ideas. Therefore, one of the main priorities nowadays should be increasing the level of education and religious literacy, especially of Muslim youth.

In other words, it's necessary to combine the efforts of government and society. This would allow keeping a public eye on the anti-terrorist activities of the government, striking a balance between national security and human rights. The absence of such a balance may lead to deadlock and generate more radicalism.

Today, it's important for Kazakhstan to keep secular features of government, while at the same time learning to live in conditions of increasing religious consciousness.

References

Aktolkyn T. Kulsariyeva. Ainur. D. Kurmanaliyeva (2013) Religious situation in Kazakhstan: The main trends and challenges. World Applied Sciences Journal., №25 (11).

E.Burova. Anatoly Kosichenko (2013). The contemporary issues of development of religious situation in Republic of Kazakhstan. Almaty.

Garifulla Esim., Nagima.Z.Baitenova., Ainura.D.Kurmanalyeva (2009). Current Non-Traditional Religious Movements and Cults. - Almaty.

Hassan Mneimneh. "The "Turkish Model" in Arab Islamism: Rejection or Emulation?" Current trends in Islamic Ideology. Volume 11.

Joseph S.Nye (2008). "Recovering American Leadership".. Jr. Survival. February-March.

Nursultan Nazarbayev (1999). On the Wave of History. – Almaty.

Sultan Akimbekov (1998). "The Afghani Node and Security Issues in Central Asia". - Almaty: Kazakhstan Institute for Strategic Studies.

Thomas Hegghammer. "The Ideological Hybridization of Jihadi Groups". Current Trends in Islamic Ideology. Volume 11.

MODEL FOR INTERFAITH DIALOGUE IN MALAYSIA: FROM ISLAMIC PERSPECTIVE

Dr. Muhammad Yusuf KHALID[1]

Panji Hidayat MAZHISHAM[2]

ABSTRACT

This paper attempts to discover, identify and promote a model for interfaith dialogue in Malaysia from Islamic perspective. Malaysia is known as an Islamic country where Muslim population represents about 61% of the total population. In other words, in order to enjoy sustainable and harmonious life in Malaysia, Malaysians need a model for interfaith dialogue mainly because religions and different belief systems play crucial role in any multi-racial and multi-religious society. Religious issues are still regarded as very sensitive issue in Malaysia. But about five years back, Malaysian society managed to come up with few approaches in interfaith dialogue mainly through Islamic Propagation Society International (IPSI) which is very active in organizing interfaith program in University of Science, Malaysia, in Penang, and TV AlHijrah through it's program called "Dialogue Harmony" or Harmonious Dialogue. So far, the two organizations have shown very promising achievements in interfaith dialogue in Malaysia. Apart from these two Islamic NGOs, there are also few Islamic NGOs in Malaysia that also hold interfaith dialogue activity but in a smaller scale.

1. INTRODUCTION

Islam as the religion of the federation in Malaysia and has about 61% adherents out of the total population. It is natural that religious issues play crucial role in maintaining sustainable and harmonious life for multi-religious and cultural state like Malaysia. Religious issue is always sensitive especially in multi-religious and cultural society including Malaysia, where three major different ethnics live together mainly Malays who represent Islam, Chinese who represent Buddhism, Christianity, Taoism and Indian who represent Hinduism, Christianity and Sikhism which other than Islam are represented by The Malaysian Consultative Council of Buddhism, Christianity, Hinduism, Sikhism and Taoism (MCCBCHST). At the same time Malaysia also has a small minority of Indian Muslims and Chinese Muslims, but they play major role in interfaith dialogue and more interestingly all of those who play the role are converted Muslims. The well known are Hj. Kamaruddin Abdullah, the CEO of Islamic Propagation Society International (IPCI) an ex Christian Catholic, Shah Kirit from Islamic Information and Service (IIS) an ex Hindu, and Firdaus Wong Abdullah, the CEO of Multi-Racial Malaysian Revert (MRM) an ex Buddhist.

There are few models for interfaith dialogue in Malaysia from Islamic perspective. In other words, one can choose a specific model according to the situation and the background of the participants. If both sides agree to the rules and regulations then interfaith dialogue can be conducted. But because of the interfaith dialogue in Malaysia is still regarded as new phenomenon, the organizers sometimes used the term harmonious or friendly interfaith

---

[1] Associate Professor in the Faculty of Leadership and Management, Islamic Science University of Malaysia. www.usim.edu.my.

[2] Ph.D candidat at the Faculty of Leadership and Management, Islamic Science University of Malaysia.

dialogue to avoid negative perceptions and implications. Compared to Europe and America, Malaysia is very new in interfaith dialogue activity.

Malaysian government tries to achieve a unity within diversity through different means including interfaith dialogue, which is undoubtedly plays significant role in disseminating the correct perception about different religious ideologies and beliefs.

2. ISLAMIC PROPAGATION SOCIETY INTERNATIONAL (IPSI) PENANG, MALAYSIA.

IPSI was established on 1st December 2004. It is a non-government, non-political organization, popularly known as IPSI (Penang). The primary concern of IPSI is to disseminate the word of Allah via the sincere promotion of the reading, understanding and practicing of the Holy Qur'an and As-Sunnah. IPSI devotes its activities in reminding mankind of his fitrah; the worship to the one and only God. IPSI struggles to deliver the message of Islam to people in their journey of life through its mosque tour, public lectures, seminars, forums, interfaith dialogues, street da'wah, table da'wah, exhibitions, and various assortments of printed and electronic mediums. IPSI praise Allah for enlightening more than 300 new Muslims through this noble work of The Prophet SAW. For the past three years in IPSI. (Kamarudin Abdullah, 2014)

The initial da'wah promotion began primarily centred around Kapitan Keling Mosque, mainly in guiding non-Muslim tourists around this historical mosque which is the second oldest in Penang. The minaret of this mosque is still being used as an Islamic information centre, courtesy of the committee members of the mosque. (Kamarudin Abdullah, 2014).

Physically, IPSI has shown a tremendous achievement in conveying the message of Islam to non-Muslims in Malaysia, where masjid Kapitan Keling, Penang becomes its basis for attracting non-Muslim tourists to come. Every day the mosque has average 50-80 non-Muslim visitors. Every single non-Muslim visitor is entertained by a Muslim volunteer to explain about the history of the Mosque; which was built about 200 years ago as well as the teaching of Islam, and finally presented to them a copy of English translation of the Holy Qur'an and pamphlets about Islam and Christianity from Islamic perspective.

> *O people of the Book! Come to common terms As between us and you: that we worship none but Allah. That we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." if then They turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).* (Qur'an, Ali-Imran, 3: 64)

3. MAJOR ACTIVITIES OF IPSI IN INTERFAITH DIALOGUE:

(a) Mosque tour

Public tours of Kapitan Keling mosque, the heritage mosque at the heart of Georgetown city, Penang, have been the main highlight of IPSI's activities since its inception. Many school children, tertiary education students, group tours and approximately 100 tourists visiting Penang are taken on a tour of the grand mosque on monthly basis. A souvenir pack comprising of books and other literatures are distributed free.

(b) Reversion

IPSI also conducts reversion ceremonies to welcome new members to the Muslim ummah. These reverts are provided with free lessons, training and motivation in the Islamic way of life.

(c) International outreach

Part of the crowd in IPSI is through public lecture. It is a cherished tradition of IPSI to involve people of all faith and persuasion in its public program. IPSI is active in inviting leaders of the former Christian faith for discussions on Islam and Christianity and it is pleasing to note that many Christians and other believers are in attendance at IPSI programs.

(d) Domestic outreach

IPSI is also active in inviting local speakers to give public talks and lectures especially to the Muslim community. All of them have their own expertise in various branches of knowledge like science, religion, medicine, international affairs and so forth.

(e) Hadith discourse

Hadith discourses are conducted by Sheikh Husain Yee bin Abdullah on a monthly basis. They are open to the public and attended by Muslims and non-Muslims alike and are absolutely free of charge. The focus of the discourse is to study the life and the sayings of the Prophet Muhammad SAW.

(f) Comparative Religion Courses

IPSI also offers a course in comparative religion and is being conducted in three phases by qualified trainers namely by Brother Hj. Kamaruddin Abdullah and Brother Mohamed Sirajuddin bin Mohamed Kamal. This course is conducted in collaboration with Islamic center University of Science, Malaysia.

(g) Revert Classes and Reverts Visit/Welfare.

IPSI also offers classes for reverts conducted by brother Lokman bin Madinah. IPSI also visit them periodically. This activity is conducted by Brother Gaus bin Abdullah.

(h) Da'wah Training Seminar.

IPSI conducted Da'wah training monthly. Speakers were invited to present papers on: (1). Why Da'wah? (2). Identify the basic foundation of another religion. (3). Questions posed by no-Muslims and how to answer them. (4). Guiding the way for the new reverts in Islam. (5). Realizing the value and importance of awareness.

(i) Interfaith Dialogue

Interfaith dialogue organized by IPSI invited the four major religions in Malaysia (Islam, Buddhism, Hinduism and Christianity) to discuss on the fundamentals and commonalities of the different faiths. The audience, as usual, comprise of different races and religions.

(j) Qur'an Project

The Qur'an is the literal word of God, which He revealed to His prophet Muhammad (peace be up on him) through the Archangel (peace be up on him).

(k) Maulid al-Rasul celebration

On the 12th Rabiul awal each year, IPSI organizes a number of activities to celebrate Maulid al-Rasul. IPSI volunteers give away books on the prophet Muhammad (peace be up on him) roses, and chocolates to the non-Muslims. Target areas/vicinities include the University Science of Malaysia campus, Kapitan Keling Mosque, National Mosque of Kuala Lumpur and also throughout Malaysia.

(l) Penang Heritage Day

The Kapitan Keling mosque is one of the Heritage sites where during the celebration local and foreign visitors frequent it by the hundreds. IPSI plays an important role by conducting free-guided tours of the mosque and its information center. Free souvenir packets are also given away to visitors.

(m) Printing & Publication

IPSI prints and distributes various types of Islamic wisdom literatures by different authors to be given away absolutely free to non-Muslim and to Muslims. In return, we hope a small sum of donation towards cost of postage, packaging, printing and publications.

In addition, IPSI also conducted IPSI Medicare (Free Medical Clinic), Al-Qur'an Classes (Men/women/Children), Arabic Classes (Basic), Discourse on Ulum Qur'an (The sciences of the Qur'an), Hospital Visit, Destitute and Old Folks Welfare. All of this information is stated in the IPSI pamphlet. (Hj. Kamarudin Abdullah, 2014).

From these various activities in reaching out to non-Muslims, we can see clearly that these approaches can be applied in any mosque in Malaysia especially the one which has many non-Muslim visitors.

4. DIALOG HARMONI PROGRAM IN MALAYSIA

The program *Dialog Harmoni* was broadcasted on TV Al-Hijrah in 2013. It is a program that focuses on a dialogue between multiple religions and races in Malaysia. It is proven when the panelist of this program constitutes of different religion such as Muslims, Christians, Hindus, Buddhists, and Sikhs. In addition, this is the first ever program that focuses on dialogues between different religions in Malaysia that has been broadcasted on TV Al-Hijrah. The meaning of *Dialog Harmoni* is having a dialogue harmoniously and to harmonize the citizens in Malaysia who have different religions and beliefs (Rosmawani Md Zain, 2013; Tengku Ismail, 2014).

Muhammad Yusuf et al., (2014) indicated in their research the mission of *Dialog Harmoni* is to prevent religious and racial conflicts and reducing the problems that may have happened in Malaysia. While, the vision focuses on giving a better understanding about the culture, traditions, belief, life, and practice of other religions in this country. It also focuses on misunderstandings and how to solve them. For instance, the incident when pork was thrown at the mosque and the burning of a church, to name a few. Consequently, the Prime Minister of Malaysia, Dato' Sri Najib Abd Razak has taken a good initiative by giving good ideas to Dato' Jamil Khir Baharom to prevent this problem so that it will not become worse in the future (Rosmawani Md Zain, 2013).

The idea to broadcast this program is a good recommendation by our government and TV Al-Hijrah, and they are the agents to make the program *Dialog Harmoni* becomes a reality (Muhammad Yusuf et al., 2014). As a result, the program *Dialog Harmoni* becomes a reality in which the concept is to tighten the relationship between citizens by giving a better understanding about multiple religions in Malaysia. Moreover, Rosmawani Md Zain (2013) mentioned that the aim of this program is to give knowledge about particular religions to other fellow citizens in our country.

5. THE BACKGROUND OF DIALOG HARMONI PROGRAM ON TV AL- HIJRAH

In the background of *Dialog Harmoni* program on TV Al-Hijrah, Rosmawani Md Zain (2013) explained that at the beginning of recording Dialog Harmoni, it has been recorded twice but did not achieve the expected quality for a television segment. The producer said *Dialog Harmoni* began its first two episodes of recordings at Dewan Hadhari in Kuala Lumpur. *Dialog Harmoni* was aired starting on 1st April, 2013. In this program, the religions that were involved and took part in the interfaith dialogue program are Islam, Buddhism, Christianity, Hinduism and Sikhism. They were involved in order to deliver the right facts about their own religion, which has always been misunderstood by certain people.

Therefore, according to Rosmawani Md Zain (2013), the purpose of this program is to establish good relationship with other religions and to give an understanding to the public about the concept, practice, culture and traditions of other religions in Malaysia. Besides that, through this program, it will also cultivate a sense of respect among other religious adherents in this country. In addition, she also described that if the program was viewed from the emotional sense, some of the people will think that this program is intended to emphasize on the equality of all religions. This is absolutely not true. Denying the accusation by some people, she explained that the primary objective of this program is to understand the message of Islam, Buddhism, Christianity, Hinduism and Sikhism to multiple communities, so it will develop mutual understanding and a sense of respect among the multiple religions in Malaysia.

Apart from that, the mission of *Dialog Harmoni* is to highlight the problems and religious issues by emphasizing on the misunderstandings that occurred among other religions. The results of misunderstanding can be seen in the recent provocative incidents such as pork being thrown into a mosque, arson of churches, Bible burning and others. Thus, the Prime Minister of Malaysia, Dato' Sri Najib Abdul Razak took an action by giving ideas to the Minister in the Prime Minister's Department (Religious Affairs), Dato' Jamil Khir Baharom to solve these religious issues quickly from being left to persist and become more harmful.

The idea to broadcast "Dialog Harmoni" was in fact a general idea. At that time, Dato' Jamil Khir Baharom expressed his wish that a program of interfaith dialogue should be broadcasted to reduce some of the religious and social controversies that are happening in this country. Then, TV Al-Hijrah submitted a proposal containing a description of the program called "Dialog Harmoni".

Finally, the implementation of Dialog Harmoni was agreed by the Minister in the Prime Minister's Department Dato" Seri Jamil Khir Baharom and it was broadcasted by TV Al-Hijrah. According to Rosmawani Md Zain (2013); Tengku Ismail (2014) *Dialog Harmoni* is an interfaith dialogue program held by TV Al–Hijrah, which can clarify the confusion and misunderstandings that exist among the people of various races and religions in Malaysia.

6. CONLUSION

Malaysian Muslims now should be proud by having two Islamic NGOs which have initiated the idea of interfaith dialogue in Malaysia publicly. Indeed interfaith dialogue is one of the basic teachings Islam, but due to the sensitive nature of religious issues, most Muslims in Malaysia feel hesitate to initiate interfaith dialogue publicly, including Muslim scholars, in fact some Muslim scholars still reject interfaith dialogue arguing that it is like putting Islam at the same level with other religions. This paper highlighted the contributions of two Islamic NGOs only, mainly because they represent major activity in interfaith dialogue in Malaysia. Other Islamic NGOs like Multi-Racial Reverted Muslim (MRM), SKUAD MUBALIGH

SEREMBAN, Islamic Information and Service (IIS), Hidayah Centre are not major contributors in interfaith dialogue in Malaysia, on the other hands, they focus their activities more on taking care of the well fare of new converts and reversion process.

What the two Islamic NGOs have achieved in interfaith dialogue in Malaysia can be considered as a very positive achievement. When it was almost impossible 15 years ago to think about the possibility to see four different representatives of four different religions sitting in one place discussing together publicly the commonalities and differences between religious teachings in Malaysia. It is hoped that through interfaith dialogue Malaysians in general will be more tolerant towards each other, respect each other, live together peacefully as one of the meanings of Islam is peace.

References:

Al-Qur'an

Muhammad Yusuf Khalid, Panji Hidayat Mazhisham, Khairunneezam Mohd Noor, Ahmad Najaa'Mokhtar, Muhammad Zaki Mustafa, Nur Husna Mohammad Husain.2014. "Dialog Harmoni di Malaysia2013: Satu Sorotan Awal", *Proceedings of International Conference on Da'wah and Islamic Management*, (IC-DAIM 2014).Nilai:USIM.

INTERVIEW:

Hj.Kamaruddin Abdullah.2014.

Rosmawani Md Zain. 2013.

Tengku Ismail. 2014.

www.ipsi.org

www.tvalhijra.com

APPENDIX

EPISODE	TITLE	BROADCAST DATE	PANEL
1	***TAK KENAL MAKA TAK CINTA***	1/4/2013	-Shah kirit
	(KNOWING IS LOVING) Discusses the importance of *Dialog Harmoni* towards multiple religions and how this interfaith dialogue program can become a platform to live in unity, harmony, and can develop mutual understanding among each other.		(Islam) -Dr. Bala (Hindu) -Dr. Living (Christian)
2	***MENJERNIHKAN YANG KERUH*** (BUILD A RAPPORT RELATIONSHIP) This episode explains how to correct the misunderstandings among other religions in Malaysia; religions involved in this program are Islam, Hinduism and Sikhism.	8/4/2013	-Shah kirit (Islam) -Dr. Bala (Hindu) -Charanjit Kaur (Sikh)
3	***BUAH TANGAN UNTUK ANAK*** (GIFT FOR THE CHILDREN) This episode discusses about child education from each respective religion and their religious proposition to educate children.	15/4/2013	-Kamaruddin Abdullah (Islam) -Tan Huat Chye (Buddha) -Jasbir Singh
4	***MEMULIAKAN WANITA*** (RESPECT THE WOMEN) This episode explains the application of woman rights according to religious perspectives from the scriptures and to see whether those religions are upholding rights or being oppressive?	22/4/2013	-Shah kirit (Islam) -Dr. Living (Christian) -Charanjit Kaur (Sikh)
5	***KELUARGA*** (FAMILY) This episode explores about what would the respective religion say about the	29/4/2013	-Haji Nicholas Sylvester (Islam)
	family and the importance of family life based on legitimate institutions according to each religion respectively.		-Dato Ang Choo Hong (Buddha) -Dr. Living (Christian)
6	***DI SEBALIK TINGGINYA LANGIT (SAINS DAN AGAMA)*** (RELIGION AND SCIENCE) This episode deals with religion integrity from a scientific viewpoint. Proving the Veracity of Islam is supported scientifically. Hinduism and Christianity also share their views and the discussion will show that the fact of science is always side by side with religion.	6/5/2013	-Shah kirit (Islam) -Prof. Balrama (Hindu) -Dr. Living (Christian)

EPISODE	TITLE	BROADCAST DATE	PANEL
7	**MEMULIAKAN IBU BAPA** (RESPECT THE PARENTS) This episode talks about how the obedience and responsibility towards parents should be enhanced in accordance with the guidelines laid down by the religion. Along with that every religious representatives talks about the importance of love and care for parents as long as they are alive.	13/5/2013	-Kamaruddin Abdullah (Islam) -Jasbir Singh (Sikh) -Wong Choon Tat (Buddha)
8	**SUMBER RUJUKAN** (SOURCES OF THE RELIGION) This episode explains the source of the reference (the scriptures) and tells the history about the respective source. Determining the extent of purity and authenticity of the content source maintained without any changes being made.	20/5/2013	-Shahkirit (Islam) -Dr. Living (Christian) -Prof. Balrama (Hindu)
9	**HIDUP SIHAT** (HEALTHY LIFESTYLE) This episode explains about every religion promoting a healthy lifestyle. A detailed discussion about lifestyle is taught by the religion to create a healthy society.	27/5/2013	-Haji Nicholas Sylvester (Islam) -Jasbir Singh (Sikh) -Wong Choon Tat (Buddha)
10	**PASRAH MANUSIA (HAK ASASI)** (HUMAN RIGHTS) This episode explains the meaning of human rights according to religion, how religion defends human rights in life. Whether religions uphold or deny human rights.	3/6/2013	-Kamaruddin Abdullah (Islam) -Dr. Living (Christian) -Prof. Balrama (Hindu)
11	**KASIH SAYANG SUAMI ISTERI** (LOVE OF HUSBAND AND WIFE) This episode discusses the roles of husband and wife from a religion point of view as well as the method taught by respective religions.	17/6/2013	-Haji Nicholas Sylvester (Islam) -Charanjit Kaur (Sikh) -Wong Choon Tat (Buddha)
12	**SOLUSI EKONOMI** (SOLUTION FOR ECONOMY) This episode explains whether each religion defines their basic principles in determining the direction of economy and how each religion applies to solve various economic problems today?	24/6/2013	-Kamaruddin Abdullah (Islam) -Dr. Bala (Hindu) -Dato. Ang Choo Hong (Buddha)

EPISODE	TITLE	BROADCAST DATE	PANEL
13	**BAGAIKAN SI KUNANG-KUNANG (HIDUP BERAGAMA)** (LIFE IN RELIGION This episode discusses the example of the practices (devotion) to build spiritual needs and self-discipline in their respective religions. Are those practices still relevant in this modern time in solving problems of everyday life?	1/7/2013	-Shahkirit (Islam) - Dr.Bala (Hindu) - Dato Ang. Choo Hong (Buddha)
14	**ANTARA HAKIKAT DAN ANDAIAN** (REALITY AND ASSUMPTION) This episode explains what is the religious practice exercised by the believers. Some practices have been attached to custom and tradition as they were assumed they are a part of religion. Examples are also being given to reinforce the understanding in this episode.	8/7/2013	-Shah kirit (Islam) -Dr. Living (Christian) -Dato Ang Choo Hong (Buddha)
15	**BERSATU WALAU BERBEZA** (UNITY IN DIFFERENT RELIGIONS) This episode discusses that as Malaysians, we need to know each other extending beyond races and religions. People need to be tolerant and understanding towards each other. Also discussed are views of each religion on The importance of unity and understanding together with how to overcome the misunderstandings in their respective religions.	15/7/2013	-Shahkirit (Islam) -Dr. Living (Christian) -Dr. Bala (Hindu)
16	**AGAMA DAN KEAMANAN (MEMBANTERAS JENAYAH)** (RELIGION AND PEACE)	22/7/2013	-Kamarudin Abdullah (Islam)
	This episode discusses the teachings of respective scriptures (Islam, Hinduism and Buddhism) related to crimes and what is their role in avoiding crime.		-Kon Chee Meng (Buddha) -Dr. Bala (Hindu)
17	**ALAM CIPTAAN TUHAN** (PRESERVATION OF ENVIRONMENT) This episode discusses the causes that contribute to environmental pollution and whether the teachings of Islam, Buddhism and Christianity emphasize the preservation of the environment, and the consequences of human actions.	29/7/2013	-Nicholas Sylvester (Islam) -Vidyananda K V Soon (Buddha) -Dr. Living Lee (Christian)
18	**EVOLUSI ATAU PENCIPTAAN** (CREATION AND EVOLUTION) This episode presents the concept of creation in Islam, Christianity and Sikhism, as well as the religious views on evolution and to what extent is the conflict between religion and modern science theory.	5/8/2013	-Shah kirit (Islam) -Dr. Living Lee (Christian) -Dr. Jasbir (Sikh)

EPISODE	TITLE	BROADCAST DATE	PANEL
19	*TATASUSILA TERPUJI* (MORAL VALUES) This episode discusses about one's characteristic as demanded by Islam, Christianity and Buddhism. How do religions play their roles toward individuals upon moral characteristics?	19/8/2013	-Brother Jaysuman (Islam) -Dr Bala (Hindu) -Tan Huat Chye (Buddha)
20	*KAYA JIWA DAN HARTA* (WEALTH) Discussions on whether religion	26/8/2013	-Lim Jooi Soon (Islam) -Vidyananda K
	promotes finding wealth and how one's religion has put guidelines for gaining wealth according to respective religions.		V Soon (Buddha) -Dr Maniam
21	*PANTANG LARANG* (TABOOS) This episode discusses the taboos or beliefs in a religion that need to be understood by other religions as well. Also, practical tips that can be shared by multi-racial audiences in dealing with people of different religions and cultures.	2/9/2013	-Shahkirit (Islam) -Prof. Balrama (Hindu) -Wong Choon Tat (Buddha)
22	*KEPERCAYAAN: BUTA TULI ATAU YAKIN?* (BELIEF) Discussions are focused on their own teachings, whether one has to follow and needs critical thinking or just simply follow the mere belief without question and what are the factors that contribute to the existence of this blind trust.	9/9/2013	-Nicholas Sylvester (Islam) -Dr Bala (Hindu) -Dr Maniam (Hindu)
23	*HIBURAN* (ENTERTAINMENT) This episode discusses whether religion allows entertainment and also how religion provides guidance in dealing With the symptoms o fextreme entertainment that plague the society today.	16/9/2013	-Jaysuman (Islam) -Dr Maniam (Hindu) -Dr Charanjit (Sikh)
24	*AGAMA MEMBIMBING PEMIMPIN* (RELIGION GUIDES THE LEADER) Discussions are about the values of good	23/9/2013	-Nicholas Sylvester (Islam)
	leadership and how Islam, Hinduism and Sikhism provide practical guidance in each religion to become a good leader.		-Prof Balraman (Hindu) -Dr Jasbir (Sikh)
25	**KEHIDUPAN SELEPAS MATI** (LIFE AFTER DEATH) Discussions focus about the concept of life after death, according to the belief of Islam, Buddhism and Sikhism besides the rational explanation about a life after death in accordance with their respective religions.		- Kamaruddin Abdullah (Islam) - Tan Huat Chye - Dr. Charanjit (Sikh)
26	*DOSA DAN TAUBAT* (SIN AND REPENTANCE) Discussion on the concept of sin and reward in Hinduism, Sikhism and Islam, also is there a way out for a sinner to repent?	7/10/2013	-Shahkirit (Islam) -Dr Charanjit (Sikh) -Dr Bala (Hindu)

Source: (Rosmawani Md Zain, 2013)

From the titles above we can conclude that Malaysia can give the world a small but clear picture about the Eastern philosophy, where at least four different Eastern religions, namely Islam, Hinduism, Sikhism and Buddhism represent their worldviews about God, life and death.

İSLÂM TARİHİNİ YENİDEN OKUMAK:
NURSİ'DE TARİH VE MEDENİYET TASAVVURU

İbrahim BOR

Bu çalışmada Bediüzzaman Said Nursi'nin İslam tarihine getirdiği eleştirel yaklaşımı ortaya koymaya çalışacağım. Çalışma Nursi'nin İslam düşüncesinin yeniden inşası üzerine bir yöntem denemesi denebilecek -bazı açılardan İbn-i Haldun'un Mukaddimesine benzetilebilecek bir prologomena olan- *Muhakemat* eserinden hakeretle ele alınacaktır. Çalışmada, bir tür Doğu-Batı tarihsel/düşünsel ilerleme ve/veya gerilemenin nedenlerinin ve bir medeniyetin inşa edici temel dinamiklerinin nasıl ele alındığı -Kısmen Hegelci tarih anlayışıyla karşılaştırılarak-tartışılacaktır.

Nursi'nin tarih anlayışının da temelinde yer alan, onun medeniyet tasavvurunu belirleyen başlıca öncül "hakikat" merkezli dünya görüşüdür. Buna göre hakikat/doğruluk İslam veya din tanımı dahil en temel değer ve ölçüttür. Buna göre daima üstün olan hak ve hakikattir. Nitekim ona göre İslam'ın gücü ve geleceğe dair iddiası da sadece hakka ve hakikate dayanmasındandır. Nursi'nin Doğu-Batı ayırımı, Batı'nın ve İslam'ın gelişmişliği bu temel öncüle dayanmaktadır. Hak'kın/hakikatın kendinde bir üstünlüğünün olduğu temel bir ilke olarak kabul edilmektedir.

Sözgelimi hakikati bir ölçüt olarak Nursi'nin, İslam ve Sosyalizm arasındaki ilişkiye dair yaklaşımında görmek mümkündür. Doğu'da gelişen bu yeni ideolojinin "büyük bir kısmı haktır, hem malımız, biz sahip olmalıyız. Zira hak kısmı hakkımızdır. Müzahraf kısmı ise onlara bırakmalıyız. (*Nursi,* 1989 (I), 109-110) Bu yaklaşımında da Nursi'nin çıkış noktası tarih ve medeniyete bakışını belirleyen öncüllerle aynıdır.

Aynı ölçüt İslâm'ın kendisi için de geçerlidir. Müslümanların geri kalmışlıklarının cevabı da burada saklıdır. Hak üstündür, o halde Müslümanlar eğer zillet içinde ise, bu onların hakkı/hakikatı yitirmeleri veya hakkın başkalarının elinde olduğu anlamına gelir. Zira İslam özünde hak olsa da "her hakkın her vasıtası her zaman hak olmayabilir." Bu durumda yanlış veya geçersiz bir vasıtanın hakkın elinde bulunmasıyla hakkı zayıf düşürmesi mümkündür. Diğer taraftan dürüstlük, doğru olmak, adalet, ölçülülük, sabır, çalışmak, emek vermek gibi hasletler birer ahlaki yasadır. Diğer bir ifadeyle ahlâkî hakikatlerdir. Bu yasalara uymak hem hakikate uymak, hem İslamî olana uymak hem de başarı ve üstünlüğün gereklerini yerine getirmekle eş anlamlıdır. Bunlardan sapmak da haktan sapmaktır. Haktan sapmak da zilletle sonuçlanan bir cezayı çarpılmaktır. (Bkz. 1989 (I), 61)

Nursi Batı-doğu medeniyetinin ayırımlarını da *hakikat merkezli* zihniyet ayırımlarına dayandırır: Günümüz Batı medeniyetinin beş olumsuz temel esasa dayandığını belirtir. Özetle, Batı medeniyetinin dayanak noktası güçtür. Bu da başkalarının hakkına tecavüzü beraberinde getirir. Ulaşmak istediği hedef çıkardır. Bu da çıkar çatışması ve birbirine eziyeti doğurur. Yaşam ilkesi savaştır. Bunun sonucu da çekişmedir. Kitleleri birbirine bağlayan bağı, başkalarını yutmakla beslenen ırkçılık ve menfi milliyetçiliktir. Onun gereği de sürekli bir çarpışmadır. Cazibedar hizmeti, heva ve hevesi tahrik etmek ve arzuları tatmindir. Bu ise insanın manevi çöküşüdür.

Bunların karşısında İslam'ın da dayandığı beş temel ilke vardır: Dayanak noktası kuvvete bedel haktır. Bunun gereği adalet ve dengedir. Hedefi menfaat yerine fazilettir ki bunun gereği de sevgi ve kaynaşmadır. Birlik sağlayan yönü ırkçılık ve milliyetçilik yerine, dini, vatanî, sınıfsal bağlardır ki bu da samimi bir kardeşlik, barış ve dış saldırılara karşı meşru savunmayı gerektirir. İslam dünya görüşü hayatta çatışma ilkesi yerine yardımlaşmayı esas alır, bu da ittihat ve

dayanışmayı doğurur. İnsana sunduğu hizmeti, heva yerine hüdadır. Hüda insaniyet olarak terakki ve ruhen kemale ulaşmayı sonuç verir. (2006, (II), s.219)

Garaudy, Batı'nın dayandığı temel değerler noktasında Nursi ile paralel şekilde şunları söyler: "Müslüman ümmetin ruhuna hiçbir şey, Batı'nın devlet tarafından korunan bir pazar ve bir ırk, tarih veya kültür mitolojisiyle haklı gösterilen "milliyetçilik" fikrinden daha ters düşmez. Bu, milleti kendi başına bir gaye olarak gösteren, insanî birliğe zıt bir anlayıştır." (Garaudy, 2013, s.19). Bu durum özetle, "Herkesin herkesle savaşıdır bu."(Garaudy, 2006, 32) Garaudy'e göre, İslam'da toplumun kendi kararlarını almalarının ilkesi olan "şûra" ilkesi ise "bir adamın, bir sınıfın veya bir partinin her türlü despotizmini ortadan kaldırır". (2006, 19).

Garaudy'nin beş yüz yıldır egemen olan Avrupa uygarlığının tarihin hiçbir döneminde olmadığı kadar insanlığa acı çektirdiğini belirtirken, Nursi de benzer şeyler söylemektedir. "Avrupa'nın medeniyeti fazilet ve hüda üstüne tesis edilmediğinden, heves, heva, rekabet ve tahakküm üzerine bina edildiğinden, şimdiye kadar medeniyetin seyyiatı galebe etmiştir." (2006 (III), s.49)

Nursi'nin tarih okuması da detaylarda "hakikat" ilkesi temelinde şekillenmektedir. Bu noktada o, tarihi değer merkezli, zihniyet ayırımları üzerinden eleştirel bir yoruma tabi tutmaktadır. Tarihi, daha doğrusu tarihin öznesi olan insanı mazi(geçmiş) ve müstakbel(gelecek) tiplemeleriyle ele alır. Bu ayırım zamansal/kronolojik olmaktan çok zihniyet ayırımını esas alır. Buna göre İslâm Tarihinin ilk üç asrı tam olarak, beşinci asra kadar da kısmen istikbal olarak kabul edilir. 19. Yüzyıldan sonraki tarihsel gelişimler de yeniden "İstikbal" tanımına dahil edilir. Beşinci Asırdan on ikinci asra kadar olan dönem Müslümanlar için "Mazi"dir. Batı için mazi onuncu yüzyıldan önceki dönemdir. Sonrası halen devam etmekte olan istikbaldir.

Mazi ve müstakbeli belirleyen ve ona şekil veren, belli özelliklere sahip insan karakterleri/tipleri ve zihniyetleridir. İstikbalin belirleyici karakterleri akıl, hak, hikmet hüda ve dinmeyen araştırma ruhudur. Maziyi belirleyen karakterler ise kalbi yönelimler, doğallık, hissiyat, kuvvet, heva ve arzudur. Hegel'de "akıl ve tutkunun tarihin bütün dönemlerinde birlikte var olduğu" savı (Hegel, 2006(I), 169) adeta, Nursi'nin, istikbal ve mazi tiplemesini akıl ve tutku olarak iki kavrama indirgemektedir. Nitekim Nursi de bu ayırımı özetlerken, "duygu" ve "fikir" olarak betimlemektedir: "Mazi denilen *mekteb-i hissiyat* ile istikbal denilen *medrese-i efkâr* bir tarzda değildir." Diğer bir ifadeyle, duygusallık okulu ile fikir üniversitesinin bakış açıları farklıdır. (1989 (II), 31)

İnsanı ve tarihi yöneten bu iki karakterin ortaya çıkardığı sosyal, siyasal, ekonomik, kültürel yönelimler ve yapılar vardır. Doğallık ve hissiyatın siyasal yansıması güç, istibdat (zorbalık) ve başkasına tahakkümdür. Öyle ki "beşinci asırdan şimdiye kadar güç hakkı mağlup etmiştir." (1989 (II), 33) Mazinin duygusal ve doğal karakteri siyasal olarak gücü öncelerken, akıl ve fikre dayalı istikbal düşüncesinde hukuk ve hakkın üstünlüğü söz konusudur. Taassup, çekişme ve tarafgirlik mazi ahlakının birer parçasını oluştururken, istikbal insanındaki akıl insanın duygusallığını ve doğallığını kontrol ederek, kişisel çıkarın, bencilliğin ve şahsiliğin önüne geçer**.** Mazide taklit zihinleri köreltirken, istikbal karakterinde hakka bilinçli bir bağlanış söz konusudur. Bu noktada mazi insanını ikna yolu retoriktir. Güzel söz mazi insanın doğal duygusallığını tatmin etmek için yeterlidir. Ancak aklı rehber edinen, eleştirel bakan ve araştırmacı olan gelecek insanı ancak delil ile ikna olur. O eleştirel, sorgulayıcı bir düşünce düzeyine sahiptir. Dolayısıyla sadece süslü ve abartılı sözlere kanacak durumda değildir. Bir şeyi inanmasının ölçütü delil ve kanıtın gücüdür. (bkz. s.33) [1]

---

[1] Buraya kadar yapılan tartışmalar, *Muhakemat "*Sekizinci Mukaddime"de üç sayfalık bir tartışmayı kapsamaktadır. (bkz. *Muhakemat*, 31-34) Meşrutiyeti ders verirken de adeta istikbal olarak nitelediği nitelikleri

Nursi'nin söz konusu düşüncelerini şu paragraf özetler niteliktedir: "İstikbali harekete geçiren fikir, akıl, hak ve hikmet olduklarından ve yeni gelişmeye başlayan hakikati araştırma arzusu, hak sevgisi, toplumun çıkarını kendi çıkarına tercih etme ve iddiasını ispatlamanın kesin delil dışında bir şeyle olmayacağı bir insanperverlik yönelimi... Biz ehl-i haliz, namzedi istikbaliz. Bir iddiayı süsleyip bezemek zihnimizi doyurmaz, delil isteriz."[2] (s.32)

Diğer taraftan gerçekliğin saptırılması; mazi insanının duygusal yaklaşımını yansıtır. Bunlar, ifrat ve tefrit, taklit, duygusal veya kalbi tatmin, şahsi çıkar, abartma, süsleyerek zihinleri aldatma gibi doğallığı aşamamanın sonucudur. Adeta Hegel'in "onun için hiçbir nesnel hakikat, ödev ya da hak yoktur, onun için sadece öznel kibir vardır" dediği kişilik karakterini andırmaktadır. (Hegel, 2006(II), 198)

İslam tarihine bu perspektiften bakmak, Müslümanların geri kalmışlıklarını salt askeri veya siyasal nedenlerle değil, daha çok düşünsel ve ahlaki nedenlerle açıklamak anlamına gelmektedir. Bu yorum aynı zamanda yeniden İslâm'a ait alternatif herhangi bir dünya görüşü veya medeniyet iddiasının da ancak entelektüel ve etik temelli bir felsefe ile mümkün olacağını ima eder. Nitekim Nursi'ye göre, İslam'ı gelecekte de başarılı ve üstün kılacak olan geçmişte sahip olduğu, deyim yerindeyse medeniyet inşa edici özellikleridir ki onlar da hakka ve hakikate dayanması, delil ve kanıtı önemsemesi, (söz gelimi imanı bilgiye dayandırması) akla danışması, hikmetin ilkeleriyle uyumlu olmasıdır. (1989 (II), s.34)

Graudy de İslam'ın çöküşünü düşünsel temeli dolayısıyla da bir o kadar etik ve siyasi olan faktörlere dayandırır. Bu noktada İslâm'ın çöküşünün askeri olarak Moğol veya Haçlıların Doğu ve Batı (Endülüs) İslam'ında yaptıkları büyük tahribat veya verdikleri zararda değil, asıl düşünce alanında başlayan ve ilkelerin terk edilmesiyle baş gösteren içsel çöküşte aranması gerektiğine dikkat çeker. "Bilimsel yaratıcı ruhun sönmesinin asıl sebepleri dahilidir. İslâm'ın çöküşü İspanya'da olduğu gibi Hint'de de İslâm'ın büyüklüğünü meydana getiren ilkelerin terk edilmesiyle oldu." (Garaudy, 2006, 56) Şunu da söyler: "İslâm'ın çöküşü dini, siyasi güç için bir alet olarak kullanan iktidar ve servet heveslisi sultanların bozulmasıyla başladı." (2006, 55).

Nitekim Nursi de siyasi açıdan İslam'ın gerileme sebeplerinin başında saydığı ve saltanatı da içeren, "istibdat" denilen baskıcı yönetime fazlasıyla vurguda bulunmaktadır. "İstibdad tahakkümdür, keyfi muameledir. Kuvvete dayalı zorbalıktır. Tek kişinin görüşü ve yönetimidir. Su-i istimala gayet müsaid bir zemindir. Zulmün temelidir. İnsaniyeti mahveden, insanı en aşağı dereceler çeken, İslam alemini zillet ve sefalete düşüren, kin, garaz ve düşmanlıkları uyandıran; İslamiyet zehirleyen ..." şeydir. (2006, (IV), 82-83)

Nursi'nin bu düşüncelerinde önemli oranda Batı'daki Modernleşme ve Aydınlanmanın etkisini görmek mümkündür. O nerdeyse Batı'daki aydınlanmanın İslâm dünyasındaki eksikliğini göstermek istemektedir. Akıl, araştırma ruhu, delil, özgürlük, hoşgörü gibi değerler adeta Aydınlanmanın temel değerlerini özetler gibidir. Ancak Nursi bunlara referansta bulunurken oldukça seçici ve dikkatlidir. Zaman zaman Batıdaki gelişmelere imada bulunmakta ve bunu

---

özetler: "Meşrutiyet, şuradır, kuvvete bedel hayatı haktır. Kalbi marifettir. Lisanı muhabbettir. Aklı kanundur, şahıs değildir. Evet meşrutiyet milletin egemenliğidir". (2006, (IV), 83)

Nursi'nin bir toplumu ileri taşıyan zihniyet ve düşünce gibi belirleyici temel etkenler içsel faktörler olarak nitelendiğinde, ibn Haldun'un çok daha önceleri dile getirdiği dışsal faktörlere de gelişmede belirleyici etkenler olarak dikkat çektiği görülmektedir. "Maddi nedenler" olarak nitelediği bu faktörleri, Avrupa'nın görece üstünlüğünün nedenleri arasında sayarken, şunlara yer verir: "dardır, güzeldir, madeni demirdir, girintili çıkıntılıdır, deniz ve nehirleri bağırsaklarıdır, soğuktur." Bu özellikler aynı zamanda kıtanın yüzölçümü için çok fazla sayılacak bir nüfusa ev sahipliği yapmasına neden olurken, nüfus yoğunluğuihtiyaçları arttırmakta, ihtiyaçlar ve merak ta bilgi ve araştırmayı beraberinde getirmektedir. (2006, (I), s.195). ibn Haldun dış faktörlerden özellikle iklimin insan karakteri, ahlak, ekonomik ilişkiler kültürel gelişme ve toplumsallaşmadaki rolüne dikkat çeker. (bkz. *Mukaddime*, s.72-91)

[2] Metinde yapılan alıntılar, orjinalinden kısmen sadeleştirilerek aktarılmıştır. Sadeleştirmeler bana aittir.

önemsemektedir. Söz gelimi bu değerlere göndermede bulunurken o bunların günümüzde "fennin himmetiyle" geliştiğini ifade ederek, bilimin veya bilimselliğin gücüne atıfta bulunur. Bu aynı zamanda Batının geldiği noktadır. Batı 16-17. Yüzyıllardan beri kendi "istikbal" zihniyetine kavuşmuş ve bunu sürdürmektedir. (bkz. 1989 (II), s.33vd)

Ancak daha dikkat çekici olan Nursi'nin söz konusu değerlere İslâm tarihinden, onları bizzat İslam'ın özsel değerleri olarak öne çıkarmasıdır. Zira o İslâm tarihinin parlak döneminin bu değerlere dayanmasından dolayı ortaya çıktığını savunmaktadır. Deyim yerindeyse İslâm kendi aydınlanmasını bir zamanlar yaşamış ancak tarihsel olarak yüzyıllardır "mazi" karakteri tarafından esir alınmıştır. Bununla birlikte aynı zihniyet ve insan prototipinin herhangi bir dönemde ortaya çıkmasıyla bunun yeniden ortaya çıkması da mümkün görülmektedir.

Nursi'nin de yaptığı ayırım olan; akıl varlığı olarak insan ve doğal insan, yani insanın duygularının, temayüllerinin, arzu, tutku ve duygulanımlarının öne çıktığı ikili yönü nerdeyse Vico'dan itibaren Hobbes, Herder, Hegel gibi filozoflar tarafından yapılan ikili insan doğasının tarihsel yansımalarını hatırlatmaktadır.

Nursi bu yaklaşımıyla tarihi belirleyen belli ahlaki ve düşünsel karakterlerin olduğuna vurgu yaparken, Herder, Kant ve Schelling ile benzerlikler taşıdığı kadar onlardan belli ilkeler doğrultusunda ayrılmaktadır. Nursi'deki belirleyici ilkeler en temelde ilerlemeci ve determinist tarih anlayışına eleştirel bir yaklaşımı içerir. Nursi'nin insan doğası ve zihniyet ayırımına dayalı bu ayırımı Herder'in insanın tarih yapıcılığıyla paralellik arz etmektedir. O insanın aklını ve yetilerini kullanarak kendisini var ettiği ve medeniyet kurduğunu belirtirken, büyük devletlerin döneminde bile olsa bu akıl gücünü kullanmadığı ve daha iyiye doğru çalışmadığı zaman yerinde saydığını ve özellikle despotluk altında insan karakterlerini pasif, zayıf, gelişmemiş olarak kaldığını belirtir. (Herder, 2006, 25-28)

Fichte ve Schelling'in "tarih kavramı"yla ortaya koyduğu her dönemin kendine özgü özellikleri vardır. Bunlar tarihi belirleyen ve o dönemi şekillendiren "temel ide" olarak tezahür eder. (Bkz. Schelling, 2006, 121-125) Bunun yerine Nursi, tarihi belirleyen temel bazı dinamiklerden hareket eder. Bunlar ya akıl, fikir veya insanın doğallığı ve duygusallıktır. söz konusu dinamikler ilerlemeci yaklaşımda olduğu gibi doğallık sadece geçmiş tarihsel dönemlerin bir karakteri olmadığı gibi, rasyonellik ve eleştirel yaklaşım da sadece gelecekteki bir dönem için geçerli değildir. Aksine bu dinamikler her dönemde ayrı ayrı veya birlikte var olabilirler ve tarihe etkin bir şekilde yön verebilirler. Nursi'nin yaklaşımı, özellikle Hegelci determinist ilerlemeci tarih anlayışıyla karşıtlığıyla birlikte bazı ayırımlarda önemli benzerlikler taşımaktadır.

Hegel'in şu sözleri adeta Nursi'nin yaptığı ayırımları anımsatmaktadır: "Kendimi tümel olarak biliyorsam, özgür bilirim; bir içgüdüye ya da bir eğilime bağımlıysam, bir başka şeyin yanındayım demektir." (Hegel, 2006 (II), 183) Her ikisinde de akıl ve özgürlük dünyası toplumsal ve tümel olanı barındırır; duygusal ve tutku dünyası ise tikel ve bencil olanı; doğallığı içerir. Ancak iki düşünürün vardığı sonuçlar farklıdır.

Nursi'nin istikbal tiplemesi adeta doğallını aşan insan tiplemesidir. Bu ayırım Hegel'de tinin kendisini kültür ve tarihte gerçekleştirmesi süreci olarak ortaya çıkar ki, bu Ranajit Guha'nın ifadesiyle "tinin özgürlüğünü ortaya koymak ve özbilinçte kendini gerçekleştirme yoluna koyulmak için *varlığının doğal belirleniminin üstesinden gelmesi* sürecidir." (italik bana aittir. Guha, 2006, 43).

Nursi'de tarihin öznesi kimdir? Aydınlanma'da insan, Hegel'de Geist idi. Nursi'de tarih, tam da İslâmî bir epistemolojinin kaçınılmaz olarak öngöreceği şekilde, Tanrı'nın yasalarından ve iradesinden bağımsız olmayan bir insan iradesinin gerçekleşmesi şeklinde betimlenir. Bu tanımlama diğer bir ifadeyle insan iradesinin ilahi amaçsallıkla buluşması veya insan iradesinin

Tanrısal iradeye uyumu ve tarihi biçimlendirmesi olarak özetlenebilir. (Bkz.Nursi, 2006, (III), 56 vd.)

Hegel, Nursi'nin mazi karakteri ve zihni için sıraladığı özellikleri daha çok tinin doğaya batmış olduğu Doğulu karakter için betimler. Ona göre Doğu'da tin özgür değildir. Doğu'da özgürlük olmayınca iradenin sonluluğunu resmeden korku vardır. Özgürlük ise sonsuzluktur. "doğuda korku ve despotluk egemendir." Özgürlük dolayısıyla (tümel düşünce olan felsefe de) yalnızca Batı'da ortaya çıkar. (Hegel, 2006 (II), 178-180).

Nursi Aydınlanmacı tarihselci yaklaşımdan salt akıl ve insan merkezli olmamakla ayrıldığı gibi, Hegelci Geist anlayışından da salt tinin çizgisel ve ilerlemeci bir yaklaşımla, Tin'in/Tanrı'nın kendisini ulusların tarihinde; insan kültür ve uygarlığının zirvesi olarak devlet gerçekleşmesi olan yaklaşımla uyuşmamasıyla ayrılır. Bu noktada tarih çizgisel değil; hak, hakikat, akıl ve ahlakın yol göstericiliği temelinde farklı dönemlerde zamansal olarak ve farklı toplumlarda uzamsal olarak insanın başarı ve kaderini ortaya koyduğu, iradesinin fiili gerçekleşimidir. Hegel'in tarihi Guha'nın "tarihi, betonla kaplama" olarak betimlediği katı bir determinizmi yansıtır. (Guha, 2006, 47) Nursi'de irade belirgin bir rol oynar. Olumsal olanın gerçekleştiği çabanın ve emeğin iradeyle şekillendiği bir süreçtir tarih.

SONUÇ

Nursi'nin Tarih değerlendirmesi ve Medeniyet tasavvuru yöntemsel bir çerçeve sunmaktadır. Bir kuram olarak değerlendirilmese de bir kuramın çerçevesini veya kuram oluşturucu faktörleri barındırmaktadır.

Bu noktada, insan karakterleri ve zihniyet merkezli bir tarihsel çözümleme anlayışı ortaya koymaktadır. Tarihte İnsan, belirleyici içsel faktördür. Ancak diğer yaklaşımlarıyla bir araya getirildiğinde zihniyet merkezli bu yaklaşım, dış faktörleri de dışlamamaktadır. Bu noktada da İbn Haldun'u andıran, fiziksel, coğrafi ve iklim gibi insan dışı faktörlerin tarihsel-toplumsal ilerleme veya geri kalmışlıkta nispî rolüne de yer verilmektedir.

Nursi'nin yöntemsel olarak değerlendirilebilecek temel öncüllerinden biri "hakikat ilkesidir". Bu ilkenin bir tür metafiziksel "önvarsayım" rolünün Nursi'nin düşünce sisteminin tümüne yayıldığını görmek mümkündür. Özetle, Nursi'nin tarih ve medeniyet tasavvuru büyük/kuşatıcı iddiaları barındıran "Hegelvarî" metafiziksel okumaları dışarıda bırakmakla birlikte, hem artsüremli hem de eşsüremli bir geçerlilik atfedilen "hakikat" merkezli bir yaklaşımı öne çıkarmaktadır. Nursi'nin bakış açısından her ne kadar tarihsel olayların biricikliği söz konusu olsa da o olaylara yön veren insan karakterleri veya zihniyetleridir. Akıl, düşünce, özgürlük ve bunların ürettiği kişilik ve kurumlar hangi dönemde ve toplumda ortaya çıkarsa çıksın, birbirine benzer olacağı gibi, mazi karakteristiğinin şekillendirdiği toplumsal yapılar da tarihin herhangi bir döneminde birbirine benzer olacaktır.

Kaynakça

İbn Haldun, A., (Tarihsiz), *Mukaddimetu İbn Haldun*, (Beyrut: İhyaû Tarusu'l Arabi).

Garaudy, R., (2006), *Yaşayan İslam* çev. Mehmet Bayrakdar, (İstanbul: Pınar).

_____, (2013), *İslâm ve İnsanlığın Geleceği*, çev. Cemal Aydın, (İstanbul: Pınar).

Guha, R., (2006), *Dünya-Tarihinin Sınırında Tarih* çev. Erkal Ünal, (İstanbul:Metis).

Hegel, G. W. F., (2006(I), "*Dünya Tarihi Felsefesi"*, *Tarih Felsefesi: Seçme Metinler* (içinde), ed. Doğan Özlem & Güçlü Ateşoğlu, çev. Doğan Özlem, (İstanbul: Doğu Batı), ss.156-170.

_____, (2006(II) "*Felsefe Tarihi Üzerine Dersler*", *Seçme Metinler* (içinde), ed. Doğan Özlem & Güçlü Ateşoğlu, çev. Güçlü Ateşoğlu.

Herder, j. G., (2006), "insanlık Tarihi Felsefesi üzerine düşünceler", *Tarih Felsefesi: Seçme Metinler* (içinde), ed. Doğan Özlem & Güçlü Ateşoğlu, çev. Doğan Özlem , (İstanbul: Doğu Batı).

Nursi, B. S., (2006(I), "*Deva'ul-Ye's"*, *İçtimai Dersler* (içinde), (İstanbul: Zehra Yayıncılık).

_____,(2006(II), *"Hakikat Çekirdekleri"*, *İçtimai Dersler* (içinde), (İstanbul: Zehra Yayıncılık).

_____, (2006(III), "Hutbe-i Şamiye", *İçtimai Dersler* (içinde), (İstanbul: Zehra Yayıncılık).

_____, (1989(I), *Lemaat*, (İstanbul:Tenvir Yayıncılık).

_____, (1989(II), *Muhakemat*, (İstanbul: Tenvir Neşriyat).

_____, (2006(IV), *Münazarat*, *İçtimai Dersler (içinde)*, (İstanbul: Zehra Yayıncılık).

Schelling, F. W. J., (2006), "*Tarih Kavramı*", *Tarih Felsefesi: Seçme Metinler* (içinde), ed. Doğan Özlem & Güçlü Ateşoğlu, çev. Ali Irgat, (İstanbul: Doğu Batı).

PART VIII

SOCIO-PHILOSOPHICAL AND ETHICAL CONTEXT IN THE WORLD ASIAN COMMUNITY

YOZLAŞAN DÜNYADA İŞ AHLAKI:
ÇALIŞANLARIN PERSPEKTİFİNDEN FELSEFİ BİR BAKIŞ

Doç. Dr. Orhan ADIGÜZEL[*]

Öğr. Gör. Döndü SÖNMEZ ÖZKAN[**]

GİRİŞ

Ahlak kavramı, insanoğlunun var olduğu günden bu yana her dönem ve kültürde kendinden söz ettirmiştir. Bunun nedenini, toplumsal hayatı ve kişiler arası ilişkileri şekillendiren, yazılı olmayan ancak nesilden nesile aktarılan kurallarda aramak gerekmektedir. Zamanla bu kurallar insanın bulunduğu her alana yayılmış ve farklı isimlerle anılmaya başlamıştır. İş ahlakı da bu alanlardan birisidir. İş yaşantısını oluşturan her bir unsuru doğrudan etkileyen iş ahlakı, son yıllarda giderek önem kazanmıştır. İnsanların değer yargılarının ve duyarlılıklarının yön değiştirmesiyle birlikte bu önem kendini hissettirmiştir.

Bu çalışmanın amacı; hak ihlallerinin sıkça yaşandığı günümüzde, çalışanların iş yaşantılarına büyüteçle bakma ve yaşanılan ahlaki problemlere ayna olabilmektir. Bu kapsamda kavramsal bir metodoloji ile hazırlanan çalışma ile, ortaya koyulan sorunlara yönelik çözüm önerileri sunma hedeflenmektedir.

Bu doğrultuda öncelikle ahlak ve iş ahlakı kavramları ele alınacak, sonrasında da iş ahlakı çalışanlar yönüyle irdelenecektir.

1. AHLAK NEDİR?

İnsanoğlunun varoluşundan bu yana geçen her dönemde ahlak kavramı önemini korumaktadır. Çünkü ahlakın gerek sosyal gerekse bireysel yaşamda doğru ve yanlışı ayırt edici bir fonksiyonu bulunmaktadır. Ancak söz konusu doğru-yanlışın neye ve kime göre sınıflandırıldığı, toplumdan topluma kültürden kültüre farklılık gösterebilmektedir[1]. Buna rağmen herkesin ve her kesimin ortak değer olarak kabul ettiği bir takım ahlaki kuralların da var olduğu bilinmektedir.

Ahlak, Türk Dil Kurumu Sözlüğü'nde "bir toplum içinde kişilerin uymak zorunda oldukları davranış biçimleri ve kuralları" olarak tanımlanırken, aynı kurumun Felsefe Terimleri Sözlüğü'nde ise "belli bir dönemde belli insan topluluklarınca benimsenmiş olan, bireylerin birbirleriyle ilişkilerini düzenleyen törel davranış kurallarının, yasalarının, ilkelerinin toplamı" şeklinde ifade edilmektedir[2]. Her iki tanımın da ortak noktası; insanların toplu yaşama alanlarını kapsayan kuralların, eylem ve düşüncelerini yönlendirmesi olarak söylenebilir.

Arslan[3], ahlakın çıkış noktasını; dini veya geleneksel değerler değil, bireylerin davranışlarının birbirlerini incitmemesi, kırmaması ve genel anlamda birbirlerine zarar vermemesi olarak ifade etmektedir. Bu nokta altı çizilerek vurgulanması gereken bir durumdur. Çünkü; zihinlerde ahlak nedir diye bir beyin fırtınası yapıldığında ilk akla gelen kavramlar; din, dini değerler veya

---

gelenekler şeklinde sıralanmaktadır. O halde; herhangi bir dini inancı bulunmayanlarla farklı kültürlerde yetişen insanlar, bu teze göre hangi sınıfa katılacaktır? Ahlaki mi? Ahlak dışı mı? Görüldüğü üzere; ahlakın ortak temasının dil, din, ırk, bölge, kültür ayırt etmeksizin tamamen insani duygular üzerine kurulması, onu evrensel bir olgu haline dönüştürebilir.

Bu açıklamalardan yola çıkarak ahlakın; toplumun huzurunu sağlayan, topluma emniyet ve güven ortamı sunan, bireyselcilikten ziyade kolektif yaşamayı zorunlu kılan kurallar bütünü olduğu söylenebilir. Nitekim günümüzde artan şiddet, gasp ve taciz gibi olayların arka planı incelendiğinde, belki de temel sorunun ahlaki erozyonlardan kaynaklandığı görülebilir. Söz konusu ahlaki erozyonun, günümüz dünyasının özündeki iyiliği birtakım dış etkenlerle kaybetmesiyle oluştuğu ifade edilebilir. Yozlaşma olarak ifade edilen bu etken, bir hortum misali hemen her alanı içine alarak ilerlemektedir. Aileden okula, sosyal hayattan iş hayatına kadar her bir birey yozlaşma riskiyle karşı karşıya bulunmaktadır. Bulaşıcı bir hastalık gibi yayılma özelliği olan yozlaşma karşısında dimdik durabilmek için, ahlaki kurallara sımsıkı sarılmaya gereksinim olduğunu söylemek yanlış olmayacaktır. Dolayısıyla söz konusu kuralların hemen her toplulukta uygulanması için de birtakım gereklilikler bulunmaktadır. İş ahlakı da ahlak kurallarının iş hayatında geçerli olmasının gerekliliklerindendir.

1.1. İş Ahlakı Nedir?

İş ahlakı, 1980'lerin sonundan itibaren gündeme gelmeye başlamış ve her geçen gün üzerinde önemle durulmaktadır. Bu önemin altında yatan etmen, dünyanın küçük bir köy şekline dönüşmesiyle birlikte iş değerlerinin de dönüşüme uğramasıdır. İnsan haklarının ön plana çıkması, iş sağlığı ve güvenliği ile ilgili düzenlemelerin yaygınlaşması, çevre duyarlılığının prensip edinilmesi, bu dönüşüme bağlı oluşan iş ahlakının gereklilikleridir [4].

İş ahlakı; iş hayatında karşı karşıya kalınan üst düzey getiriler karşısında doğru duruş sergilemeyi öğreten prensipler ve erdemleri inceleyen bir disiplindir. Bu çerçevede iş ahlakı; dürüstlük, güven, hak, adalet, paylaşmak gibi genel ahlak kurallarının iş yaşantısında ilke edinilmesi şeklinde de ifade edilebilir [5]. Başka bir ifadeyle iş ahlakı; insanların sorumlu oldukları işi en nitelikli şekilde, kurallara bağlı kalarak yapmalarıdır [6]. Daha genel bir ifadeyle; ahlak kurallarının iş hayatında pratiğe dönüştürülmesidir [7].

Bu ifadeyi Ünlüönen ve Olcay [8], "ahlak açısından yanlış olan, iş hayatında da doğru değildir" sözleriyle desteklemişlerdir. Kurtuluş [9], işgören, işveren ve yöneticilerin hem birbirlerine hem işyerlerine hem de topluma karşı görev ve yükümlülüklerini belirleyen prensipler olarak tanımlamıştır. Şahin ve Demir [10], fert planında uygulanan ahlak kurallarının ticari ve ekonomik faaliyetlere yansıtılması, karşılaşılan çıkmazlarda ise bu kuralların referans alınması iş ahlakını oluşturur demişlerdir.

---

[4] Özen, Y., "Sorumluluk Bağlamında İş Ahlâkı Ve Sosyal Sorumluluk: Sosyal Psikolojik Bir Yaklaşım",Gümüşhane Üniversitesi Sosyal Bilimler Elektronik Dergisi, 4, (2011), s. 179.
Gök, S.,"İş Etiği İle İş Ahlakı Arasındaki İlişki Ve Çalışma Yaşamında İş Etiğini Etkileyen Faktörler", Uluslararası İnsan Bilimleri Dergisi, 5, 1, (2008), s.9.
[5] Özgener, a.g.e. s.51
[6] Yaran, C. S., Ahlak Ve Etik, (İstanbul: Rağbet Yayınları, 2010), s.151.
[7] Gök, S.,"Çalışma Yasamında İş Etiği : Bir Alan Arastırması", Sosyal Siyaset Konferansları Dergisi, 57, (2009), s. 551.
[8] Ünlüönen K. Ve Olcay, A., "Otel İşletmelerinde Çalışan İşgörenlerin Ahlaki Sorumluluklarını Yerine Getirebilmesinde Eğitim Düzeyinin Önemi Üzerine Bir Araştırma", Gazi Üniversitesi Ticaret Ve Turizm Eğitim Fakültesi Dergisi, 2, (2003), s. 96.
[9] Kurtuluş, B., "İş Ahlakı: Geçmişte Ve Günümüzde", Sosyal Siyaset Konferasnları Dergisi, 50, (2005), s. 741.
[10] Şahin, A., ve Demir, M. H., Yönetici İkilemi, İş Ahlakı, Muğla Üniversitesi SBE Dergisi, 1, 1, (2000), s. 205.

Bu açıklamalar bize göstermektedir ki; iş ahlakı bir ihtiyaçtan oluşmuştur. İnsanların zamanlarının önemli bir bölümünü oluşturan iş yaşantısında yaşanan olumsuzluklar, yalnızca işte kalmayıp eve de taşınabilmektedir. Zincirleme bir etkiye sahip olan bu durumda, söz konusu ihtiyaçların karşılanarak gerekliliklerin yerine getirilmesi, çalışanların yaptıkları işten mutlu olmasını sağlayabilir. Böylece; birey, çalışan, toplum üçgeninde mutluluk döngüsü gerçekleşebilir.

2. ÇALIŞANLARIN PERSPEKTİFİNDEN İŞ AHLAKI

Ahlaki problemler, iş yaşamında kaçınılmaz olarak karşılaşılan problemlerdendir. Karmaşık ve rahatsız edici olduklarından dolayı, çalışanların sorumluluk sahalarıyla ilgili değerler görmezden gelinebilmektedir. Çoğu zaman ahlaki değerlere uygun şekilde görevini yerine getiren bir çalışan, çıkarların çatıştığı bir noktada baskı, zorlama ve tehditle karşı karşıya kalabilmektedir. Bu durum çalışanların demotive olarak çalışmasına hatta işten ayrılmasına bile neden olmaktadır[11]. Bununla beraber; ahlak kurallarının örgüt içinde uygulanması, düzen ve ahengin hakim olduğu bir çalışma ortamına zemin hazırlamaktadır. Bu çalışma ortamı ise çalışanların sorumluluk bilinci ile hareket etmesini tetiklemekte ve çalışan memnuniyeti ile sonuçlanmaktadır[12]. Bu olumlu sonuçların ortaya çıkabilmesi için söz konusu ahlak kurallarının çalışanlara iletimi kunusunda etkili bir iletişim metodu kullanılmalıdır[13]. Eğer bir işyerinde Casino (1995)'nun söylediği "Burada işler üç şekilde yürür. Doğru şekilde, yanlış şekilde ve benim istediğim şekilde"[14] gibi bir yönetim mevcutsa, o işyerindeki çalışanların yerinde kimsenin olmak istemeyeceği aşikardır.

Genellikle bir çalışandan kanunlar, iş ve ahlaki kurallar çerçevesinde görevini en iyi şekilde yerine getirmesi beklenmektedir[15]. Çalışanlar ise söz konusu görevlerini yaparken farklılıkları esas alınarak kabul görme ve gereksinimlerinin karşılanmasını talep etmektelerdir[16]. Öztürk[17] bu noktadan hareketle, çalışanların tabiri diğerle demokrasi ile yönetilen bir devlette köle olmadıklarını ifade etmektedir. Tüm halkın sahip olduğu gibi; geçimini sağlayacak şekilde çalışma hakkı, can güvenliğini sağlayacak iş güvenliği vb. birtakım haklara sahip olduklarını ve bu hakların nasıl gerçekleştirildiğini, asıl can alıcı sorun olarak görmektedir. Mevcut şartlarda, ortalamanın altında asgari ücretle gelir elde eden milyonlarca çalışanın karşılaştığı maddi zorluklarda takınacağı tavır, anahtar bir rol oynamaktadır. İş yavaşlatma, greve gitme veya daha da ileriye giderek hırsızlık, yolsuzluk, zimmete para geçirme gibi gayri ahlaki yollara sapılabilmektedir. Ancak özgürlük etiğine göre çalışana düşük ücret verileceği veya iş güvenliğine aykırı çalışacağını çalışan kabul ederse, herhangi bir zarar söz konusu olmamaktadır. Her ne olursa olsun burada altı çizilmesi gereken nokta, çalışana sunulan imkanların insan onuruna yakışır şekilde olması,   yöneticilerin ahlak prensiplerini içselleştirmesiyle yakından ilgili görünmektedir[18]. Bu noktada insanları yaptıkları işine göre

---

[11] Tierney, E. P., İş Ahlakı, (İstanbul: Rota Yayın Yapım Tanıtım Ticaret Ltd. Şti., 1997), s. 30.

[12] Doğan, S., Ve Karataş. A., "Örgütsel Etiğin Çalışan Memnuniyetine Etkisi Üzerine Bir Araştırma", Erciyes Üniversitesi İktisadi Ve İdari Bilimler Fakültesi Dergisi, 37, (2011), s.2 .

[13] Tonus, H. Z., Ve Oruç, İ., "İnsan Kaynakları Yönetiminde Etik Dışı Davranışlar Ve Yönetimi: Bir İşletmenin Personel Yönetmeliği İçerik Analizi", **İş Ahlakı Dergisi, 5, 10, (2012), s. 154.**

[14] Http://Demle.Net/Tag/Yönetim, Erişim Tarihi: 29.12.2014.

[15] Alayoğlu,N., Öztürk, A. O. Ve Babacan, M., "Üniversite Öğrencilerinin İş   Ahlakı Algısı İle Özel Sektör Ve Kamu Çalışanlarının İş Ahlakı Uygulamalarının Karşılaştırılması", İş Ahlakı Dergisi, 5, 9, (2012), s.13.

[16] Bozkurt, S., ve Doğan, A., "İş Değerleri İle İş Etiği Arasındaki İlişkinin İncelenmesi: Kamu Ve Özel Sektör Çalışanlarına Yönelik Bir Araştırma",Business And Economics Research Journal, 4, 4, (2013), s. 73.

[17] Öztürk, N. K., "Kamu Yöneticilerinin Kararlarında Etik Değerler", Amme İdaresi Dergisi, 31, 2, (1998), s. 87.

[18] Maç, S. D., ve Çalış, Ş., "Etik Ve İnsan Kaynakları Yönetimi Tartışmalarında Sosyal Sorumluluğun Yeri: Küresel İlkeler Sözleşmesi Ve Sosyal Sorumluluk Standardı Üzerine Bir Değerlendirme", İş Ahlakı Dergisi, 5, 10, (2012), s. 30,40.

değil insan olmasına göre değerlendirmek gerekmektedir. Çünkü her çalışan ailesine karşı sorumluluğunu sağlama ve iaşesini temin etmek için çalışmaktadır. Bu zorunluluğu fırsata dönüştürerek çalışanların emeklerini sömürmek gayri insani ve gayri ahlaki olarak nitelendirilebilir.

Literatürde sınırlı sayıda yapılan araştırma sonuçlarına göre, örgüt içinde iş ahlakını kurumsallaştırarak, çalışanların işe alımı, yerleştirilmesi, ücret dağılımı gibi kilit insan kaynakları fonksiyonlarında yansıtmak, çalışanlarla birlikte örgütün de performansını artırmaktadır. Nitekim 2012 yılında Fortune Dergisi'nin yayımladığı 2008 yılı itibarıyla "Fortune Türkiye En Büyük 500 Şirket" listesinde yer alan 489 özel sektör işletmesi üzerinde yapılan çalışmaya göre; insan kaynakları yönetiminde iş ahlakının uygulanması ile örgütsel performans arasında pozitif yönlü yüksek bir ilişki bulunmuştur. Öte yandan; iş ahlakı çalışanlara ayrımcılığı ortadan kaldıracak şekilde adaletli olmayı, emeklerinin karşılığını vermeyi ve kişisel hak ve özgürlüklerine saygılı olmayı öngörmektedir[19]. Bunlara ilaveten özgürce kendini ifade etme, özel hayata saygılı olma ve sendikal haklarını kullanabilme gibi unsurlar da iş ahlakı kapsamında ele alınmaktadır[20]. Ayrıca herhangi bir çalışanın sadece kanunlara uyması yetersiz kalmaktadır. Çünkü aynı çalışandan hem kendisine ve işverenine güvensizlik sağlayacak hem de devletine zarar verecek tüm uygulamalardan uzak durması beklenmektedir[21]. Bu beklentiye karşılık veren çalışanlar, hem kendi vicdanları hem de toplum nezdinde manevi kirlerden uzak durmayı başarmış ve aldıkları ücretin hakkını yerine getirmişlerdir.

İlhan[22], çalışanlara yönelik iş ahlakı kapsamındaki uygulamaları şöyle sıralamaktadır: "Çalışanların iş güvenliğini sağlamak, çalışma ortamını sağlık koşullarına uygun olarak düzenlemek, tatminkâr bir ücret politikası izlemek, sendikal faaliyetlere karşı hoşgörülü olmak, gizli kamera vb. enstrümanlarla gözetlememek, eleman seçiminde ve terfisinde liyakati esas almak, çalışanlardan herhangi birinin mesleki yeterliliğine ve güvenilirliğine yönelik duygusal taciz ve küçük düşürücü davranışlar sergilememek, ırk ve cinsiyet ayrımcılığı yapmamak, çocuk ve kadın emeğini sömürmemek, iş yeri ortamını olumsuz etkileyerek verimliliğin düşmesine neden olan cinsel taciz olaylarına karşı caydırıcı önlemler almak ve çeşitli sosyal hakları teslim etmek". Kişiler arası ilişkilerde olduğu gibi işletme içinde de iletişim çift yönlüdür. Çalışanların işletme ve yöneticisinden beklentileri bulunduğu gibi işletmenin de çalışanlardan birtakım beklentileri bulunmaktadır. Bu beklentileri şu şekilde söylemek mümkündür: "İş akdine sadakat göstermeleri, disiplinli ve dürüst çalışmaları, bencillik ve dalkavukluktan uzak durmaları, firmanın üretime, istihdama ve pazarlamaya ilişkin sırlarını dışarıya sızdırmamaları, yüz kızartıcı eylemler sergilemekten kaçınmaları, firmayı temsil niteliği taşımanın diğer koşullarına uymaları vb.dir". Özgener[23], bunlara ek olarak 2000 yılında yapmış olduğu çalışmaya atıf yaparak yöneticinin gözünden çalışanların ahlaki sorunlarını şöyle ifade etmiştir: "Çalışanların hatalarını gizlemeleri, amirlerine yalan söylemeleri, hastalık vb. mazeretler dışında suistimale yönelik sık sık izin almaları, öğle yemeği ve diğer molaları gereğinden fazla uzatmaları, işe geç gelip erken terk etmeleri, dolandırıcılık yapmaları, rüşvet almaları, hırsızlık yapmaları, alkol ve uyuşturucu kullanmaları vb."

---

[19] Bayraktaroğlu, S., ve Yılmaz, S. E., "İnsan Kaynakları Yönetiminde İş Etiği Uygulamaları İle Örgütsel Performans Arasındaki İlişki: Fortune Türkiye En Büyük 500 Şirket Örneği",İş Ahlakı Dergisi, 5, 10, (2012), s. 121,123,136.

[20] Yılmazer, A., Ve Çevik, H., Yönetim Bilimleri Dergisi, 9, 2, (2011), s. 185.

[21] Dereli, E., "Kamu Görevliliği Ve Ahlak",Sosyal Siyaset Konferansları Dergisi, (43-44), (2000), s. 339.

[22] İlhan, S., "İş Ahlâkı: Kuramsal Bir Yaklaşım", Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi, 7, 2, (2005), s. 264.

[23] Özgener, a.g.e. s.102.

Yukarıdaki açıklamalar doğrultusunda aslında her şeyin insanda başlayıp insanda bittiği söylenebilir. "Çalışanlar, kötülük düşünmeye vakit bulamazlar. Çalışmayanlar ise, kendilerini kötülükten kurtaramazlar" [24] sözü, çalışanlara doğrudan bir mesaj göndermektedir. Kötülüklere bulaşmadan yalnızca işinin gereğini yapma ve hak konusunda duyarlı olma, bir çalışanın yapabileceği en büyük görevdir. Bu görev bilinci ile çalışmanın, insana maddiyattan öte manevi pek çok şey kazandıracağı ise apaçıktır. Necip Fazıl Kısakürek, "Devler gibi eserler bırakmak için karıncalar gibi çalışmak lazım" [25] diyerek çalışmanın önemine vurgu yapar. Hakkaniyeti mihenk taşı yaparak doğruluktan ve dürüstlükten milimetrik dahi olsa şaşma yapmadan yola devam etme, çalışanlar için hayati öneme sahiptir. Bu yolda yakıt, sadece harcanan emek ve dökülen alın teri olmalıdır. Bunun dışındakiler iş ahlakına aykırı olan davranışlardır. Thomas Edison'un bir sözü ile konuyu noktalayalım: "Sıkı bir çalışmanın yerini hiçbir şey alamaz. Dehanın yüzde biri ilham, yüzde doksan dokuzu terdir" [26].

SONUÇ

İş ahlâkı, hizmeti sunanlardan hizmetten yararlanıcılara, idari pozisyondakilerden tedarikçilere ve çevre gibi etkilenen pek çok ayağı olan bir alandır. Bu kadar geniş bir alana hitap ediyor olması, iş ahlakına ait kuralların uygulanmasıyla çok yönlü dönüt sağlar[27]. Bir özlü sözde dendiği gibi, "Bu dünyaya istediğimiz gibi gelmedik, bu dünyadan istediğimiz gibi gidemeyiz". Bu nedenle daha iyi bir dünyada yaşamak ve kendinden sonra gelecek nesillere daha iyi bir yarını miras bırakabilmek için tüm insanlık el ele verip gayret göstermelidir. Bu noktada atılacak öncelikli adım ferdi planda kendini gözden geçirmektir. Aldous Huxley; "İnsanın tüm evrende kesin olarak düzeltebileceği tek bir şey vardır: O da kendisi" diyerek dikkatleri insanın kendi iç dünyasına yöneltmiştir. İş ahlakının içselleşmesi, temiz bir alt benlik üzerine oluşur. Nasıl ki sönmek üzere olan bir sobayı alevlendirmek çok zordur. Bu durumda yenisiyle değiştirmek daha iyi bir sonuç verecektir. Bunun gibi ahlak kurallarının yerleşip uygulamaya geçmesi de, insanın iç dünyasının durumu ile yakından ilgilidir. Bu bağlamda; ister yönetici olsun, ister çalışan, ister kadın olsun, ister erkek, ırk, dil, din, cinsiyet, sınıf, mevki gözetmeksizin dünyayı değiştirmeye kendisinden başlamalıdır. Dünya Ahlak Beyannamesi'nde "dürüstlüğün ve insancıllığın olmadığı bir dünyada adalet olamaz!" denerek, adaletin nerede aranacağına işaret edilmiştir. Ayrıca hem adaleti hem ahlakı kapsayan tanımlarda, gerçek insan olma şöyle tarif edilmiştir[28]:

- "Hürriyeti keyfilikle, çoğulculuğu umursamazlıkla değiştirmek yerine, hakikate geçerlilik kazandırmak,
- İnsanlar arasındaki günlük işlerde sahtekârlığa uyum sağlayarak yaşamak yerine, dürüstlük ruhunu korumak,
- İdeolojik ve partizanca yarı doğruları yaymak yerine, tam bir sadakatle gerçeği daima aramak,
- Eyyamcılığa boyun eğmek yerine kabul edilmiş olan hakikate güvenle ve devamlılıkla hizmet etmektir".

Son söz olarak, gerçek insan olma yolunda sunulan reçeteler, insanoğlunu aydınlığa çıkartacak yollardan birisidir. Umulur ki; bu ahlak kuralları bebeklikten itibaren tüm hücrelere kadar işler,

---

[24] Http://Demle.Net/Tag/Çalışan, Erişim Tarihi: 29.12.2014.
[25] Http://Demle.Net/Tag/Çalışan, Erişim Tarihi: 29.12.2014.
[26] Http://Demle.Net/Tag/Çalışan, Erişim Tarihi: 29.12.2014.
[27] İlhan, a.g.e. s. 272.
[28] Gündüz, M., Ahlak Sosyolojisi, (Ankara: Anı Yayıncılık, 2005), s.172.

alanında başarılı, ülkesine hizmet etmekten onur duyan erdemli bireyler yetişir ve uluslararası arenada ülkelerinin adının daha ilerilere taşınmasına vesile olur.

KAYNAKÇA

Alayoğlu,N., Öztürk, A. O. Ve Babacan, M., (2012), "Üniversite Öğrencilerinin İş   Ahlakı Algısı İle Özel Sektör Ve Kamu Çalışanlarının İş Ahlakı Uygulamalarının Karşılaştırılması", İş Ahlakı Dergisi, 5, 9.

Arslan, M., (2005), İş Ve Meslek Ahlakı, (Ankara: Siyasal Kitabevi).

Bayraktaroğlu, S., ve Yılmaz, S. E., (2012), "İnsan Kaynakları Yönetiminde İş Etiği Uygulamaları İle Örgütsel Performans Arasındaki İlişki: Fortune Türkiye En Büyük 500 Şirket Örneği", İş Ahlakı Dergisi, 5,10.

Bozkurt, S., ve Doğan, A., (2013), "İş Değerleri İle İş Etiği Arasındaki İlişkinin İncelenmesi: Kamu Ve Özel Sektör Çalışanlarına Yönelik Bir Araştırma", Business And Economics Research Journal, 4,4.

Dereli, E., (2000), "Kamu Görevliliği Ve Ahlak", Sosyal Siyaset Konferansları Dergisi, 43, 44.

Doğan, S., Ve Karataş. A., (2011), "Örgütsel Etiğin Çalışan Memnuniyetine Etkisi Üzerine Bir Araştırma", Erciyes Üniversitesi İktisadi Ve İdari Bilimler Fakültesi Dergisi, 37.

Gök, S., (2008), "İş Etiği İle İş Ahlakı Arasındaki İlişki Ve Çalışma Yaşamında İş Etiğini Etkileyen Faktörler", Uluslararası İnsan Bilimleri Dergisi, 5,1.

Gök, S., (2009), "Çalışma Yaşamında İş Etiği: Bir Alan Araştırması", Sosyal Siyaset Konferansları Dergisi, 57.

Gündüz, M., (2005), Ahlak Sosyolojisi, (Ankara: Anı Yayıncılık).

İlhan, S., (2005), "İş Ahlâkı: Kuramsal Bir Yaklaşım", Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi, 7, 2.

Kurtuluş, B., (2005), "İş Ahlakı: Geçmişte Ve Günümüzde", Sosyal Siyaset Konferasnları Dergisi, 50.

Maç, S. D., ve Çalış, Ş., (2012), "Etik Ve İnsan Kaynakları Yönetimi Tartışmalarında Sosyal Sorumluluğun Yeri: Küresel İlkeler Sözleşmesi Ve Sosyal Sorumluluk Standardı Üzerine Bir Değerlendirme", İş Ahlakı Dergisi, 5,10.

Özen, Y., (2011), "Sorumluluk Bağlamında İş Ahlâkı Ve Sosyal Sorumluluk: Sosyal Psikolojik Bir Yaklaşım", Gümüşhane Üniversitesi Sosyal Bilimler Elektronik Dergisi, 4.

Özgener, Ş., (2009), İş Ahlakının Temelleri, (Ankara: Nobel Yayın Dağıtım).

Öztürk, N. K., (1998), "Kamu Yöneticilerinin Kararlarında Etik Değerler", Amme İdaresi Dergisi, 31, 2.

Şahin, A., ve Demir, M. H., (2000), Yönetici İkilemi, İş Ahlakı, Muğla Üniversitesi SBE Dergisi, 1, 1.

Tierney, E. P., (1997), İş Ahlakı, (İstanbul: Rota Yayın Yapım Tanıtım Ticaret Ltd. Şti.).

Tonus, H. Z., Ve Oruç, İ., (2012), "İnsan Kaynakları Yönetiminde Etik Dışı Davranışlar Ve Yönetimi: Bir İşletmenin Personel Yönetmeliği İçerik Analizi", İş Ahlakı Dergisi, 5,10.

Ünlüönen K. Ve Olcay, A., (2003), "Otel İşletmelerinde Çalışan İşgörenlerin Ahlaki Sorumluluklarını Yerine Getirebilmesinde Eğitim Düzeyinin Önemi Üzerine Bir Araştırma", Gazi Üniversitesi Ticaret Ve Turizm Eğitim Fakültesi Dergisi, 2.

Yaran, C. S., (2010), Ahlak Ve Etik, (İstanbul: Rağbet Yayınları).

Yılmazer, A., Ve Çevik, H., (2011), Yönetim Bilimleri Dergisi, 9, 2.

Http://Demle.Net/Tag/Çalışan, Erişim Tarihi: 29.12.2014.

Http://Demle.Net/Tag/Yönetim, Erişim Tarihi: 29.12.2014.

Http://Www.Tdk.Gov.Tr/İndex.Php?Option=Com_Bts&Arama=Kelime&Guid=Tdk.Gts.547c 89db2567d5.18455775, Erişim Tarihi: 01.12.2014.

DÜNYADA İSLAMFOBİA'YI BESLEYEN UNSUR OLARAK NEO-SELEFİ ÖĞRETİ
- Barışçıl Bir Dünya Birlikteliği İçin Zihniyet Analizi-

Mevlüt UYANIK Prof. Dr.

Hitit Üniv. İlahiyat Fakültesi Çorum

mevlutuyanik@gmail.com

ÖZET

Günümüzde İslam dünyasını oluşturan ülkelerin bulunduğu yerler "lanetli ve/ya kriz bölgesi" olarak nitelendirilmektedir. Dünyadaki önemli enerji üretim ve arz merkezlerinin buralar olduğunu düşündüğümüz zaman, niçin bölge halklarının önemli bir kesiminin son derece fakir olduğunun ve buraların şiddet ve terör ile özdeşleştirildiğinin nedenlerini araştırmak gerekmektedir. Küresel güçler, son yüzyılda "Medeniyetler arası savaş" tezi ile sürekli istikrarsızlık haline meşruiyet sağlarken, artık müslümanı müslümana kırdıran yeni bir medeniyet içi çatışma alanı oluşturmaya başlamıştır. Selefilik adı altında ortaya çıkan silahlı yapılanmalar, İslam Devleti kurduklarını iddia ederek, enerji üretim ve arz merkezlerinde Şii-Sünni/Selefi adıyla bir medeniyet içi çatışma başlatmışlardır. Dünyanın çeşitli merkezlerinde İslamiyeti savunma adıyla yaptıkları eylem ve katliamlarla bir İslamfobia oluşturmaya başlamışlardır. **Bu bağlamda burada cevabı aranacak sorular şunladır: K**lasik İslam düşüncesinin oluşumunda önemli rol oynayan ,"Selefi tavır ve tutumun, günümüzde "Selefilik" adı altında sunulan yapılanma ile olan irtibatı nedir?" Modern/Yeni Selefi bakış açısının ürettikleri çözüm önerilerinin İslam dünyasındaki tekabüliyeti nasıldır? Modern/Yeni "Selefilik", dini-siyasi/ideolojik yapılanma olan Vehhabi öğretinin güncel bir izdüşümü olarak görülebilir mi? Selefi/Kökenci ve Yeni Selefi/Köktendinci Öğretilerin Nitelikleri nelerdir? Bu soruların cevabı bağlamında, İslamfoiba ve Yeni Selefiliğin Tahribatının Panzehirinin, Horasan Alperenleri ve Yesevi Gelenek olduğu hususu vurgulanacaktır.

Anahtar Kelimeler: İslam, Siyasal İslam, Selefilik, Şiilik, vahhabilik, Horasan, Yesevilik

ABSTRACT

Neo-Salafism Which Affects the Islamaphobia in The World –An Analysis of Mentality-

The places which consist of the Islamic world called as "cursed areas/crisis places". If one thinks that the energy of power mostly comes from there, the person can think should investigate why then these places have poverty and named with terrorism and violence. The global forces have been working on the name "The Clash of Civilisations" in this century, and making the instability of the forces; they have been making the place for conflict area which make Muslims kill other Muslims. Salafism which occurred with armed structures, they claim that they constructed an Islamic State, started a conflict between Şii-Sünni/Salafi.

In some places of the world, they aimed the protect the Islam, and they started Islamophobia with their destruction, terror and killings. With that knowledge, there are some questions which will be answered: Is there a difference and/or connection between nowadays Salafism/Wahhabism which is named as "Early Salafism" and past Salafist thoughts? Has modern/new Salafism some connection with the Islamic world with their solutions and perspectives? Can modern/new Salafism be the same page with Wahhabism with its religionist, political/ideological thoughts? What doctrines have Salafi/fundamentalist and new way of

Selefi/radicalism with these questions, the cure will be exposed which is Horasan Alperenleri and Yasawi custom to Islamophobia and the new Salafism.

Key Words: Islam, Political Islam, Salafism Wahhabism, Yasawi

I. DURUM TESPİTİ:

İslam dünyası kuzey Afrika'dan Arap Ülkeleri, İran, Pakistan, Afganistan'a oradan İç Asya'daki Türk Devletleri, Kafkasya ve Türkiye'ye kadar alan "lanetli ve/ya kriz bölgesi" olarak belirlenmişti. O tarihten itibaren buralarda ya iç çatışmalar ya da dış müdahelerle "sürekli bir istikrarsızlık hali" yaşanmaktadır. Ortadoğu, Yakın Doğu ve Uzakdoğu gibi stratejik ve jeo-felsefi tanımlamalarla bu bölgeler, yüzyıl önce sömürge güçleri tarafından daima çatışma ve kargaşaya müsait bir şekilde düzenlenmişti.[1]

"Kriz bölgesi" diye nitelendirilen bu bölgeler ya enerji (su-petrol, gaz ve diğer değerli madenler) üretim merkezleri ya da enerji arz merkezleridir. Dünyada en fakir 48 ülkenin Müslüman ama yöneticilerinin çok zengin olması bu çarpıklığı göstermektedir. Körfez ülkeleri hariç, bölge halkları bu zenginliklerden asla istifade edemediği gibi temel insan hakları ihlal edilmekte, insanlar yarın ne olacak tedirgini içinde yaşamaktadır.

11 Eylül 2001 tarihinde ABD ikiz kulelerine olan saldırı aslında bir yeni yüzyılın veya örtülü olarak 3. Dünya savaşının da başlangıcı diyebiliriz. ABD ön planda, arka planda "commonwealht" ülkeleri ve özellikle İngiltere ve AB merkezli küresel güçler, enerji üretim ve arz merkezlerine, demokrasi insan hakları vb gerekçelerle müdahalelerde bulunmaya başladı. Irak'tan başlayarak (bir zamanlar "İpek Yolu"nun güney hattı olan) Afganistan ve Pakistan bölgesine kadar alanda "sürekli bir istikrarsızlık" durumu oluşturuldu.[2] Bu tarihten itibaren bölgelere yönelik yeni operasyonlar düzenlendi. 2010 yılında demokratikleşme umudunu yeşerten Arap Baharı adı altında Kuzey Afrika ve Ortadoğu da hareketlenmeler yaşandı. Son gelinen aşamada, bırakın baharı, çok sert ve uzun sürecek bir kış mevsimi olacağını göstermektedir. Özellikle Mısır, Irak ve Suriye'de yaşananlar Müslümanların birbirini din adı altından nasıl kırdığını ya da kırdırıldığını, bunun Türkiye'yi tehdit eder hale geleceğini Yemen'deki alandan bilgileri içeren bir seri yazı ile kamuoyunun bilgisine sunuldu.[3]

Bu yazılarda Peygamber efendimizin Veda Hutbesi ile temel insan haklarını net bir şekilde açıklamasına rağmen nasıl oldu da Arap dünyası tekrar cahili sisteme (ebevi/kabilevi nizam, patrimonyal yapı) dönüştüğünü, mezhep savaşlarıyla sömürge güçlerinin bölgeyi sürekli

---

[1] Mevlüt Uyanık, İslami Uyanışın Bilgisel Zemini, Kur'an'ın Tarihsel ve Evrensel Okunuşu, edit: M.Uyanık. Fecr yay. Ankara.2011, 2. Baskı. S.238 vd; http://www.haberlotus.com/2014/06/22/islam-dunyasindaki-surekli-istikrarsizlik-durumu-ve-neo-selefi-soylem/#.VIv9mNKsV1Y

[2] Mevlüt Uyanık, Medeniyet İçi Savaş mı? http://www.haberlotus.com/2013/09/25/medeniyet-ici-savas-mi/#.VIqeS9KsX5M http://www.haber10.com/makale/35316/
http://www.ixirhaber.com/medeniyet-ici-savas-mi-makale,6226.html
11 Eylül 2001: Liberaller ile İslamcılar arasında var olduğu söylenilen ittifakın sonu geldi mi? Tezkire, yıl 11, sayı 26, 2002, s. 202-216, http://www.zaman.com.tr/yorum_yorum-mevlut-uyanik-yine-mi-liberalizm-ve-islam-mukayesesi_1086321.html

[3] Mevlüt Uyanık, Arap Baharının Mezhepçilik ve Kabilecilik Bağlamında Analizi, Eski ve Yeni Dergisi, sayı:25, 2012, ss. 84-93; Arap Dünyasında Dönüşümler: Yemen, Kamu'da Sosyal Politika Dergisi, yıl 5, sayı.18, 2011/3, Ankara. Memur Sen, ss. 28-42. http://www.haberlotus.com/2011/10/18/Arap-dunyasinda-donusumler-yemen/
http://www.haberlotus.com/2012/01/21/İslam-demokrasi-ve-siddet-baglaminda-koktendincilik-kavraminin-tahlili/ https://www.academia.edu/3878912/Arap_D%C3%BCnyas%C4%B1nda_D%C3%B6n%C3%BC%C5%9F%C3%BCmler **Arap Dünyasında Dönüşümler: Yemen http://www.haberlotus.com/?p=2498** http://www.fikribeyan.net/2065_II-Arap-uyanisi-mi,sogukkanli-reel-politik-mi----Mevlut-Uyanik.html
http://www.medeniyetmektebi.com/index.php?option=com_content&task=view&id=41610

istikrarsız halde tuttuğunu vurguladık. Özellikle son dönemde ortaya çıkan ve kendilerini selefi olarak söyleyen birimlerin Sünni-Şii çatışmasını güçlendirdiğini, oysa Selefiliğin bir mezhep bile olmadığını, bunun bir söylem/yöntem olduğunu, Sünni yapıyı asla temsil edemeyeceğini belirtildi.[4]

Bu ve benzeri yazıların hiçbir karşı bilinçlenmeye yol açmadığını üzülerek söylüyorum. Nitekim yeni bir 11 Eylül olayına ihtiyaç duyulmuş olsa gerek ki, **7 Ocak 2015 Perşembe günü** Fransa'da ünlü mizah dergisi Charlie Hebdo'nun merkezine saldırı oldu ve on iki kişi öldürüldü. Yemen merkezli Taliban'a ait bir kola ait olduğu söylenen kişiler tarafından Peygamberimizin karikatürünü yaptığı düşüncesiyle İslam'a yönelik saldırıyı cezalandırdıklarını söylediler. Ağır silahlı ve askeri ekipmana sahip 3 saldırganın "profesyonel" olması, akıcı şekilde Fransızca konuşması, yanlışlıkla kimliklerini arabalarında unutması vb ayrıntılarıyla kimse uğraşmadı. Önemli olan islamfobiayı tetiklemekti.

Fransa ve onun nezninde Batı dünyası 250 yıllık Fransız basın tarihinin en vahim terör eylemine hedef olduğunu söyleyerek karşı mitingler düzenledi. Tabii İslam dünyasında da buna karşı mitingler düzenlendi ve ortam iyice yeniden ısıtıldı. Avrupa'da yaşayan Müslümanlar potansiyel terörist muamelesi görmesi için bir adım daha atıldı. İslam dünyasında Batı ülkelerinin özellikle Fransa'nın sömürgeci zihniyetinin Müslümanlara yaptıkları hatırlatıldı.

Hatta Çorum İlahiyat Fakültesinde bir öğrencinin, "artık Avrupa'da yaşayan Müslümanlarda bedel ödemek zorunda, kendilerine yapılacak her hangi bir baskıya karşı onurla direnmeli, şimdiye kadar bir eli yağda bir eli balda yaşamalarının ve İslam dünyasındaki olaylara duyarsız kalmanın karşılığını onlarda görmeli" şeklinde yapılan yorumunu görünce, saldırının kimlerin değirmenine su taşıdığını net bir şekilde gözlemledim.

Arap baharı denilen hareketlenmeler sırasında Yemen'deydim. Sivil İtaatsizlik eylemi olarak mevcut diktatöre karşı direnmeye çalışan Müslümanların eylemlerinin nasıl boşa çıkartıldığını, Taliban, Husi adı altında insanların birbirleriyle çatıştırıldıklarını söylemiştim. Çünkü Körfez'deki üretilen petrolün ¾ buradan geçiyor, sürekli istikrarsızlık halini devam etmesi gerekiyor Batı için. Bu saldırı ile Yemen tekrar gündeme geldi. Hatta Şii ama Caferi olmayan Husiler (zeydi) başkent Sanaa'yı ele geçirip, Cumhurbaşkanlığı sarayını bastılar. Sünnilik adına da Taliban karşı saldırılara başladı ve Yemen iyice karıştı.

Görüldüğü üzere İslamfobia'nın beslendi en ön önemli kaynak, İslam'ı savunduğunu söyleyen neo-selefi ve tekfirci zihniyetten beslenmektedir. Buradan hareketle "Peygamberimize hakaret eden karikatürleri düşünce özgürlüğü bağlamında mı görüyorsunuz?" şeklinde yine tekfire zemin hazırlanan bir soruyla karşılaşacağımı da biliyorum. Fransa'nın katı laiklik politikası Türkiye'de de benimsenmiştir ve son dönemlerde ABD ve İngiltere gibi laiklik anlayışına yani daha daha ılımlı bir yapıya geçiliyordu, bunu gören Cumhuriyet gibi Fransa tipi laikliği benimseyen çevreler hemen bu karikatürleri yayımladı ki, ülkede mevcut gerilim iyice artsın.

---

[4] Mevlüt Uyanık
https://www.academia.edu/5298561/SELEFI_ve_FELSEFI_USLUP_Zaylabidin_Acimamatov_ile_birlikte_
https://www.academia.edu/4076234/Uyan%C4%B1k_Mevl%C3%BCt_Arap_Bahar%C4%B1n%C4%B1n_M
ezhep%C3%A7ilik_ve_Kabilecilik_Ba%C4%9Flam%C4%B1nda_Analizi
https://www.academia.edu/3746702/%C4%B0slam_Demokrasi_ve_%C5%9Eiddet_Ba%C4%9Flam%C4%B
1nda_K%C3%B6kten_Din_cilik_Kavram%C4%B1n%C4%B1n_Tahlili
http://www.haberlotus.com/2012/01/21/islam-demokrasi-ve-siddet-baglaminda-koktendincilik-kavraminin-
tahlili/#.VImU0dKsX5M
http://www.haberlotus.com/2014/10/03/bir-korku-ve-siddet-simgesi-olarak-isid-ve-horasan-orgutleri/#.VImU-
tKsX5M
http://www.anahaberyorum.com/bir-korku-ve-siddet-simgesi-olarak-isid-ve-horasan-orgutleri
Sönmez Kutlu, Mezhepler ve Geçmişte Geleceği Kurma İdeolojisi Olarak Selefilik" 2023 Dergisi sayı:143,
2013, Selefilik özel sayısı, s.9

Halbuki aynı dergi Hz. İsa ve Kilise hakkında da bir çok karikatür yayımlamış, kilise bunları mahkemeye vermiş, hukuki düzlemde mücadelesini veriyor, din anlayışına zarar verecek herhangi bir silahlı eyleme girişmemiştir.

Britanya Ulusal Partisi (BNP)'nin kıdemli üyesi Sion Owens'ın, seçim propagandası olarak 2011 Kur'an'ı yakarken görüntüleri de ortaya çıkmıştı. Bundan bir yıl önce (2010) ABD'nin Florida eyaletinde bir kilisenin, 11 Eylül saldırılarının yıldönümünde Kur'an-ı Kerim yakma provokasyonu yapılmıştı. Bütün dünyadan tepki yağdı. Vatikan, NATO ve AB'nin ardından Amerikan yönetimi de İslam dünyasıyla ilişkilerinin bozulmasına yol açacak planı kınadı. Ancak tüm tepkilere rağmen girişimin mimarı rahip Terry Jones, geri adım atmayı düşünmediğini açıkladı. Çünkü siyaseten çok işlevsel bir şey, karşı dini değerlere hakaret etmek, kendi kamplaşmasını pekiştirmek için.

Kur'an ve Mescid yakma eylemleri hem Batı'da hem de maalesef Türkiye'de hedeflediklerine ulaşmak için hep yapılagelmiştir. Almanya'nın Bad Salzuflen kentinde bir cami kundaklandı. (11/10/2014) Almanya ve Avrupa'da ırkçı hareketleri biliyoruz ve bu karşıtlık için bu tür eylemler yapıyorlar.

Peki Türkiye'de niçin yapılır? Örneğin Manisa'da cuma namazı çıkışında Kur'an-ı Kerim yaktıkları iddia edilen İran asıllı 3 mülteci vatandaşlar tarafından linç edilmek istendi. (23.01.2015 Star gazetesi) İstanbul Esenyurt'ta Temmuz 2014 tarihinde peşpeşe Caferilerin namaz kıldığı iki cami kundaklanmıştı. 1980 Çorum olayları da bir camiinin Cuma namazında basıldığı iddiasıyla başlamıştı, oysa böyle bir şey olmamıştı.

Hatırlarsanız Salman Rüşdi diye bir yazar 1989 yılında Şeytan Ayetleri diye bir roman yazmıştı. 14 Şubat 1989'da Ruhullah Humeyni tarafından ölüm fetvası verildi. O dönemde bir çok olaylar çıktı, Müslümanlar sokaklara dökülmüştü.

Bu provokasyonları saymakla bitmez, Almanya'da Pegida hareketi de ırk ve dinsel karşıtlıktan besleniyor. Benim demek istediğim, İslamfobia'ya niçin Müslüman olduğu söylenen birimler de katkıda bulunuyor. Yapılan her silahlı eylem sonucunda Müslüman halkların yaşam standardında bir yükselmeye mi yol açıyor, yoksa Müslüman eşittir terörist muamelesi mi görüyor. Dünyada refah ve huzur yok, ahrette bu eylemlerinin karşılığını görecek, cennet ile mükâfatlandırılacak denilirse, din, bu dünyada refah ve huzuru temin için gönderilmiştir. Ne ekerseniz onu ahrette biçersiniz, her kim Müslüman dünyada sıkıntı ve eziyet çekmezse, ahretin kıymetini bilemez, oradaki mükâfatları hak edemez derse, yani dini riyaset için kullanıyor demektir.

1. SELEFİ YÖNTEM VE NEO-SELEFİ SİYASAL YAPILANMALAR

İslam tarihini analitik bir şekilde inceleyenin hicri 3 asra kadar olan Selefi yöntem ve öğreti ile günümüzde sunulan siyasi/itikadi model arasında irtibat kurması oldukça zordur. Çünkü Selefiye önceleri bir ekol/fırka olmaktan ziyade erken dönem anlayışını muhafaza etmeye çalışan bir söylemdi. Mezhepleşme süreci h.2 asrın ortalarından itibaren başlamış, Ahmed b. Hanbel ile billurlaşmış, İbn Teymiye ve İbn Kayyim el-Cevziye (ö.751) ile sistemleşmiştir. Oysa Muhammed b. Abdilvehhab'ın öğretisi bu yolu takip etme iddiasına rağmen aşırı yorumlarla tam bir fanatizme dönüşmüştür. [5] Bu nedenle Vehhabi öğretinin selefilik diye sunduğu model ile "selef-i salihin" arasında bir özdeşlik kurulması imkansızdır.

---

5 Mehmet Kubat, " Selefi Perspektifin Tarihselliği "İslami Araştırmalar Dergisi, cilt.17, sayı:3, 2004,s.235-239,

Burada dikkat edilecek husus, İslam akaidinin teşekkül dönemlerini dikkate almadan[6] sahabe ve tabiun yöntemini takip ediyoruz diye oluşturulan (neo) Selefi öğreti, islam dünyasının Tevhid/akaid tasavvurunun tek temsilcisi olduğunu iddia etmektedir. İşid, Taliban ve el-Kaide gibi örgütlerin İslam ve selefi düşünce adına yaptığı eylemler ise "İslamfobia^yı besleyen unsurlara dönüştü.[7] Artık radikalizm, fundemantalizm gibi kavramlar, İslam ile özdeş kılınmaya başlandı. [8] Bunun tarihsel arkaplanını ana hatlarıyla verirsek, bu tespitlerin tutarlılığını da göstermiş oluruz.

1. Tarihsel Durum

Tarihsel olarak Selefi öğreti Kur'an ve Sünnette belirtilen ilkelere akıl ve re'ye başvurmaksızın ve tevil yapmaksızın bağlı olduklarını söylerler. [9] İbnTeymiye (v. 728/1328) tarafından Selefi öğreti, yani sahabe ve tabiun dönemini esas alarak ihya edilmeye çalışıldı. Bu bağlamda İbn Teymiye, "Müteahhirin Selefiyye"nin öncüsü olarak, mütekaddiminSelefiyyenin kelam kitaplarını okumayı haram saymalarını reddetmiş, kelamcıların ve hatta felsefecilerin kitaplarını okumuş, kendisine ters gelen görüşleri eleştirmiştir.[10]

Bununla birlikte felsefe ve felsefi kelam, yani akli yöntemlerle kurtuluşun olamayacağını belirtmesi Neo Selefilik için bir ilke haline gelmiştir. Dolayısıyla yeni Selefin teorik temellendirmesinin Vehhabilik ile sağlandığı öncülüğünden hareketle bu akım hakkında bilgi vermek gerekmektedir. Çünkü Muhammed b. Abdilvehhab (v. 1260/1792) ile günümüzde Selefi öğreti ile Vehhabilik özdeş hale getirmiştir.Temelde siyasi bir hareket olup, teorik temellendirmesi dini verilerle yaptığı için muhalifler tarafından Muhammed b. Abdilvahhab'a nispetle verilmiştir.[11]Ama bunlar kendilerini "Muvahhidin" olarak nitelendirirler. Bununla birlikte biz, kendilerine Selefi denilmesinin makul olmadığını, dini ve akademik bir kavram olarak Vehhabilik denilmesini tutarlı buluyoruz. Kuzey Kafkasya'dan başlayıp İç Asya'ya kadar olan coğrafyada kendilerine Selefi diyen grupların teorik alt yapılarının Muhammed b. Abdilvehhab'ın öğretisi olduğunu görmek mümkündür. Aslında günümüzde Sünnilik içindeki tüm radikal ve köktenci akımları içerecek bir niteliğe bürünmüştür.[12] O kadar ki, selefilik, sömürgeciliğin yeniden keşif kolu olarak görenler de vardır.[13]

---

[6] Akaid ilminin geçirdiği aşamalar için bkzEbuHasenSiracüddin Ali b. Osman el-Oşi, Emali ve (Aliyü'l-Kari) Şerhi, çeviri. Şahver Çelikoğlu, Marifet yayınevi, İstanbul.2011, Giriş, s.17 vd; . Topaloğlu, Bekir, Kelam İlmi, Giriş, Damla yay. İstanbul.2002, s.19 vd, 44, 113 vd

[7] UYANIK Mevlüt, Medya ve Müslüman İmajı, Müslüman İmajı, Diyanet Vakfı Yayınları, **(**Kutlu Doğum Haftası Bildirileri 1995). Ankara.287-294) (1996) Sönmez Kutlu, Mezhepler ve Geçmişte Geleceği Kurma İdeolojisi Olarak Selefilik" 2023 Dergisi sayı:143, 2013, Selefilik özel sayısı, s.9

[8] Abdurrahman Mümin, " *İslam Köktenciliği Üzerine -Basmakalıp Bir İfadenin Soykütüğü*-çev. Mevlüt Uyanık, *İslami Araştırmalar Dergisi*, cilt. 6, sayı. 3, 1992, ss. 165

[9] Bu kısım için bkz. Mevlüt UYANIK ZaylabidinAcımamatov Selefi ve Felsefi Üslüp, Tarihte ve Günümüzde Selefilik, (8-10 Kasım 2013) İSAV ve Ensar İstanbul.2014, s.357-407

[10] Topaloğlu, Kelam İlmi, Giriş, Damla yay. İstanbul.2002, s.117, Uyanık Mevlüt, İslam Akaidinde Karşıt Fikir Kavramı –İbnTeymiye Örneği- Ankara Üniv. SBE, Basılmamış Y.Lisans Tezi, Ankara.1989; **Kazım SARIKAVAK İBN TEYMİYYE'YE GÖRE FELSEFE VE FİLOZOFLAR** http://dusundurensozler.blogspot.com/2008/09/ibn-teymiyyeye-gre-felsefe-ve_06.html

[11] Hilmi Demir, Vahhabilikten Selefiliğe: Ortadoğu'da Ulus Devletlerin Çözülme Süreci, 21. YY Sosyal Bilimler Dergisi, sayı:3, 2013, s.109

[12] Muiniddin Ahmad Khan, A Diplomat's Reôort on Wahhabism of Arabia, Islamic Studies, vilt.7, islamabad.1968, s.33 vd ; Yarlıkapov A. A Kuzey Kafkasya'da Köktendincilik ve Vahabilik Sorunu" HatemCabbarlı ve Araz aslanlı, Avrasya dosyası: Rusya Özel, ASAM Ankara.2001, sayı:4, s.204-205

[13] M. Akif Emre: "11 Eylül'den beri İslami direniş adına öne çıkan ve çıkartılan bu akımın örgütlü ideolojik temsilcilerinin gerçekte mevcut olup olmadıkları bile belli değil. Ancak Batının, yeniden dizayn etmeye çalıştığı küresel kolonyalizme, toplumsal tabanı ve de meşruiyeti olmayan püriten bir hareketin İslamcılık adına İslam dünyasının batı karşıtı tepkilerini temsil makamına oturtulması şaşılacak bir durum değil. Fransa'nın bir kaç bin askerle silip süpürmeye başladığı ve sömürgeciliğin keşif kolu işlevi gördüğü daha iyi anlaşılan Mali'deki

Der`iyyeEmîrî Muhammed b. Suûd ile temas kuran Abdilvehhab, onun tam desteğini kazandı. Muhaliflerini müşrik [14]diye nitelendirerek mücadele başlattı. 30 yıl süren savaş sonrasında Suud ailesi Necd bölgesine hakim olunca Vehhabi öğreti yaygınlaştı. Bu öğretinin yaygınlaşması ile bu coğrafyanın siyasi ve kültürel özelikleri arasında doğrudan irtibat vardır. İslam tarihinde ilk ciddi olayın yalancı peygamberlik ve zekat vermeyi reddetme (ridde) burada gerçekleşmiştir. Bu bölge, tam bir devlet yapısının kurulmasına imkan vermeyen bir coğrafya ve devecilik ve koyunculukla uğraşan bedevi/kabilevi yapı hakimdi. Bunlar modern anlamda bir devlet ile Osmanlı döneminde karşılaşmışlardı.[15]

Bu husus Suud kabilesinin Osmanlı'ya karşı İngilizlerle birlikte isyan etmesinin tutarlı değerlendirilmesi için önemlidir. Nitekim Vehhabi öğreti Emîr`in oğlu Abdülaziz ve torunu Suûd zamanlarında yeni cereyan Yarımadanın dışına taştı.[16] Vehhabi öğreti, kendilerini el-Fırkatu'n-Naciye, (kurtuluşa ermiş topluluk) Ehlü'l-İstikame (dosdoğru yolun mensupları) ve et-taifetü'l- mansura (ilahi yardım ve zaferi haketmiş grup) olarak nitelendirmektedirler.[17]

Öğretiyi kabul etmeyenleri dışlamak için en etkin terim olan tekfir kurumunu çalıştırmakta, bunların mallarını yağma edilmesi ve öldürülmesini cevaz görmektedirler. Şirk ve tevessül vasıtası diye kabirlerde yıkılmalıdır. Osmanlı devletinin dağılmasına önemli katkıda bulundu. Onlara göre, Osmanlının himaye ettiği İslamlık gerçek İslamlık değildir. Dolayısıyla "Allah yolunda Cihat" etmek gerekir şeklindeki söylemlerine dikkat etmek gerekir.[18] Kılıç ile cihat son derece önemlidir, çünkü "Allah'a davet edenin, Hakka yardım edip hakim kılacak bir kuvveti olmazsa, daveti pek çabuk söner, şöhreti kaybolur gider. Ardında yardımcıları azalır. Ayrıca daveti yaymada, itiraz edenleri kahretmede ve Hakkı muzaffer kılıp batılı yenmede silahın ve kuvvetin son derce etkisi vardır."derler.[19] O'nun öğretisini kabul etmeyenler; ya cahildiler, hurafeci, Allah'ın dinini ve tevhidi bilmeyen kimselerdi. Onu kıskandılar, halktan da utandılar. Dünyayı ahirete tercihte Yahudilere uyarak faniyi ukbaya tercih ettiler, hakka karşı inat gösterdiler![20]

Bu sözler karşısında ona muhalif eden veya etmeye çalışanların söyledikleri ve yaptıklarının bir anlamı olmayacağı açıktır. O günden itibaren hep aynı söylemi kullanıyorlar. İngilizlerle yaptığı anlaşma ile Necd, Hasa, Katif, Cubeyl gibi bölgelerde devletini kurdu. 1913 yılında "Arap yarım adasındaki ilk milliyetçi hareket"[21] olarak nitelendirilen İhvan Teşkilatını kurarak isyanı cihat kavramı altında yürüttü. Ayrıca Osmanlı devletine isyanı temellendirmek için

operasyon bu açıdan okunmalıdır. http://yenisafak.com.tr/yazarlar/AkifEmre/mali-dersleri-tabansiz-direnis-kime-yariyor/36065 Akif emre'nin görüşü Hilmi Demir de desteklemektedir. Bkz. Ortadoğu'da Şii-Selefi Rekabeti Var" konulu söyleşi. 2023 Dergisi, Selefilik Özel Sayısı:143, 2013, s.25

[14] Şirk anlayışı için bkz. Muhammed b. Abdilvehhab, Keşfu'ş-şubuhat, Mekke, 1987, s.5 vd.

[15] Zekeriya Kurşun, Necd maddesi, TDV İA, İstanbul.2006, cilt.32, s.491-492; İsa Yüceer, Kelam Fırkalarında Yöntem, Tablet yay. Konya.2007, s. 394 vd

[16] Michael Cook, Muhammed b. Abdilvehhab" maddesi, TDV, İA, c… s. 491, Hizmetli, a.g.e, s.61-64; Hulusi Yavuz, Abdülaziz b. Suud" maddesi, TDV İA, İstanbul.1988, cilt.1; s.194-195

[17] Mehmet Ali Büyükkara, 11 Eylül'le Derinleşen Ayrılık: Suudi Selefiyye ve CihadiSelefiyye, Dini Araştırmalar, cilt.7 sayı:20, s.206

[18] Bahaddin Yazıcı, Sıcak Nokta: Orta Asya –Orta Asya'da Yeniden Yapılanma ve Terör, Ozan yay. İstanbul. 2003, s.133

[19] Bunu da 57*el-hadid/25 ayeti ile temellendirirler. Baz, a.g.m, s.666; YadullahPaşayev, Vahhabilik, Bakü Devlet Üniversitesi İlahiyat Fakültesinin İlmi Macmuası, sayı:5/2006, s .119142; a.mlf, Vahhabilerin Görüşleri, Bakü Devlet Üniversitesi İlahiyat Fakültesinin İlmi Macmuası, sayı:6/2006, s.109-127; Yarlıkapov A. A Kuzey Kafkasya'da Köktendincilik ve Vahabilik Sorunu" Hatem Cabbarlı ve Araz aslanlı, Avrasya dosyası: Rusya Özel, ASAM Ankara.2001, sayı:4, s.211

[20] Abdulaziz b. Abdullah b.Baz, "Muhammed b. Abdilvehhab" çev. Enbiya Yıldırım, Uludağ Üniv. İlahiyat Fakültesi Dergisi, sayı:9, cilt:9 (2000) s.661

[21] Hulusi Yavuz, Abdülaziz b. Suud" maddesi, TDV İA, İstanbul.1988, cilt.1; s.194-195

amel/eylemi imanın ve Tevhidin bir parçası olduğunu belirtmiştir. Büyük günah işleyenleri tekfir ettiklerinden[22] dolayı bazı tarihçiler bir nevi "Neo-Haricilik" olarak da görmektedir.[23]

Şii unsurların Muhammed b. Abdilvehhab tarafından kafir, müşrik ve sapık olarak görülmeleri günümüz yetkilileri tarafından aynen kabul görmektedir. Ulema Konseyi üyesi Muhammed b. Sali el Otayman, bu tutumu Yahudi ve Hıristiyanların yaptıkları tüm şeylerden daha büyük bir ihanet olarak görmektedir. Bunun yanı sıra Şiilerin Bağdat'taki halifeliğin yıkılmasından, Moğol istilasından da sorumlu tutmaktadırlar. Dolayısıyla gerek ülke içinde gerekse İslam dünyasının diğer taraflarında Şiilere karşı mücadele bu teolojik temel üzerinden götürülmektedir.[24] Bizim Arap dünyasındaki çatışmayı şii-neo-selefi çatışması olarak nitelendirmemizin nedeni budur. Aslında çatışan wahhabi zihniyettir, ama bunu selefi diye güncelleyerek, bütün İslam dünyasının asli unsuru olduklarını ve Sünni camianın temsilcisi olduklarını iddia etmektedirler.

2. Güncel Durum

Özellikle 1990 yıllarda etkinliğini artıran körfez ülkeleri ve Afganistan Pakistan Bangladeş üçgeninde eğitim gören gençler, Arapça bilmedikleri için küçümsedikleri geleneksel İslam temsilcilerine karşı evrensel İslam anlayışını dayattılar. Afganistan savaşında SSCB karşı savaştılar ve "Cihadi Selefilik" öğretisini geliştirdiler.[25] Bu bağlamda "Cihad" ve "Selefi" kavramlarının tarihsel içeriklerine dikkat edip, İslam düşüncesinde ifade ettiği olumlu ve etik karşılıkların Orwelvari bir yöntemle ters yüz edilmemesi için Batı'nın bu terimleştirmesine itiraz edip kendi kavramsallaştırmamızı yapmamız gerekiyor. Bu bağlamda "Devrimci Selefilik" nitelendirmesini de yapılıyor, ama yukarıda açıkladığımız üzere "Neo-selefilik" denilebilir mi diye düşünmek gerekiyor. Sıkıntılı olan yön, kavramsallaştırmalar o kadar yoğun olarak kullanılıyor ki, bir şekilde, karşı bir kavram geliştirseniz bile (Devrimci Selefilik gibi) yine istenilen değirmene kısmen de olsa su taşımış oluyoruz. Burada bir dikatomi var; çünkü "ne o, ne bu" diyebilmek gerekir diye düşünüyorum.

Bu öğretiye sahip olanlar (Usame b. Ladin ve ekibi) mevcut Suudi Selefilik'ten farklı olduklarını ve o yönetime de karşı mücadele ettiklerini belirtirler.[26] Suud Selefiliği kendisinin farklı olduğunu söylese ve ABD politikalarına paralel düşse de, her durumda 11 Eylül 2001 saldırısından sonra Suudi Arabistan terörizmin olmasa bile İslam radikalizimi/köktendinciliğinin müttefiki olarak görüldü. Üstelik Suudi yönetimi her daim

---

[22] Bkz. Muhammed b. Abdilvehhab, Kitabu'l-Kebair, el-Memleke el-Arabiyye es-Suudiye (yer ve tarih yok. S. 7 vd

[23] Hasan Onat Sönmez Kutlu (editör) İslam Mezhepleri Tarihi, Grafiker yay. Ankara.2002, s.483-4887; Fığlalı, a.g.e, s.74; Osmanlı`ya meydan okudu, Irak, Suriye ve Haremeyn`e girildi. 1801 yılında Kerbelâ`ya hücum eden Vehhabîler, Hz. Hüseyin`in kabri dahil, bütün mukaddes bilinen makamları yerle bir ettiler. İsa Yüceer, Kelam Fırkalarında Yöntem, Tablet yay. Konya.2007, s. 395-396, 400

[24] Büyükkara, a.g.m, s.216Uluslararası Kriz Grubu, "Suudi Arabistan'da Şii Sorunu" Avrasya Dosyası. Ankara.2007. ASAM, cilt.13, sayı:3, s.341

[25] Kasım O. Dönmez, "orta Asya ve Kafkasya'da Siyasal Şiddet: Yerelden Küresele, Orta Asya ve Kafkasya'da Güç Politikası, Derleyen M. Turgut Demirtepe, USAK, Önsöz, s. vi-vii; 261-263http://books.google.kg/books?id=EVPazia19SIC&pg=PA261&lpg=PA261&dq=Selefilik+orta+asya&source=bl&ots=CUVRg6ibdD&sig=MtTMT8o8m4iKjbanEtPZ38w2cN8&hl=tr&sa=X&ei=pKvKUdGJIKmo4gSlvYCYBQ&redir_esc=y#v=onepage&q=Selefilik%20orta%20asya&f=false; Hilmi Demir, CihadiSelefilikVersus Püriten Selefilik'
   http://www.usgam.com/tr/index.php?l=807&cid=1490&konu=27&bolge=

[26] Mehmet Ali Büyükkara, 11 Eylül'le Derinleşen Ayrılık: Suudi Selefiyye ve Cihadi Selefiyye, Dini Araştırmalar, cilt.7 sayı:20, s.205 vd, 224; Hasan Onat Sönmez Kutlu (editör) İslam Mezhepleri Tarihi, Grafiker yay. Ankara.2002, s.501 vd; Hizmetli, age, s.85-88; Usame b.Ladin, kurduğu Dünya genel Cihat Cephesi vasıtasıyla çeşitli ülkelerden gelerek Taliban kamplarında eğitim gören gençlere önemli para yardımı yaptığı yazılmaktadır. Kırgızistan da ilk hedeflerden birisiydi. İrfan Ülkü, a.g.e, s.124-125

ABD'nin temel politikalarını takip etmesine rağmen, ister Suud Selefiliği/Vehhabiliği ister Cihadi Selefilik olsun, Vehhabi öğretiyi benimseyen bir Müslüman ekstremist yani terörist olarak algılanmaya başladı.[27]

İster Suudi Selefilik; ister mutlak monarşiye ve ABD'nin bölgedeki yapılanmasına karşı olduğunu söyleyerek Irak'ta Şiilere karşı aynı teolojik gerekçelerle savaşan Cihadi Selefiler olsun mevcut çatışmalardan kaybeden her daim Müslümanlar olmaktadır. Neticede kazanan ne Şii; ne de Sünnilik adına hareket eden Suudi ve/ya Cihadi Selefi öğreti olmamaktadır. Bunlar da kendi aralarında çatışma halinde ve Suudi Selefilik ile cihadi Selefilik bir diğerini "Sahih Selefilik"ten sapmış olmakla itham etmektedir. Suudi Arabistan bu konumadır, bu rejim ve kurumları "Allah ile birlikte tapılan putlardır" denilmektedir.[28] Öyle görünüyor ki, mevcut çatışmalar da İslamfobia'ın gerekli bir öteki ihtiyacını sağlamaktadır. "İslam terörünün entelektüel temelleri olarak Selefi/Vehhabi" öğreti sunuluyor. Artık Batılı küresel güçlerin medeniyetler arası savaş tezine argüman aramalarına gerek kalmadı, çünkü Medeniyet ve/ya İslam içi (Selefi/Sünni- Şii) çatışmalar artmaktadır.

Bunu yerel, laik ve ulus devlet yapısına karşı da sürdürdüler ama ironik olan evrensel İslam diye sundukları yapıyı besleyen körfez ülkelerinin kabilevi/patrimonyal yapıları, İslam öncesi cahili sistemin yeniden hortlatılmış şekilleridir. Bunlara karşı bir eylem içinde olmamaları ama dünyanın enerji kaynaklarının neredeyse 3/4, dünya nüfusunun % 70 sahip olan Avrasya[29] bölgelerinde evrensel İslam devleti adına mücadele ettiklerini söylemelerinin hiçbir tutarlı tarafı yoktur.[30]

Her hâlükârda bu tartışmalardan görüldüğü üzere, artık Selefi salihin denildiği zaman Vehhabilik ile özdeşleşen (neo) ve körfez ülkelerindeki örf ve adetleri "Sünnet" adı altında diğer Müslüman ülkelere yayan bir öğreti anlaşılmaktadır. Suudi selefiler ise Cihadi Selefileri haricilere benzetmektedir. Usame b.Ladin'in selefiliği de sahtedir. El-kaide'nin de, tıpkı Hamas gibi İslam karşıtlarınca kurulmuş veya en azından kullanılmış olduğunu ileri sürülür. Bu kuruluşlar, selefiliği özelde İslamiyeti dünyaya kötü göstermek ve bu yolla yok etmek isteyen gizli güçlerce planlanmış zekice bir oyun olduğunu belirtenler vardır. [31]

Merkezi Londra'da bulunan Uluslararası Stratejik Araştırmalar Enstitüsü (IISS), 2004-2005 "Askeri Dengeler Raporu"nda El Kaide'nin 60 ülkede 18 bin örgüt üyesiyle faal olduğunu açıkladığını belirtirsek, durumun küresel boyutunu görebiliriz[32] diyerek, bu yapılanmalar karşısında hem kendi kamuoyunu İslamfobia karşı bilinçlendirmekte hem de Müslüman halklara korku yaymaktadır. Ama burada sorulması gereken soru şudur: bu örgütün eylemleri son tahlilde kimin amacına hizmet etmektedir; Müslüman halkların mı, küresel güçlerin mi?[33]

---

[27] 11 Eylül ile ilgili yakalanan 19 hava korsanından 15 Suudi Arabistan vatandaşı olması, dini hareketleri inceleyenler için şaşırtıcı olmadı. 1980 lı yıllardan itibaren Suudi vehhabiliği/selefiliği içinde beliren muhalif radikal eğilim, 1990'ların sonlarına geldiğinde bir kısmıyla militerleşti ve şiddete yöneldi Bkz. Mehmet Ali Büyükkara, 11 Eylül'le Derinleşen Ayrılık: Suudi Selefiyye ve CihadiSelefiyye, Dini Araştırmalar, cilt.7 sayı:20, s.205-232; Hamid Algar, Wahhabisim: A Critical Essay, New York.2002, TheMuslim World BookReview, 23:4;2003, s.27-28; Serhat Ekmen, Suudi Arabistan'da Demokratikleşme, Rejim ve Din; Avrasya Dosyası, ASAM, Ankara.2005, cilt.11, sayı:3; s.202

[28] Bu terim için bkz. TheDeepIntelectualRoots of IslamicTerror" New York Times, 13.10,2001 den alıntılayan Mehmet Ali Büyükkara, 11 Eylül'le Derinleşen Ayrılık: Suudi Selefiyye ve CihadiSelefiyye, Dini Araştırmalar, cilt.7 sayı:20, s.205-206

[29] Suat Beylur, "Avrasyacılık" Artı 90, Başbakanlık YTB, 2013, sayı:5, s.70

[30] Ülkü, a.g.e, s.132-133

[31] Mehmet Ali Büyükkara, 11 Eylül'le Derinleşen Ayrılık: Suudi Selefiyye ve Cihadi Selefiyye, Dini Araştırmalar, cilt.7 sayı:20, s.205 vd, 229

[32] http://www.acikistihbarat.com/Haberler.asp?haber=2781

[33] http://yenisafak.com.tr/yazarlar/AkifEmre/el-kaide-gercekten-var-mi/39636, http://yenisafak.com.tr/yazarlar/AkifEmre/mali-dersleri-tabansiz-direnis-kime-yariyor/36065

Cevabı da şu ana kadar yapılan eylemler sonucunda hiçbir Müslüman halkın, fiilen, fikren ve fıkhen ıslahına yaramadığını, mevcut durumun da daha da kötüleştirdiğini söylemek mümkün.

3. Selefi Yöntemi ve Yeni Selefi Öğretiyi Birbirinden Ayırt etmek

Biz, Selefi ve yeni/neo Selefi söylemi birbirinden ayırt etmek için klasik Selefi düşünceyi "Kökencilik" diye nitelendiriyoruz. Selefi yöntem ve bununla üretilen düşünce, günümüz dünyasındaki modern sorunlar karşısında çözüm yolları aramak için İslam'ın temellerine, usullerine, köklerine yeniden eğilmeyi hedefleyen bilimsel ve fikri akımları ifade eder. Bu anlamda fundamentalizm; bir kökenci-usuli düşünceyi içerir. Usuli" terimi yerine modern dönemde ıslah hareketlerinin ideolojik ifadesi olarak kullanılan Selefi sözcüğünü de kullandık. Nitekim Suud Vehhabiliğinde, Libya Sanusi hareketinde ve Sudan'daki Mehdi hareketlerinde Hindistan'daki Tarikat-ı Muhammediye bu kullanımın örneklerini görüyoruz.[34] İşte tam bu noktada Suud kabilesi merkezli öğretinin Selefi/kökenci değil de neo-Selefi olduğunu söylüyoruz. Suudi Arabistan merkezli yeni Selefi öğretinin ideolojik ve radikal bir siyasal yapı olarak köktendinciliğe yani siyasal radikalizme kaydığını görüyoruz [35]

3.1. Selefi/Kökenci ve Yeni Selefi/Köktendinci Öğretilerin Nitelikleri

İlk (kökenci-fundamentalist) kavramsallaştırmaya göre, dini olan nesnel bir veridir; ama bu pozitif bir şekilde olmaz. Dini oluşturan vahiyler, tarihin belirli bir anında gönderilmiştir; ama bunu söylemek, dini verileri siyasi, iktisadi, içtimai veya siyasi bir tarihe indirgemek anlamına gelmez. Bununla beraber iktisadi, içtimai veya siyasi etkenler bu dini tecrübede gizlidir, onda mevcuttur. İşte bu tecrübeyi keşf etmek için "İslam Aklının Eleştirisi"ni yapmak gerekiyor. Dini olguyu anlamak için, bir kökenci; o zaman diliminde metafizik ve toplumsal hususlara dikkat edilmesi gerektiği üzerinde durur, dolayısıyla nedensel bir sürecin varlığının gerekliliğinden hareket eder. Bu tarihsel olarak "vahiy an"ı, yani Makasidu'l-Kur'an" ı bilmek ve onun nasıl hayata geçirildiğini yani "Makasidu'ş-şeria"yı anlamak demektir. Gelişmenin belirli ve genel ilkelerine riayet ederek o dini olguyu anlamaya çalışarak (içtihat) ile yaşadığı dönemin soru(n)larına çözüm üretmeyi hedefler.[36]

Diğer kavramsallaştırma yani **yeni/neoSelefilik (radikalizm)** ise dini olguyu doğrudan belirli bir yapıya ve özelliğe sahip olduğu iddiası vardır. Buna dikkat edildiği takdirde "Kur'an ve Sünnet'i yasama modeli veya kaynağı olarak nitelendirmek yerine, Müslüman toplumların ortak değer hükümlerini ve kabullerini oluşturan veya onlara bu konuda da yol gösteren bir rehber, bir hikmet ve inayet kaynağı olarak tanıtmanın daha isabetli olduğu ortaya çıkacaktır." Bu nedenle, ikinci öğreti, (radikalizm) hem Batı ve demokrasi kavramlarını özdeş görüp reddeder, hem de kendisi günümüz insanlarının sorunlarını çözecek ikna edici bir yöntem bulamadığı ütopik bir devlet anlayışına sığınan "araf"taki insanlara ideolojik bir söylem ile hitap eder. Ortak payda mevcut rejimleri değiştirerek bir İslam devleti kurmaktır. Hizbu't-Tahrir bunu hilafet sistemini geri getirmekle olacağını söyler.[37]

---

[34] Mustafa Öz, Muhammed b. Abdilvehhab maddesi, TDV İA, c…..sy. 493; Yüceer, a.g.e, s.403

[35] Batılı araştırmacı Munson da benzer bir tespit yapar; İslam dünyasında Protestan hareketine benzer bir oluşum olmamasına rağmen fundamentalizm teriminin sosyo-politik anlamda hayatın bütün alanlarını naslardan hareketle peygamberi düzenlemeye dayanan bir İslam siyaseti oluşturmaya çalışılmasını en iyi ifade ettiğini belirtir. Baer, Gabriel, IslamandPolitics in Modern MiddleEasternHistroy" IslamandPolitics in the Modern Middle East. Ed. Metin Heper, R.İsraeli. London.1984. s.13-14; Munson, Henri, J.R, İslam andRevolution in theMiddle East, London. 1988, s.3-4

[36] Mevlüt Uyanık, İslam Aklının Eleştirisi ve İçtihat, Muhammed Arkun Örneği, Kur'an'ın Tarihsel ve Evrensel Okunuşu, edit. M.Uyanık. Fecr yay. Ankara. 2011, s.181 a.mlf, http://anahaberyorum.com/node/8365 http://anahaberyorum.com/islami-dusunce-ve-gunumuzde-yasananlar-ii

[37] Mehmet S. Erol, Orta Asya'da Hizbu't-Tahrir ve Büyük Ortadoğu Projesinde Radikal Dinci Örgütler, Stratejik

4. Selefi/Kökenci ve Yeni Selefi/Kökten(din)ci Okumanın Farkı

Yeni Selefi (Radikal veya köktendinci) okumada, din veya kamu menfaati adına yönetime gelindiği vurgusu vardır; temel ilke, hâkimiyetin sadece Allah'a ait olduğu"dur. Oysa usule-kökene dair bir (klasik) Selefi okuma ile buradaki hâkimiyetin metafizik alana has olduğu, bunu fizik düzleme çekmek ve siyasal bir içerik doldurmanın din adına hegomonik bir siyaset yürütmek anlamına geldiği görülür. Kökencilik ile köktendincilik, fundamentalist ile radikalist okuma arasındaki fark budur; ilkinde, hâkimiyetin Allah'a ait olduğu ifadesi klasik literatürde itikadi ve külli bir ilke hatta evrensel bir vakıayı belirtmek için kullanılır.

Bu anlamda hâkimiyetin Allah'a ait olması ile siyasal iktidarın kaynağının ahlakın iradesi olması birbirleriyle çelişmez. Allah'ın insanı halife olarak yaratıp onu yeryüzünün imarına, düzenli ve güvenli bir toplumsal hayat içinde kimsenin hukukun ihlal etmeden yaşama memur etmesi, ona yetki ve sorumluluk vermesi, siyasal tercih ve iktidarın kaynağının da beşeri olmasını zorunlu kılar. Allah'ın "**Şa'ri'**" olması; yani dinin temel ilkelerini belirlemesi, insanın "**fakih**" olmasına; yani gelişmeler karşısında bir takım ayrımlara giderek yeni çözüm önerilerinde (içtihatlarda) bulunmasına engel teşkil etmez. İkinci (radikalist) okuma ise Müslüman toplumların sorunlarının çözümü ancak İslam devleti ile olur, diyerek İslam'ı siyasal bir rejim olarak düşünür ve siyasal bir ideolojiye indirger. Dünyada İslam/şeriat devleti olarak görülen Suudi Arabistan ve İran olduğunu görürsek, mevcut Şii-Sünni (!) çatışmalarının ve dini siyasal bir ideolojiye indirgemenin son tahlilde İslamfobia'ya dolaylı olarak hizmet ettiğini görmek mümkündür.

Her ikisi de aslında modern bir okumadır, ama Selefiliğin/kökenciliğin; temel ilkeleri, günün şartlarına göre yeniden yorumlamak ve çözüm önerileri geliştirmek, yeni Selefiliğin/köktendinciliğin ise siyaset gibi doğası gereği çok değişken bir olguyu, tarihsel bir olgu içine sığdırmak çabası vardır. Bu son anlamda bir gericilikten söz edilebilir, ama tarih felsefesi açısından bir olgunun aynen tekrarının imkânı olmaması, zorunlu olarak bu okuma tarzını da paradoksal bir şekilde modern kılmaktadır.[38]

5. Bir Devlet Politikası Olarak Yeni Selefilik

Bir devlet politikası olarak Vehhabilik körfez ülkelerinde (Suudi Arabistan, Katar, Kuveyt, Umman)yaygındır. 1926 yılında Suudi ülkesinin sınırları İngiltere mandasındaki Kuveyt, Irak, Ürdün ve Filistin'e kadar ulaştığını hatırlarsak bunun gerekçesini anlayabiliriz. Bunların yanısıra Hindistan, Kuzey Afrika, Çeçenistan ve 1989 yılından itibaren "Suudi Arabistan'dan akmaya başlayan para"[39] ile Asya Türk Cumhuriyetlerinde etkili olmaya başlamıştır. 1990 yılı

Analiz, cilt.4, 2004, s.48; Mavsılı, Ahmed, el-Usuliyye el-İslamiyye, el-Mevsuatu'.-Felsefiyyeti'l-Arabiyye, Beyrut.1988,: ed. Muin Ziyade, c.2. s.150; Cemil Kasım, el-İslam ve el-İslameviyye (İslamcılık). El-Fikru'l-Arabiyyu'l-Muasır, sayı.98-99, 1992, s.58-64, krs. Uyanık, Felsefi Düşünceye Çağrı, Ankara.2003, s.154 vd; ; Karaosmanoğlu, Ali L. Islam and itsimpications for the International System" " Islam and Politics in the Modern Middle East. Ed. Metin Heper, R.İsraeli. London.1984. s.111-116; Bu dipnotlar için bkz. Uyanık, Mevlüt, *İslam, Demokrasi ve Şiddet Bağlamında Kökten(Din)cilik Kavramının Tahlili***, http://www.haberlotus.com/?author=28&paged=4; http://www.ixirhaber.com/arastirma-dizi/islam-demokrasi-ve-siddet-baglaminda-kokten-din-cilik-kavraminin-tahlili-h23826.html

[38] Uyanık, Mevlüt Din Hegomonik Bir Siyasetin Aracı Olamaz" İslam ve Şiddet, (M.Türköne, İstanbul. 2007. s.43 vd; Uyanık, Mevlüt, *İslam, Demokrasi ve Şiddet Bağlamında Kökten(Din)cilik Kavramının Tahlili***, http://www.haberlotus.com/?author=28&paged=4; http://www.ixirhaber.com/arastirma-dizi/islam-demokrasi-ve-siddet-baglaminda-kokten-din-cilik-kavraminin-tahlili-h23826.html

[39] OlivierRoy, Yeni Orta Asya ya da Ulusların İmal Edilişi, çev. Mehmet Moralı, Metis yay. İstanbul.200, s.209,214-215; Yarlıkapov A. A Kuzey Kafkasya'da Köktendincilik ve Vahabilik Sorunu" HatemCabbarlı ve Araz aslanlı, Avrasya dosyası: Rusya Özel, ASAM Ankara.2001, sayı:4, s.209; Bodur, a.g.m,s.202-203

sonrasında yeni ekonomik sisteme geçişteki aksaklıklar, yolsuzluklar, aşırı işsizlik bölgede yoksulluğu artırmayı dış etkilere açıklığı getirmiştir. [40]

Ekonomik istikrasızlık ve yetersizliğe bir de yöneticilerin baskıcı uygulamaları, para ve refah umuduyla gelen söylemlerin kabulünü kolaylaştırmaktadır. Özellikle Tevhid kavramını öncelemeleri ve bunu öğretilerinin temeli gibi sunmaları, SSCB döneminde önemli oranda ortadan kaldırılan dini uygulamaların yerine alan hurafe ve bidatların yaygınlığı, Vehhabiliğin yaygınlaşmasına zemin hazırlamıştır. Çünkü tasavvufi öğretiyi, mezarlıklar yapmayı bidat olarak görüp, tekfir etmenin yanısıra her türlü tecdid hareketini de bidat/yeni olarak tarif etmişlerdir. [41] Bid'atlara vurgu yapmanın yanı sıra Batı ve egemenliğine karşı oluş söylemleri de öğretinin yaygınlaşmasını kolaylaştırmıştır. [42]

Bununla birlikte maalesef ortaya çıkan tablo, tam tersini göstermektedir. Çünkü, özünde siyasi ve ekonomik olan sorunlar, birden etnik ve dini yapıya bürünmüştür. Etnik ve dini yapıya bürününce de, toplumu kolaylıkla harekete geçirmiş; siyasette çoğulculuğa ve uzlaşamaya engel olmuştur. [43] Stratejik açıdan bölge zengin petrol, gaz, uranyum ve altın yataklarına sahiptir. Küresel güçler, kendi çıkarlarına uygun grupları (dini-siyasi) desteklediği [44] tezini dikkate aldığımızda bu söylemin bölge halklarının menfaatine mi olduğu hususu tartışmalıdır.

II. İSLAMFOİBA VE YENİ SELEFİLİĞİN TAHRİBATININ PANZEHİRİ: FIKHİ, FİKRİ VE SİYASİ ÖZGÜRLÜĞÜN TEMİNİ HANEFİ MATURİDİ ÖĞRETİNİN VE YESEVİ GELENEĞİNİN YENİDEN OKUNMASI VE YORUMLANMASI

Yukarıda belirttiğimiz üzere, İslam dünyası Sünni-Şii çatışması ile birbirini kırmaktadır; oysa bu çatışmanın teolojik temeli, Şii-neo selefi söylemdir. Irak, Suriye ve şimdide Yemen'deki çatışmalara bakıldığı zaman Körfez merkezli Arap kabileciliğinin (Vahhabiliğin) selefi söylem adı altında kendini güncellemesi ve Sünni yapıyı temsil ettiğini iddia etmesi ile mevcut siyasal ve ekonomik yapılara meşruiyet sağlanması ile aynı argumanı şii-caferi öğreti üzerinden yapan İran bulunmaktadır. Kadim dünyada Enerji arz ve üretim merkezlerinin 2/3 Müslüman halklar (Türk ve Arap) yaşadığı bölgelerde olup, şii-neo selefi çatışması bölgelerin istikrarsızlaştırmasına ve dolayısıyla küresel güçlerin hegemonyasına yaramaktadır. [45]

İslam milletlerinin Türkler dışındakilerin çatışmaları had safhaya ulaşması (hilafet savaşları, mezhepler ayrılığı); siyasi, iktisadi, içtimai açıdan merkeze tarafsız Türkleri oturtmuştu. İslam dünyasında modernleşme/ıslah hareketlerini incelemek için Selçuklu, Osmanlı-Türkiye Cumhuriyeti kültürel sürekliliğini bilmeden olmaz. [46] Osmanlı'nın Arap coğrafyasından çekilmesinin yüzüncü yılında Arap Baharı adı altında yeni bir dizayn projesi uygulanmaktadır.

---

[40] Baycaun, a.g.m, s.86

[41] Kubat, a.g.m, s.242-243

[42] Temellendirme için bkz. Cook, a.g.md, s.492, Yarlıkapov A. A Kuzey Kafkasya'da Köktendincilik ve Vahabilik Sorunu" HatemCabbarlı ve Araz aslanlı, Avrasya dosyası: Rusya Özel, ASAM Ankara.2001, sayı:4, s.206

[43] Paul Kubicek, Orta Asya'da Topluluklararası Etnik İlişkilerin İdaresi: Teori ve Uygulama, Avrasya Etüdleri, Ankara.1996, cilt.3, sayı.3; s.85

[44] Hasan Onat Sönmez Kutlu (editör) İslam Mezhepleri Tarihi, Grafiker yay. Ankara.2002, s.447,487-488; Bahaddin Yazıcı, Sıcak Nokta: Orta Asya –Orta Asya'da Yeniden Yapılanma ve Terör, Ozan yay. İstanbul. 2003, s.65-66

[45] Mevlüt Uyanık, Arap Baharının Mezhepçilik ve Kabilecilik Bağlamında Analizi, Eski ve Yeni Dergisi, sayı:25, 2012, ss. 84-93; Arap Dünyasında Dönüşümler: Yemen, Kamu'da Sosyal Politika Dergisi, yıl 5, sayı.18, 2011/3, Ankara. Memur Sen, ss. 28-42. Medeniyet İçi Savaş mı? http://www.haberlotus.com/2013/09/25/medeniyet-ici-savas-mi/#.VIqeS9KsX5M http://www.haber10.com/makale/35316/ http://www.ixirhaber.com/medeniyet-ici-savas-mi-makale,6226.html

[46] Mevlüt Uyanık, İslam Düşüncesinde Parlamenter Sistem Arayışları, İslamiyet'in Belirleyiciliği Üzerine Bir Deneme, Çorum İlahiyat Fakültesi Dergisi, 2002/2, s.47-60

Araplar ise bunu 2. Diriliş olarak görmüşlerdi, ama ortaya çıkan sonuç, ne ilkinin yani Osmanlı'ya isyanın ne de bunun bir diriliş hareketine dönüşemediğini göstermektedir. Evet, Osmanlı dönemini cahiliye/fetret ve zulüm olarak adlandırarak bağımsızlık hareketlerini başlattıklarını söyleyen Arap kabileleri, monarşik krallıklarla (sözde) fiili bağımsızlıklarını kazandılar, ama kabile yapısı zihniyetinden asla kurtulamadılar. **Fıkhı özgürlüklerini teknik deyimle tecdidlerini sağlayan bir Arap ülkesinin olmadığı malumdur.** İslam devleti olduğunu söyleyen ve selefiliğin merkezi olan Suudi Arabistan'da temel insan hakları açısından bir analiz ettiğimizde durumun vehameti ortaya çıkacaktır. Özellikle Mısır başta olmak üzere Arap Baharı adı ile başlayan direniş hareketlerinin nasıl bastırıldığını ve bunlara meşruiyet sağlayan alimleri görünce fıkhı özgürlüğün asla temin edilemediğini gördük. **Fıkhı özgürlük için fikri özgürlük gerekir**, diyerek bunun da olmadığını söylemek mümkündür. Fakat Arap dünyasını modernleşmesinde laik yöntemi benimsemiş Müslüman aydınlar veya Hıristiyan Arap alimlerinin en azından fikri özgürlük için bir özgün duruş sergilemesi gerekmez miydi?[47]

İslam dünyasında sürekli devlet kurmuş ve Arap kültürel kodlarının dışında bir fıkıh geleneği ve itikadi yapı olarak gelişen Hanefi ve Maturidi öğretiye mensup Türklerdir. Fiilen hep özgür olmuşlar, kendi bayrakları altında kendi dillerini konuşarak yaşamışlardır. Ehl-i Sünnet ve'l-Cemaat öğretisine çerçevesinde fikri ve fıkhı tecdidlerini de temin etmişlerdir. Hanefi fıkhı ve Maturidi itikadi yapıyı içselleştiren Yesevi gelenekle Türkler Atayurtları ile Anayurtları (Anadolu) arasında yani bir zamanlar medeniyet mihveri olan İpek yolu üzerinde kurduğu devletlerle bu rol modelliği hayata taşımıştır. Türkiye Cumhuriyeti bu kültürün son temsilcisi olarak, laik yapısıyla din ile devlet arasında mesafeyi korurken, Yesevi gelenek işlevselliğini hep devam ettirdi. Cumhurbaşkanlığı forsundaki 16 yıldızla simgelenen devletleri kuran "ortak akıl/vicdan", yeni devlet olarak Türkiye Cumhuriyeti'ni kurarken tekke ve zaviyeler kanunu ile bir yasaklama getirdi. Bununla ve laiklik söylemiyle din ve devlet arasındaki ilişkiye mesafe koyarken din ile siyaset arasındaki ilişkisinin her daim olacağının bilincindeydiler şüphesiz. Nitekim tarikatlar ve zaviyeler kanununa rağmen ama bu gelenek her daim farklı isimler ve dernekler adı altında varlığını devam ettirdi. Üstelik değişim, dönüşüm ve başkalaşım arasındaki fark gözden kaçtığı için olsa gerek modernleşme ile batılılaşma özdeş kılınarak bir takım jakoben ve radikal hukuki/fıkhı değişiklikler de yapıldı. Bunlara ilaveten ülkede "laikliği dinsel bir ideoloji olarak kullanmak"tan kaynaklanan[48] bir çok olumsuzluk da yaşandı. Ama Yesevi gelenek bu travmaları hukuk ve fıkıh düzleminde daha önce yaptığı gibi yumuşatarak toplumsal etkisini aza indirgeyen bir işlev gördü diye düşünüyorum. Çünkü Yesevi gelenek, İpek yolundaki feth olunan her bölgeyi "Türk eli" haline getiren ve yurtlandıran[49] kalplere hitap eden, şeriat, tarikat ve hakikat üçlemesini İman, İslam, İhsan aşamalarıyla içselleştiren birimlerden oluşmuştur ve halk nezninde etkisi de çoktur. Bu nedenle diyoruz ki; İslamfoiba'nın panzehiri Ehl-i Sünnet inancının Hanefi-Maturidi öğretisini içselleştiren, hayata geçiren Yesevi geleneğidir.[50]

---

[47] Mevlüt Uyanık, Bilginin İslamileştirilmesi ve Çağdaş İslam Düşüncesi, Ankara okulu yay. Ankara.2014 3. Baskı, s.13-40; İslami Uyanışın Bilgisel Zemini, Kur'an'ın Tarihsel ve Evrensel Okunuşu, edit: M.Uyanık. Fecr yay. Ankara.2011, 2. Baskı. S.238 vd

[48] Mevlüt Uyanık, Sivil İtaatsizlik ve Dini Değerler, Elis yay. Ankara.2010, s.25-58, 172-175: https://www.academia.edu/2319693/Sivil_%C4%B0taatsizlik_ve_Dini_De%C4%9Ferler

[49] Mevlüt Uyanık, Küreselleşme Olgusu ve İpek Yolunun Yeniden Diriliş Projesi, Kırgızistan Oş Devlet Üniversitesi İlahiyat Fakültesi 18-19 sayı (2013), ss.104-131 https://www.academia.edu/3739059/K%C3%9CRESELLE%C5%9EME_OLGUSU_ve_%C4%B0PEK_YOLUNUN_YEN%C4%B0DEN_D%C4%B0R%C4%B0L%C4%B0%C5%9E_PROJES%C4%B0http://yarindergisi2007.blogspot.com.tr/2007/05/trkmenlerin-birlik-ve-yeniden-dirili.html

[50] Mevlüt Uyanık, Medeniyetler Arası Çatışma Tezlerinin Analizi, Medeniyetler ittifakı ve Türkiye'nin Katkısı, Muhafazakar Düşünce Medeniyet özel sayısı:21-22, http://www.muhafazakar.com/edergi.asp?do=read&k=1

1. Horasan Alperenleri ve Yesevi Gelenek

Kabilevi/patrimonyal Arap ve Fars kültürünün Selefilik ve Şiilik adı altında yürüttüğü iktidar kavgasıyla İslam dünyasının önemli bir kısmı sürekli istikrarsızlık hali yaşıyor. Bu kavganın dışında kalan Maturidi-Hanefi kültür ve bunların gönüllere hitap eden Yesevi geleneğini güncellemek tek çıkar yoludur. Çünkü Horasan erenleri, elinin emeği, gözünün nuru ile geçinen ve Atayurt'tan (İç Asya) kalkıp, Ön Asya (Anadolu) yürüyen, buraların yurtlandırılıp vatan kılınmasında öncülük yapmış alperenlerden oluşur. Bunların dilinde şiddet, öfke, kavga yoktur.

Bunlarda tebliğ söz ile değil hal iledir. "İş kutsaldır, geçim elinin emeğidir; Hak ehli halk içredir; göz ayağa bakmak, gönül Allah'a varmak içindir; insanı sev, kötüye iyilik eyle" diyen bir yapıdır. Anadolu'ya gelen Ahmet Yesevi dervişleri, kimseye el açmayan, elinin emeği ile geçinen, toprağa, vatana, devlete ve dine bağlı, prensipli, disiplinli ve örnek insanlardı.

Melami meşrep Horasan alperenleri İslam'ın Anadolu toprağıyla terkibiydi. Üstad Sezai Karakoç'un ifadesiyle, Selçuklu ile Müslümanlaşan Anadolu kendini ancak, büyük bir metafizik hamleyle koruyabilir ve büyük bir tarihi oluşla yeniden kurabilirdi. Bunu da Ahmed Yesevi'nin müridleri olan Horasan alperenleri gerçekleştirdi. Horasan alperenleri Anadolu insanına yaşama ümidi ve mücadele gücü verdiler. Halkın yıkılan maneviyatını yükselttiler. Birlik ve beraberliğin sağlanmasında, dayanışma ve direnme gücünün artmasında müspet rol oynadılar. Öte yandan diğer dinlerin mensuplarına karşı da son derece müsamahâlı davrandılar. Onları din değiştirmeye zorlamadılar. Bu insani davranışlarıyla Müslümanlığın Anadolu'da en ücra köşelere kadar yayılmasını ve benimsenmesini sağladılar.

1.1. Horasan bölgesinin Tarihsel ve Güncel Konumu

Horasan Türk ve İslam tarihi açısından büyük öneme haiz bir coğrafyadır. Bu coğrafyanın unsurları İran, Afganistan, Tacikistan, Türkmenistan ve Azerbaycan ile Özbekistan'ın bazı bölgelerini kapsar. Buralar, İpek yolunun ana mihverlerinden biri olup, Türklerin göç tarihine, tarihsel, sosyal ve kültürel yapısındaki değişim ve dönüşümlere karşılık gelir.

Son yıllarda ismi belirtilen yerlerdeki görülen kaos ve karmaşanın arka planında bu bölgenin yani İpek yolunun 2. hattının yeniden medeniyet mihveri olması yatmaktadır. Mevcut enerji kaynaklarının ve enerji geçiş hatlarının önemli bir kısmını bu bölgeler veya bu bölgelerle irtibatlı olduğunu gördüğümüz zaman gerek ulusal gerekse uluslararası alanda yaşanan sorunların çözümünün bölgeyi iyi okumak ve analiz etmekten geçtiği görülmektedir. Bu noktada Horasan'ın önemini bir de kültürel açıdan değerlendirmek gerekir. Çünkü Horasan'ın önemi pek çok dini ve felsefi akımı barındırmasından da kaynaklanmaktadır. Horasan Yahudilik, Nesturilik, Zerdüştlük, Maniheizm, Budizm, Şamanizm gibi pek çok din hakkında önemli tarihi verilere sahip bir yer olarak karşımıza çıkmaktadır.

Bölge, İslam dini merkezli olarak incelendiğinde ise, dini ilimler tarihinde de çok önemli bir yere sahip olduğu ortaya çıkacaktır. Tefsir, kıraat, hadis gibi ilimlerde önemli âlimler burada yetişmiştir. Özellikle Türklerin büyük çoğunluğunun fıkıh anlayışını oluşturan Hanefi mezhebi açısından çok önemli bir yerdir. Hanefi mezhebinin yayıldığı, görüşlerinin öğretildiği hükümlerinin uygulandığı ilk bölgelerin başında Horasan gelir. Hanefi mezhebinin ve görüşlerinin yayıldığı en belirgin şehir, Belh olmuş ve bu bölgedeki fakihlere "Belh meşayihi" denilmiştir. Bu horasandaki fıkhi faaliyetlerinde bir göstergesidir.

---

http://www.ixirhaber.com/medeniyetler-ittifaki-ve-catisma-cozum-surecine-turkiyenin-katkisi-makale,2837.html

http://www.eilahiyat.com/index.php/arsiv1/kategoriler/ilahiyat-hoca-makaleleri/1358-medeniyetler-ttifak-ve-tuerkiyenin-katks

http://www.ixirhaber.com/medeniyetler-ittifaki-ve-catisma-cozum-surecine-turkiyenin-katkisi-makale,2837.html

1071 Malazgirt Zaferi'nin öncesinde ve sonrasında Anadolu'ya Horasan'dan gelen erenler, alp-erenler, tahta kılıçlı yiğitlerin yetiştiği yerler olan tasavvufu dergahlarının işlevini de da özellikle vurgulamak gerekir. Belh, Nişabur ve Merv şehirlerinde ortaya çıkan tasavvufi ekoller ve bunlara mensup olanlar göç yolları boyunca etkili olmuştur, buralarda islamın yayılmasına ve toprakların yurtlandırılmasına ön ayak olmuşlardır. O dönemde zühhad adı altında bir grup ortaya çıkmış ve sufilerin faaliyetleri yoğunluk kazanmıştır. Hamdun el-Kessar, Ebu Said-i Ebu'l Hayr gibi büyük sufiler tarafından temsil edilen Horasan Melametiyyesi'nin tasavvuf anlayışı daha sonra pek çok sufi tarafından benimsenerek devam ettirilmiştir. Bunlar arasından Muhyiddin İbnu'l-Arabi, Evhadüddin Kirmani, Fahreddin'i Iraki, Necmeddin i Daye, Sadreddin Konevi, Müeyyidüddin i Cendi, Saiduddin el-Fergani, Afifüddin et-Tilimsani ve Mevlana Celaleddini Rumi gibi ilimler bulunmaktadır. Horasan bölgesinde yaygın tarikatlar arasında Yeseviyye'nin de büyük önemi vardır. Dolayısıyla Anadolu ve kültürünü anlamak, Horasan ve bölgesini anlamak ve oranın ruhunu içselleştirmekten geçmektedir

Horasan alperenlerinin bir diğer önemi de şu noktada ortaya çıkar: İslam'la tanışan Türkler temel-öz niteliklerini kaybetmek şöyle dursun yerine yeni değerler ilave ederek Müslüman eşittir Türk diye anılmaya başlamıştır. Nitekim İslam'ı kabul etmeyen ve diğer göç yollarını kullanan Türkler kimlik kaybına uğramışlar ve dönüşmüşlerdir. (Hun/Macar, Hazar; Bulgar, Volga Kama Türkleri gibi) Bu da Talas Savaşı sonrasının iyi değerlendirilmesiyle anlaşılacak bir durumdur. Bu açıdan Türklerin benliğini koruyan besleyen ve onu dışarıya aktarabilecek bir konuma getiren Horasan kavramsallaştırmasının çok iyi anlaşılması gerekmektedir.

Bununla birlikte diğer damar yani İslamiyet öncesi (Şamanist) Türk kültür yaşantısında önemli olan ozan-baksı geleneğinin dönüşerek, Anadolu kültürünün kodlarını belirlemeye devam ettiğini söylemek gerekir. Bu bağlamda şamanistik dönemde başlayan süreç, Orta Asya'nın ozan baksılarından günümüz Ozan Barış'ına (Barış Manço), Bozkırın Tezenesi Neşet Ertaş'a kadar uzun bir silsileyi oluşturduğunu söylersek, şiddet ve terör ile özdeşleştirilen bir Horasan tipolojisinin tahribatının boyutlarını daha iyi anlayabiliriz.

1.2. Jeopolitik konum

Kara Hakimiyet Teorisine göre, buraları dünyanın kalbidir. Seyhan, Ceyhan (Sir ve Amu Derya) ırmakları ve Aral gölü civarında yerleşen Türkler, burada ve diğer bölgelerde çok sayıda devletler kurmuşlardır. Özellikle Çin'den başlayarak Akdeniz ve Karadeniz kıyılarına kadar ulaşan İpek Yolu'nu hâkimiyetlerine alarak, Doğu ile Batı kültür ve medeniyetleri üzerinde etkili olmuştur. Türkler, Doğu ile Batı âlemini birbirine bağlayan ve yüzyıllarca medeniyet mihveri olan İpek Yolundaki yerleri fethetmişler, zaman ve mekânın şartlarına göre egemenliklerini pekiştirmişler, gittikleri her bölgeyi Atayurttan aldıkları temel değerlerle "vatan"laştırmışlardır. Bu nedenle dünya siyasi coğrafyasında birçok Türk(eli) vardır ve Anadolu'ya yüzyıllar öncesinde Türkeli, yani Türklerin yaşadığı yer anlamını Batılılar vermiştir.[51]

Selçuklu, Osmanlı, Türkiye Cumhuriyeti kültürel silsilesinin ve Anadolu'yu yurtlaştırmalarının temelleri Horasan'da atılmıştır. Osmanlı'yı kuran Ertuğrul Gazi liderliğindeki Oğuzların Bozok Kolunun Kayı Boyu, Horasan bölgesinden Anadolu'ya gelmiş ve I. Alaaddin Keykubat tarafından ilk olarak Ankara Karacadağ'a yerleştirilmiştir. Söğüt ve Domaniç kendilerine yaylak ve kışlak olarak verilmiştir.1243 Kösedağ Savaşı'ndan sonra bir kez daha huzuru kaçan Anadolu'da siyasi, sosyal ve ekonomik çalkantılar yaşanmıştır. Halka adil davranan iyi eğitilmiş devlet adamları, 1299'da Osmanlı Devleti'nin kuruluşuyla adeta Horasan geleneğinin devamını gerçekleştirmişlerdir. Tabir-i caizse, bu millet, Horasan Harcı

---

[51] Mevlüt Uyanık, Küreselleşme Olgusu ve İpek Yolunun Yeniden Diriliş Projesi, Kırgızistan Oş Devlet Üniversitesi İlahiyat Fakültesi 18-19 sayı (2013), ss.104-131

ile yoğrulduğundan üç kıtada yüzyıllardır, adalet ve barışın simgesi olarak hükümran olmuşlardır.

1.3. Gönüllerin Fethi:

Horasan ve Horasan merkezli kültürün vurgulanmasıyla Anadolu'ya gelen Horasan erenlerinin, alim ve arif tavır ve tutumlarıyla bölgenin fethine hazır bulunuşluk sağlamışlardır. Horasan erenleri (İmam Rabbani, Şah Nakşibendi, Muhammed Baki Billah, Abdullahi Dehlevi ve buna benzer birçok gönül sultanı) bu coğrafyada yetişmiştir. Müridlerini simgesel olarak çok önemli olan tahta kılıçlarıyla sürekli Batı istikametine yönlendirerek, insanların gönüllerini fethet göndermişlerdir. Nitekim sözlük anlamına baktığımız zaman Horasan terimi, güneş anlamına gelen hur ile gelen veya doğan anlamlarına gelen asan kelimelerinin birleşmesiyle oluşmuştur. Bu şekilde güneşin doğduğu yer anlamına gelen Horasan, adından mülhem tarihte hep bir aydınlık merkezi olmuştur.

Gönül fatihlerinin yanı sıra fıkıh alanında İmamı Azam ve itikad alanında İmamı Maturidi gibi mezhep imamları, İmamı Buhari ve Tibrizi gibi hadis alimleri, Fahrettin-i Raziler gibi tefsir ve astronomide mahir alimler Horasan'ın aydınlık toprağında yaşamışlardır ve Türk İslam medeniyetinin mimarları arasında yer almışlardır. Şimdi Sünnilik ile kendini özdeşleştirdiğini söyleyen İşhid ve Şii çatışmasının dışına çıkmak için niçin Horasan kültürü ve Yesevi geleneğini içselleştirmemiz gerektiği daha açık hale gelmiştir diye düşünüyorum. Zira sadece "Kafir bile olsa kimsenin kalbini kırma! Çünkü kalp kırmak, Allah Tealayı kırmaktır" diyen gönül yapısı ile Peygamberimizin mührünü şiddet ile özdeşleştiren İsid'in yaydığı İslamfobia'nın etkisi yok edilebilir.

Horasan'ın damarlarından gürül gürül akmış olan erenler, alp-erenler, yiğitler; Anadolu'nun kaderini değiştirmişdi; yakın dönemde bölgenin kaderini değiştirmeye başlamıştı. Bu değişim ve dönüşüm bitecek, yerine başkalamış alacaktır. [52]

2. Ferdi tecdid için yesevi gelenek.

Arapların fili özgürlüklerini fıkhı ve fikri tecdidle desteklemekte başarılı olmadığı bir gerçek. Ama körfez ülkelerinin modernleşmeyi batılı anlamda teknolojik olarak son aşamalarda takip ettikleri de bir realite. Maalesef bu verileri ülkelerinde kabilevi yapıyı güçlendirmek için kullanıyorlar, temel insan haklarının yani bireysel tecdidin ne derece de sağlandığı da malumu ilam olur.

İşte bizim farkımız da burada yatıyor, Yesevi gelenek, gerek önceki dönemlerde gerekse Türkiye Cumhuriyeti döneminde tepeden inme jakoben modernleşme çabalarının içeriğini müzakere ederek, bireye yönelmiş, tabiri caizse tedbiru'l-mutevahhidin üzerinde yoğunlaşmıştır.

1. Tedbiru'l-mütevahhidin/menzil/müdün:

Bunu İbn Bacce'nin öğretisinden mülhem olarak her mümin/e için gerekli olan, içe hicret ederek, yanlışa evet demeden, olası yanlış tutum ve davranışları düşmeden bireysel bir tecdid ile başlar insanın fikri ve fıkhi yenilenmesi.[53] 28 şubat 1997 travmasını yani tepeden inme din

---

[52] http://www.anahaberyorum.com/bir-korku-ve-siddet-simgesi-olarak-isid-ve-horasan-orgutleri
http://www.yaylahaber.com/bir-korku-ve-siddet-simgesi-olarak-isid-ve-horasan-orgutleri-makale,2224.html
http://www.ixirhaber.com/bir-korku-ve-siddet-simgesi-olarak-isid-ve-horasan-orgutleri-makale,7745.html

[53] Aygün Akyol, Mevlüt Uyanık (Birlikte), "Farabi'nin Medeniyet Tasavvuru ve Kurucu Metni Olarak İhsâu'l-Ulûm", Medeniyet Düşünürü Farabi Uluslararası Sempozyum, Eskişehir, 13-15 Kasım 2015. https://www.academia.edu/9393626/Ayg%C3%BCn_Akyol_Mevl%C3%BCt_Uyan%C4%B1k_Birlikte_Farabinin_Medeniyet_Tasavvuru_ve_Kurucu_Metni_Olarak_%C4%B0hs%C3%A2ulUl%C3%BBm_Medeniyet_D%C3%BC%C5%9F%C3%BCn%C3%BCr%C3%BC_Farabi_Uluslararas%C4%B1_Sempozyum_Eski%C5%9Fehir_13-15_Kas%C4%B1m_2015

alanında yeni bir modernleşme projesinde kanuni yaptırımların hukuki olmadığını, bunun dini ve bireysel tecdid içermediğini müzakere etmek ve **bir direniş bilinci** oluşturmak için İbn Bacce'nin terimini ve Nurettin Topçunun **İsyan Ahlak**ında belirttiği durumu yani **itaatkar itaatsiz** terimini güncellemek için kullanmıştım.

Yesevi gelenek her daim bireyi önceler, hesap sormak değil, hesap vermek üzerine kuruludur, iman, İslam ve ihsanı, şeriat tarikat ve hakikat şeklinde bireysel yaşama aktarmayı söyler Halk inçinde her daim Hak ile beraberliğini vurgular. Şiddet, 3 şahısların haklarının ihlali yoktur. Bunu yapanlar varsa, devlet ve siyaset arasındaki mesafeyi ayarlamayanlardır ki, bunlar yüzünden diğerlerinin de hedefe alınmaması gerekir.

Allah'ı birleyen (mütevahhid) gerekli önlemleri alıp, iç huzurunu sağlayarak yaşar, bunu aileye aktarır. (Tedbiru'l-menzil). Bu ailelerden ise toplum oluşur. Bun ada Tedbiru'l-mudun, yani siyaset ve devlet felsefesi denilir. Bir kavmin kendini değiştirmediği sürece, Mevlanın onların durumunu değiştirmeyeceği" (Rad/11) ilkesinin bireyden başlayarak, topluma ve devlete yönelik değişim ve dönüşümün mümkün olacağını düşünüyoruz. Bunun Hadis-i şerifteki karşılığı iman, İslam ve ihsan kavramlarını açık bir şekilde bize gösteren, teori (iman) ile pratik (İslam) uyumunu sağlayanın ihsan mertebesine ulaşacağını gösteren Cibril hadisidir. Bunun bir diğer ifadesi, ilme'l-yakin (teorik bilgilenme, alim) ayne'l-yakin (abid/zahid, uygulama) ve hakka'l-yakin'dir. Felsefi dildeki karşılığı ise Hakk'ın ve Hayr'ın bilgisine sahip olmaktır. Bu bilgiye sahip olan ise "Muhsini Duruş ve Tutuma Sahip" olandır. [54]

Velhasıl Yesevi geleneğinin tecdid projesi aşağıdan yukarıyadır, birey, aile ve topluma yöneliktir. İşte selefi zihniyetin ve/ya siyasal İslam ile hareket ettiğini söyleyen birimlerin öncelikle karşılarında hedef olarak Hanefi-Maturidi öğretiyi ve Yesevi geleneğini bunları içselleştiren alperen zihniyetini ve "Hakkın ve Hayr'ın Bilgisine Sahip" olanların "Muhsini duruşunu" görmeleri bu nedenden dolayıdır.

SONUÇ:

Türkiye, Hanefi-Maturidi öğreti ve Yesevi geleneğini içselleştirmiş kültürüyle selefi-şii çatışmasına kesinlikle taraf olmamalıdır. Laik, sosyal hukuk devleti olması durumunu Avrupa Birliği projesi bağlamında sürekli güncellemeli, yaşanılan olumsuzlukları en aza indirgemeye çalışmalıdır. Çünkü İslam alemi içinde sadece Türkiye muasır medeniyet seviyesini aşmanın beş temel insan hakkının sağlamanın ancak demokratik değerleri içselleştirmesiyle mümkün olacağını söylemektedir. Bir tek Türkiye'de dini ilimler felsefe grubu dersleriyle birlikte verilip, sosyolojik ve psikolojik temelleri araştırılır, dinler tarihi dersi ile mukayeseli olarak diğer inançlar incelenir. Burada gençler, kişinin gücü yettiği ölçüde Hakk'ın ve Hayr'ın bilgisine sahip olması için ilk peygamberden itibaren ki düşünce serüvenini eleştirel, rasyonel bir şekilde inceleyen Felsefe ile birlikte eğitim görür. Hz. Muhammed'i (sav) "rol model[55] olarak görüp, farklı zaman ve mekânlarda, farklı şartlarda yaşanılan an'a dair tutum ve davranışlarını oluşturmada örnek olarak görmenin imkanını araştırır. [56]

---

[54] Mevlüt Uyanık, Aygün Akyol, "Hakkın ve Hayrın Bilgisine Sahip Olmak: Muhsini Tavır -Cibril Hadisinin İslam Ahlak Felsefesi Bağlamında Değerlendirilmesi", Uluslararası İnsani Değerlerin Yeniden İnşası Sempozyumu, 19-21 Haziran 2014, Erzurum Türkiye

[55] UYANIK Mevlüt, Gençlerimizin Din-Kültür Ve Kimlik İlişkisini Kurgulamasında Peygamberimizin "Bir Sosyal Model " Olarak Sunumu Selçuk Üniversitesi İlahiyat Fakültesi Sünnet'in Bireysel ve Toplumsal Değişimdeki Rolü" (11-12 Mayıs 2007) Konya ilahiyat Fakültesi Derneği yayını, Konya.2008, ss.77-101,

[56] Mevlüt Uyanık, Günümüz İslam Düşüncesinde Tarihsellik ve Evrensellik Sorunu" Kur'an'ın Tarihsel ve Evrensel Okunuşu, edit: M.Uyanık. Fecr yay. Ankara.2011, 2. Baskı. S.133-179

Velhasıl diğer İslami geleneklerin yanı sıra Hanefi fıkhı ve Maturidi itikadi öğretinin yeni siyasi, itikadi/selefi yapılanmalar ile dinin siyasete meşruiyet aracı olarak kullanılmasına karşı[57] ahlak ve siyaset felsefesi açısından özellikle özgürlük teolojisi bağlamında yeniden güncellenmesi Türkiye Cumhuriyeti'nin Selçuklu ve Osmanlı kültürel birikimiyle harmanlanan İlahiyat eğitimiyle olabilir. [58]Böylece "Özgürlükçü ilahiyatlı" yetiştirilmesine gayret edilir. Bunların ekonomi-politik alanın teolojik arka planına dair yapacakları çalışmalar ile din, sosyo-politik amaçların gerçekleşmesinde bir manivela olmaktan çıkacaktır.

Son söz olarak, İslamfobia ve yeni selefi öğretinin ortaya çıkardığı sorunları ve Müslüman eşittir terörist mualemesinin tutarsızlığı ancak Hanefi-Maturidi kültürü ve Yesevi Geleneğini içselleştirmiş alperen zihniyetini öne çıkartmakla mümkün olabilir. Çünkü İslam düşüncesinin teşekkül döneminde olduğu üzere "Mutedil ana görüş" olarak nitelenen Ehl-i Sünne(t) ve'l-Cemaat'in temsilcileridir. Nitekim **Peygamberimizn sünneti ve onun ruhunu benimseyerek onun zihniyeti doğrultusunda uygulamalarda bulunan sahabe ve tabiun'un yöntemini benimseyenlere Ehli Sünne(t) ve'l-Cemaa(t) denilir. Bu güzel insanlar "Rabbinin yoluna hikmet ve güzel öğütle davet et, onlarla en güzel şekil hangisi ise onunla mücadele et" ayetini temel yöntem alan ilk dönem "Selefi Salihin"e tekabül eder.** Self-i salihin dediğimiz güzel insanların yöntemini ele alarak ifrat ve tefritten kaçarak yani aşırı uçları reddederek, orta yolu tespit ve ona sıkıca sarılmanın tarihsel temeli Horasan Kültüründe ve Yesevi geleneğinde görülür. Bu nedenle Taliban, el-Kaide, İşid gibi birimlerin kendilerini selefi olarak nitelendirmeleri ya da bir takım körfez ülkelerinin selefi salihin adı altında Ehl-i Sünnet ve'l-cemaat adına hareket ettiklerini söylemeleri tutarsızdır, felsefi dil ile söyleyecek olursak, tam bir sofistliktir, yani ters sözcülüktür.

---

[57] Uyanık, Mevlüt Din Hegomonik Bir Siyasetin Aracı Olamaz" İslam ve Şiddet, (M.Türköne, İstanbul. 2007. s.43 vd; Uyanık, Mevlüt, *İslam, Demokrasi ve Şiddet Bağlamında Kökten(Din)cilik Kavramının Tahlili*, http://www.haberlotus.com/?author=28&paged=4; http://www.ixirhaber.com/arastirma-dizi/islam-demokrasi-ve-siddet-baglaminda-kokten-din-cilik-kavraminin-tahlili-h23826.html
http://arsiv.zaman.com.tr/2003/11/30/yorumlar/default.htm

[58] Mevlüt uyanık, http://www.haberlotus.com/yeni-selefilik-tehlikesine-karsi-hanefi-maturidi-gelenek-nicin-oncelenmelidir/#.VA6kK8J_vfI http://www.haberlotus.com/din-ve-riyaset-arasindaki-cizgi/#.VA6jCcJ_vfI http://www.haberlotus.com/islam-dunyasindaki-surekli-istikrarsizlik-durumu-ve-neo-selefi-soylem/#.VA6irMJ_vfI http://www.haberlotus.com/misir-ve-turkiye-oyundan-cikariliyor-selefi-soylem-daha-yayginlasacak/#.VA6hX8J_vfJ http://www.anahaberyorum.com/yeni-selefilik-tehlikesine-karsi-hanefi-maturidi-gelenek-nicin-oncelenmelidir http://www.anahaberyorum.com/fikirlerle-hadiselerin-cografya-ile-irtibati-i http://www.anahaberyorum.com/din-ve-riyaset-arasindaki-cizgi http://www.anahaberyorum.com/din-ve-riyaset-arasindaki-cizgi http://www.anahaberyorum.com/islam-dunyasindaki-surekli-istikrarsizlik-durumu-ve-neo-selefi-soylem http://www.anahaberyorum.com/misir-ve-turkiye-oyundan-cikariliyor-selefi-soylem-daha-yayginlasacak http://www.akademi-haber.com/yeni-selefilik-tehlikesine-karsi-hanefi-maturidi-gelenek-4yy.htm

THE MOVEMENT OF RELIGIOUS RADIKALISM:
IN A REVIEW OF SOCIAL PHILOSOPHY OF THE FRANKFURT SCHOOL

Sitti Aaisyah SUNGKILANG

Religion, ideology, culture and philosophy are a set of values covering and directing human to create a behaviour and attitude as a responses to the world. Especially religion, as said by Edmun Erens: "religion is first and foremost not only a "view of life", but rather a "way of life". In this respect, it is not primarily about a *Weltanschauung*, i.e. a particular epistemological claim on or a particular view of reality, but fundamentally about a praxis of life".[1] However, in fact, there is always friction between religious people in the way they interpret religion and implement the doctrine of religion. Moreover, they hold their truth claim exclusively, blindly and thus disrespect other ideas as well as judging others as losts or unbelievers (in Islam term, *kafir*).

Hegel said "self-consciousness can attain its satisfaction only in another self-consciousness"[2] it means, there is a dialectic process that shaped by interaction process. Thus, the dialogues among different faiths will actually enrich existed principles. In the dialectic process there is a dynamic correction that prevent stagnant understanding which could led to paralyzed criticism. When the criticism is paralyzed then the dogmatization of belief is happening. When the dialogue "stage" is closed, only emphasizing the exclusivity rather than the inclusivity, not accepting the new idea and refuse diversity of thinking as a necessity, afterward the fundamentalist will reach the momentum to undermine the society order which is undoubtedly, heterogeneous.

The process of modernization that mostly takes place under capitalism system and secularization have changed the life valuation and the human view to the world. The Capitalist system, which is driven by the unlimited desire of capital accumulation and ownership on its development, keep evolves in various life dimensions. Capitalism not only has changed the human material history of their nature but also the human spiritual awareness to understand their world.

Individual, community, society, country and even international relationship all are associated and under the capitalism commands. The most obvious negative effect of capitalism system is the economic discrepancy, where the domination of strong group of bourgeois is penetrating the proletariat, and in a similiar manner, super power country to the third world countries. The presence of the superpower country in the third world countries to exploits their natural resources has left disastrous results to the nature and environment as well as hazard, such as poverty, marginalization, cultural alienation etc., to the indigenous people. Inability to dispel the capitalism's wave drive the emergence of resistance all around the world from those oppressed groups, either based on nationalism spirit or religious spirit. One of the latest example of such resistance is Islamic State of Iraq and Syria (ISIS).

ISIS is based on the fundamental islamic, they did brutal actions in Iraq and Syria in order to forcely establish an Islamic State, as taught by their version of Islamic teaching. This group manages to recruit youths from various Islamic countries, Muslim majority countries and even

---

[1] Edmund Arenas: *Religion as Ritual, Communicative and Practical Praxis*: The Frankfurt School on Religion (New York: Routledge, 2005) p.373.

[2] Leo Rauch, Hegel's Phenomenology of Self-Consciousness: Text and Commentary (New York: State University of New York Press, 1999) p. 19.

from countries where Muslim is minority, to join in their struggle to uphold their Islamic ideals. Regardless of the possibility that this is a staged political event created by international agenda, most of those recruits comes from outside of Iraq and Syria which shows how religion has a very powerful influence to attract people's sympathy to fight in a war on behalf this group's interests. They join this movement with many reasons, while recalled their believe to fight in the God's way, called by Islam as jihad, they also believe that all Muslims are brothers (*innamal mu'minuna ikhwatun*).

THE STORY OF ISLAMIC RADICALISM MOVEMENT

A study conducted by G. Michel Nehme[3] about radical groups in The Islamic-Capitalist State of Saudi Arabia may give us a better understanding about the root of the development of Islam radical groups in this last decade. According to Nahme, Saudi Arabia is the only state in the world that was ruled by a single dynasty and the general reorganization of the state economy prepared the ground for capitalism. In 1933 Saudi Arabia was hit a severe financial crisis. Arab-American Oil Company (ARAMCO) was built to deal with this crisis and then by 1947 Saudi Arabia received an estimate $100 million in aid and much more in the following two decades from US. Since then, the relation of Saudi Arabia and US became closer. The more comfirming fact that this state is adopting the capitalism system can be found in King Faysal speech in 1966 that mentioned the state is run by Islamic law and religious belive and choose the economic free trade based system because they believe it was the most appropriate with the Islamic rules and suitable to the concept of state that ensure the oppurtunity of every people, giving incentives to every individual and to every group to work for the common good.

Saudi Arabia close relationship to the US stabilize their financial condition but, on the other hand, also spawned rebellion by its people whom disagree and unsatisfied with suspicion of corruption in royal family and indication of no longer held the Islamic rules and law because of shining of the material. In 1912-1928 the Ikhwan movement give reaction against the first Western infringement in the heart of the Arabian peninsula, especially in the Hijaz region. The Ikhwan heavily involved in the conquest and unification of what is now the Saudi Arabia. Their forerunners such as Juhaiman al-Utaiby, the group leader, led the armed revolt against the Saudi authorities and seized the Great Mosque in 1979.

Their indoctrination could be traced to the early Hanbali political theorist, Taqiy al-Din Ahmad ibn Taymiyya, who rejected the innovative practices of his day and called for a return to the original doctrines of Islam. The Ikhwan claimed that political legitimacy came only from strict adherence to the fundamentalist teachings of the *shari'a* (Islamic law). Any ruler who did not follow God's law, Muslim or not was not legitimate, and the Muslim community was obliged to rise against him in *jihad* (holy war).

Beside the salafi doctrine which want to purify the religion teaching, actually, the background of Wahhabi fundamentalists (The Ikhwan dan Juhayman's group) is also a resentment on the growing maldistribution of wealth. While no Saudis are suffering from hunger, the ever-growing gap between the wealthy few and majority of working class Saudis has bred envy that is exploited by fundamentalist forces. Fundamentalists also stands firm against the institutionalization of Western capitalism, and denounces corruption done by the royal family. This capitalist mode of development had alienated some members of these tribes enough for

---

[3] Nehme, M., *The Islamic-Capitalist State of Saudi Arabia: The Surfacing of Fundamentalism*: Islamic Fundamentalism: Myths and Realities (United Kingdom: Ithaca Press, 1998) p. 275-302.

them to resort to armed struggle, the only way they know how to express their grievances against the emerging modern and Western capitalists modes of life.

Considering this fundamentalist movement is a real threat to build a moderat kingdom, this group has been collided to Shi'it Islamic fundamentalism of Iran that grew after Khomeini revolution. Moreover, in Wahhabi beliefs of communism and socialism as anathema to Islam provides a strong justification for the regime to brutally crush any indication of such tendencies. For the sake of seeing a good opportunity, US, as a main rival of Uni Soviet in that era, attempted to surpress Uni Soviet to spread its influence by riding Wahhabi trough CIA to bring Muslims from many Muslim majority countries to Afghanistan for a jihad against Uni soviet during The Soviet-Afghan War. This efforts proven as fruitful, as Uni Soviet fail to control Afghanistan.

Since then, Osama bin laden gathered Afganistan veteran and formed Al-Qaeda groups to established an Islamic caliphate system. However, the relations of Osama and Kingdom of Saudi Arabia worsened, projects were no longer given to Osama's company thus made him disappointed and started to confront Saudi government and surely, the US, the closest friend of Saudis. He issued *fatwa* that any americans are legal to be killed and peaked at the 9-11-2001 incident which destroyed the World Trade Centre towers in Manhattan, US. Despite the fact that they are no longer in the same groups, the spirit of Osama's radical fundamentalist is still can be found in many parts of the world and attracts a large number of followers, including ISIS, that we may regards as Al-Qaeda part two.

THE CRITICAL THEORY OF THE FRANKFURT SCHOOL

Since the Bolshevik revolution successfully happened in Russia, philosophical thoughts of Karl Marx became ideological instrument in Lenin's hand, and especially under Stalinism period. Another critical thinker such as Karl Korsch, Antonio Gramsci and Georg Lukacs refresh Karl Marx's thought in order to criticize the rotten practice of communism in Soviet Union at that time. One of their thought is an analysis of ideological superstructure that exceeds the economic bases of analysis of Karl Marx. They did not agree on deterministic views of historical materialism due to the reduction of basics of economic thought, vice versa they give decent position to analyze the cultural values and thoughts. Luckas's idea in the History and Class Consciousness became the main inspiration of the Frankfurt School and forwarded it by other means.[4]

Actually, the critical theory is composed of series of critics over other thinkers and philosophical traditions. It thus developed through dialogue, its genesis as dialectical as the method it purported to apply to social phenomena. It can be fully understood only by confronting it in its own terms, as a gadfly of other systems. However, the standpoint of critical theory is coming from Hegel which first applied his philosophical insights to the social and political phenomena of Germany, which was setting out on a course of rapid modernization.[5]

In the dialectical system, there is ongoing correction process, between thesis-synthesis, produces anti-thesis then becomes a new thesis and so it goes on. For Hegel, the concrete, the synthesis, the absolute, must always pass through the phase of the negative, in the journey to completion, that is, mediation. Popularly, the essences of these thinking called Hegelian Dialectics. Nevertheless, Hegel's dialectic was considered too ideal because it was laid only in

---

[4] F. Budi Hardiman, Melampaui Positivisme dan Modernitas (Indonesia: Kanisius, 2003) p. 137-138.
[5] Martin Jay, The Dialectical Imagination (London: Heinemann Educational Book Ltd, 1976) p. 42.

the realm of ideas. Marx accepted the concept of negation in Hegel's dialectic but he turned it over to the radical praxis in directly to the economic factors of social life.

Inspired by the two philosophers (Hegel and Marx), then technological developments that affect the social life of human beings, also including the issue of anti-Semitism that developed in Germany at that time so then members of the Frankfurt School response the situation by using critical theory. Ultimately, The Frankfurt School influence of the critical method is far reaching in terms of educational institutions in which such tradition had been taught and in terms of the problems it addresses. Some of its core issues involve the critique of modernity and of capitalist society, the definition of social emancipation and the perceived pathologies of society. Critical theory provides a specific interpretation of Marxist philosophy and reinterprets some of its central economic and political notions such as co modification, reification, fetishization and critique of mass culture.

Any society at any time will be characterized by a certain distribution of beliefs among its members. This distribution will include beliefs about the structure, institutions, and present state of the society. There is nothing wrong with describing this state of affairs on analogy with the case of an individual human subject as one in which the society "reflects" on itself or has "reflective beliefs" about itself, as long as it is clear that what is meant is just a distribution of many, possibly very different beliefs among the various members of the society. It means that any social theory is a set of beliefs some agent and can be described as a way in which the society 'reflects on itself'. To investigate society not only 'social reality' in the narrowest sense, but also the 'social knowledge' which is part of reality.[6]

If for the philosophers reason was to be rescued from the church and theology, for the Frankfurt School theorists' reason was to be liberated from the church of positivism and the theology of the market. Thus, the Frankfurt School had not just a research agenda, but also a particular philosophical orientation that criticized both the naïveté of all forms of positivism as well as their ideological effects. As a general outlook, positivism contributed to concealing the way in which science and technology are informed by values, but also contributed to concealing what values were guiding present science and technology. The critical theory was also a critique of deforming and deformed processes of the rationalization of society. The Frankfurt School sought to develop a theory of rationality, one that sought to point to its pathological implementation through forms of mystifying positivism, and that sought to rescue reason from its imprisonment in the iron cage of capitalist economy.[7]

Thus, key phrases in the lexicon of social and philosophical analysis of the Frankfurt School thinkers were "negative," "dialectics," and "the wholly other." Negative dialectics, which became another name for critical theory, was a form of thinking that dwelled on the edge of reason, not because reason is not to be found in the world and the only alternative is irrationalism, but because reason is always being exiled from the world by the reifying power of identity thinking and commodity fetishism.[8]

In the absentminded and neglectful of consciousness of society, "negative" confirms both of knowledge and belief so these are not merely taken for granted such as mythicization but through negation man can produces a new consciousnesses that gives enlightenment inwardly and/or spreading out to the others. Marcus said: When mere consciousness reaches the stage of self-consciousness, it finds itself as ego, and the ego is first desire. It can become conscious of

---

6   Raymond Geuss, The Idea of Critical Theory (Australia: Cambridge University Press, 1981) p. 56.
7   Eduardo Mendieta, Religion as Critique Theology as Social Critique and Enlightened Reason (New York: Routledge, 2005) p. 2.
8   *Ibid.,* p. 6.

itself only through satisfying itself in and by an "other". However, such satisfaction involves the "negation". We may describe that the effect of critical theory is making a man floating in his dimension of life; neither submissively stepping on the earth nor to be loss control flying high to the sky without a strong grasp.

RELIGIOUS RADICALISM: A FORM OF ALIENATION

Religion contains a set of goodness values and compassion teachings that being élan vital for human to live and live the life. In the religion comprehend, the spirituality rise and enlighten human whom live in the merely paradoxical, ambiguous, and perishable world. Man fortified by his faith, has worldview that led him to understand his universality world and implement his faith.

Every religious people should believe fundamentally his religion. Faith is strongly affecting human and guiding his consciousness to get the enlightenment of God. Believe in a religion means a willingness to follow the guidance contained in its teachings. Dogmatization is happen in religion; however, it does not mean to close the opportunity of human ratio to take a part in the process of believing, in this case to interpret the Holy scriptures. The differences in religious interpretation are inevitable. Because it must be understood that the difference of environmental, historical, cultural, political, and social context, including the quality of each individual faculty influencing man to approach and read the scripture to generate variety of understanding. Hence, as quoted earlier, religion is not merely a view of life but also the way of life, the adherence of faith in every individual rise a religious behavior in life (praxis).

There is a distinction between present and the eighteenth-century fundamentalism. Adorno said, the interpretation of an issue will generate different ideas according to the historical context of each. At that time a scholastic's concept, which was inherited from the tradition and more or less supported by the authority of society, was being defended against the attack by an autonomous ratio that refuses to accept anything other than what stands up to examination on its own terms. Ratio placed in the front line to give appropriate and plausible reason in defending the faith.

What is happening in modern era is that human become so frustrated by their condition and would immediately accepts the revelations from the authority (religious leaders) as well as the scripture, literally, without the feels to need a deeper understanding by considering the context, history and other aspects. Hegel describes the human condition as a "fury of destruction". Inabilities of human ratio to explain the reality and or religious teachings make people prefer to submit to revelation.[9] We can say that it is easier to belief than to think. Thus, what is experienced by human in modern era or post-modern era or whatever after the post-modern era is to seek the easiest way comforting his current situation/position.

The less optimal of human ratio makes it alienated from their environment. Human is alienated from their nature, culture, conviction, and even themselves. The capitalist systems by its unlimited reproduction have stretch the distance and build thick and high walls within human that unobstructed to look inward of his consciousness. Human under capitalist system is trapped in the labyrinth of productivity that besieged and eventually forms the fake consciousness in him.

As Marcuse thought that human is confused to understand and to interpret his reality. What he thinks a consciousness is actually a fake consciousness. Like a mirage, consciousness is reduced

---

[9]   Theodore W. Adorno, Reason and Sacrifice: The Frankfurt School and Religion (New York: Routledge, 2005) p. 168.

by the "now and here" so could not see the deepest part of himself. In industrial societies, which require the presence of technology in all aspects of life, alter production, consumption, culture and thought and then reproduce the needs and aspirations. System of capitalism had created the fake consciousness in human life. Human become alienated when fake consciousness substituted the real one. Then, the consciousness is replicated while human just see the reality solely as introjections.[10] Introjections requires a form of spontaneity process which is relatively self (ego) alter from "outer" becomes "inner", change public opinion and behavior.

For Benjamin, capitalism is a kind of religion with cults but without dogma. Without standard rules, everyone can be part of this system, accept it without criticizes but instead actively involves in the working system of capitalism, competing in a wide range of ways to raise capital to survive in the stream of modernization that decay the humanity. Benjamin's critic towards religion is highlighting the absence of religion to curb bad impact of capitalism system that alienated human from the basic meaning of their religion. Even worse, religion seems to obey the capitalism system and replacing the esoteric to the exoteric one.

It can be seen from the existing phenomenon about the affair between religion and capitalism. Capitalism projects that are wrapped with religion symbols has attracted human sympathy to participate and to be part of a religious group and strengthen the structures and networks of capitalism in society by understanding it as a part of the religious cult. I especially want to mention what is currently happening in Indonesia where media industries play the symbols of religion to attract viewers get into the vortex of their aired programs. Another example is the fashion industry that using the religion symbols and narration as an attraction of a particular product so it can become a popular mass product. Any products that use the religion symbols would easily attract people. People, on the other hand, assume that supporting and consuming these products is an act to strengthen their religious community and a part of religious rites.

Those examples illustrate how the capitalism system works so delicate and without we realize, entering the most private spaces of consciousness, the society's conviction. The sacred has been replaced by the symbolic. It shows the importance to negate the presence of various kinds of thought and reality from the possibility of a higher perspective so that we may distinguish among existence and essence, fact and potency, as well the seemed and the actual.

Nevertheless, there are other more handcuffing effects of the capitalist system too. That is the most frontal resistance against social, economic, politic, and cultural crisis in violence ways. Such as fundamentalist movements that use the religious pretext who tried to enforce and realize the religious ideals outlook on the world, which is undoubtedly heterogeneous.

The birth of a radical Islamic fundamentalist movement in Saudi Arabia as an objection over social crisis that occurred, economic gap by misdistribution of wealth, inequality between tribes and then compounded by the closed religious perspectives which deny multiple interpretations of religion. In addition, it even become worse when the government of Saudi Arabia prefers to have a close relationship with the US which is an outsider and accept his views on economic policy and forgetting the other tribes that are part of Saudi Arabia itself. On the other hand, other terms that reinforce the idea of the fundamentalists are inclined to choose non-Muslims than their fellow Muslims.

Crisis triggers people to revolutionize the state and if the change does not happen, violent means is the fastest way to reach the change. Generally, this is the way of thinking of pro-violent ideological group to realize their ideal ambitions. Habermas said that actually society is sick.

---

[10] Introjection is a psychoanalytical term with a variety of meanings. Generally, it is regarded as the process where the subject replicates in itself behaviors, attributes or other fragments of the surrounding world, especially of other subjects.

The current crisis happening nowadays cannot be separated from the perspective of society who experiences it. Patient that feels pain so much is helpless when dealing directly to his reality. Patient as a subject is condemned to be passive one and temporally revoked his ability as a subject that has its own power.[11] Because of helplessness, there are kind of patient swept up by the capitalist system such as society who follows pop-culture and another kind of patient who revolts from the situation and wants to achieve independence back and changes the order to be better.

Habermas gave opinion when an event "11/9" occurred:

> "…No doubt today's Islamic fundamentalism is also a cover for political motifs. Indeed, we should not overlook the political motifs we encounter in forms of religious fanaticism. This explains the fact that some of those drawn into the "holy war" had been secular nationalists only a few years before. If one looks at the biographies of these people, remarkable continuities are revealed. Disappointment over nationalistic authoritarian regimes may have contributed to the fact that today religion offers a new and subjectively more convincing language for old political orientations."[12]

Religion is always used as political vehicles to attract volunteers to fight in "holy war". More interesting question is why are there so many youths also affected and join these wars? Not only in Soviet era-Afghanistan case but also in current ISIS case which also uses the same recruitment pattern by inviting young Muslims especially from predominantly Muslim and third world countries. Maybe, the similarity in faith, political and economic instability in those countries and many other reasons are their motivations to support and involve in the fundamentalist movements such as ISIS.

The Hegelian's points of view of "slave" look at to their "master" because there are dichotomy and structural hierarchy between them. Likewise, the Middle East and Islamic world are in the marginal level of the science community when compared to US and Europe. So, when the US for the first time offer aid to financially crisis Saudi Arabia, and providing analysis team for their development policy, in actual US "oppressed" the authority of Saudi Arabia government. Those oppressions were the main reason that fueled the rebellion and resistance in Saudi Arabia lead by Juhaiman. The rebellion continue to evolve over the boundary of countries until today, as illustrated in Samuel Huntington's Clash of Civilization that the primary axis of conflict in the future will be along cultural and religious lines, the west and Islamic world.

In *New* New Orientalism: Political Islam and Social Movement Theory, Wolff cites Richard Falk's (1988) notion that politicized religion is a form of post-modern and this is a period of unexpected, varied, and multiple resurgence of religion as a political force. He argues that religion provides the materials with which to move beyond purely instrumental rationality and address "core issues of the current human situation". Moreover, how a social movement that using platform of religion, such as ISIS, got wide support and sympathy can be explained in the network of informal relations: (1) between a plurality of individuals, groups, and/or organization, (2) engaged in political and or cultural conflicts, (3) on the basis of shared collective identities.[13] The last one is the most potential to draw sympathetic because of its strong sense of religious solidarity and fraternity on the similarity of faith.

---

[11] Habermas, Legitimation Crisis (United Kingdom:Polity Press, 1992) p.1.
[12] http://www.press.uchicago.edu/Misc/Chicago/066649.html
[13] Kristin E. Wolff, New *New Orientalism: Political Islam and Social Movement Theory*: Islamic Fundamentalism: Myths and Realities (United Kingdom: Ithaca Press, 1998) p. 50 & 58.

Religion becomes a very powerful weapon for political practices because it able to easily gather loyal and militant supporters whom willing to sacrifice everything, even their lives, to fulfill the noble duty in the "holy war". The madness created by shallow dogmatization to the "sick man" rise catastrophe for the world i.e. war, murder, demolition, and the destruction of humanity and civilization. Civilization becomes shallow, rationality is gloomy, and the bright light of human wisdom continues to dim. The sick society is revolting from a sick condition toward even sicker condition.

Paradoxes occur under religion system that is some of religious teachings when implemented in the praxis become contrary with the value of goodness. Paradox, as Adorno cites from Soren Kiekergaard:

> "…characterizes demonic nature and despair in The Sickness unto Death, namely the impulse toward self-destruction and annihilation, returns in "consciousness at its apex" in absolute spirituality… for the paradox is the source of the thinker's passion, and the thinker without a paradox is like a lover without feeling: a paltry mediocrity… The supreme paradox of all thought is the attempt to discover something that thought cannot think".[14]

Everyone who beliefs his religion will do sacrifice without a doubt and not afraid of death defying. Because the great passion lies inside of man is faith. Nevertheless when we talk about faith, it must not only effecting inner self of man, but like the sun that spreading the light into universe, effect of faith must spread to other, even to universe as well. Effects of faith are virtue, joyful, live in harmony as well as nature composed from diversity but moving harmony. Adorno said "where, however, nature—free of resignation—perseveres as desirous instinct and eloquent consciousness, it is able to survive, whereas in sacrifice nature succumbs to itself; nature, which truly cannot be driven out with a pitch-fork and returns until genius is reconciled with it".[15]

In faith, man as a rational animal should engage with his ratio to fulfill his comprehensive understanding so that he does not solely fetishization of religion and alienated from his life, vice versa he can reach the purest religious consciousness. Man becomes agent to spread the goodness in life, not becomes part of an agent's life destroyer.

In the critical theory as I have been mentioned before, that dialectical is a historical process. A part of dialectic is "negate" process which is not in the sense of deny or abolish the knowledge or faith but an attempt to confirm into the core of the thought or consciousness. So that human can filter and purify his faith, which is often, hide behind of fake consciousness or under fetishism. Let us to say that it is so necessary to negate the views of religious radicalism that view violence as a last change in order of life. Because of fetishization of religion, it means give no space to ratio to negate the shallow of religion understanding and the powerlessness of the universe under the evil capitalist system, which oppresses people. In the end, religious people become so easily exploited by a demon, destroyer the harmony of life.

---

[14] Theodore W. Adorno, *Reason and Sacrifice*: The Frankfurt School and Religion (New York: Routledge, 2005) p. 157.
[15] *Ibid.*, p. 165.

Refferences:

Eduardo Mandieta (ed.), (2005) The Frankfurt School on Religion (New York: Routledge).

Leo Rauch, (1999) Hegel's Phenomenology of Self-Consciousness: Text and Commentary (New York: State University of New York Press).

Ahmad S. Moussalli (ed), (1998) Islamic Fundamentalism: Myths and Realities (United Kingdom: Ithaca Press).

Dadeng Hidayet, (2013) Melawan Teror Tanpa Teror; Memotret Akar Terorisme di Indonesia (Indonesia).

F. Budi Hardiman, (2003) Melampaui Positivisme dan Modernitas (Indonesia: Kanisius).

Martin Jay, (1976) the Dialectical Imagination (London: Heinemann Educational Books Ltd).

Raymond Geuss, (1981) the Idea of Critical Theory (Australia: Cambridge University Press).

Herbet Marcuse, (1974) Eros and Civilization (Boston: Beacon Press).

Habermas, (1992) Legitimation Crisis (United Kingdom: Polity Press).

http://www.press.uchicago.edu/Misc/Chicago/066649.html

http://www.marxists.org/subject/frankfurt-school

http://www.iep.utm.edu/frankfur

CONCEPT OF UNITY (SOLIDARITY) AS VALUES
OF EXISTENCE OF HUMANKIND

Kh SELENGE, Prof., Ph.D., School of Law,

Mongolian National University

Even though, in the contemporary world, the thoughts of humankind have developed deeply, human rights and freedoms are appreciated as value, and protected and implemented by law, and therefore, states a

nd nations seek to maintain unity and harmony between themselves, and develop it in the framework of their cooperation in the era of globalization, we still witness the misunderstanding, confrontation and war between nations. Thus, it becomes essential to study and develop the concept of solidarity- foundation of the existence of humankind –which evolved through the development of human thought.

The Concept of Solidarity has developed since ancient time in the oriental and western thoughts, more so in the frame of the unity of the mentality and the thoughts of harmony of the people. For instance, according to the Sun Tzu, an ancient Chinese thinker, (approximately 298-238 BC) "Humans were united as society in order to subjugate the nature … If we determine the limit and size of the moral consciousness, we can create the harmony. The harmony expresses the unity. Unity enriches the strength. If humans are strong, they can defeat things". When the Solidarity concept develops in the eastern sedentary cultures, it hardly found its shape in the independent teaching and ideology.

As for the cases of western countries, the Concept of Solidarity, when develops into the mainstream flow of thought or independent ideology, it was only the start of XX century which is comparatively late. The Concept of Solidarity has its root first in socio-economic aspect[1] in French, law in England, and politics in Italy and Germany.

Then, the counties in Europe considered and developed the concept and thought of Solidarity as engine for the renaissance of the society and economy, and even now, it is still serving as guideline of the Political parties in the western countries.

However, the concept of Solidarity among nomadic Mongolians, compared to the nations of sedentary cultures, has become independent teaching from early times in history, and it developed from family level into state level.

The concept of Solidarity among Mongolians has started from the teaching of Alun-Goo, the queen, "be in solidarity". The teaching of Alun-goo, the queen, "be in solidarity" originated from the Mongolian folk proverb "Close neighbors have one life, Far away neighbors have one mind" is an expression of Mongolian's mentality and culture that determines their ground to

---

[1] The Concept of Solidarity first evolved in France from the perspective of social-economic aspect for the purpose of neutralizing the struggle of the social classes during the dawn of the XX century. For the successful development of the concept of Solidarity in France, the writings of the following writers considerably provided their contributions: "Solidarity" (1907) by Charles Gide and Charles Alfred Bugle; "On the Division of Social labor" (1893) by David Emile Durkheim; "Essays on the Solidarity philosophy" (1902) by Leon Bourgeois; "Social solidarity and its new formula" (1903) by Eyhtal, and "Solidarity" (1907) by Fleran. Moreover, on the bases of the thoughts of O Kont, E Durkheim and L Bourgeois, Leon Duguit (1859-1928) has developed the theory of "Solidarity".

eternal existence and power, and it is not an accident that it is written in the "Secret chronicle of Mongolia".

According to the "Secret Chronicle of Mongolia", Alun-goo, the queen, gave her 5 children an arrow for each and asked them to "break" it, then they easily broke it. Then she gave them 5 arrows in pack which neither of them could break (Secret Chronicle of Mongolia-19). Then, he taught them that: "You five boys came from my one womb. Did not you? If you go alone, you will be easily get defeated by any one just like that single arrow. But if you stay together in unity, you will be as strong as these five arrows in pack and not be defeated easily." (Secret Chronicle of Mongolia-19). By this, she established the foundation of the teaching for Mongolians that when there is unity, it will be strong.

Kingdoms of Khamag Mongol states which consist of multiple small tribal states in XII century experienced permanent wars and struggles for power, as a result, it became scattered. Unless Chingis Khaan united these multiple small tribal states in 1189 and established Khamag Mongol state on the bases of friendship coalition and unity, it would be doubted that the existence of not only Great Mongol state of 1206 which conquered the world but also the current Mongolia would have happened.

In 1189, when Temuujin was proclaimed as King of Khamag Mongol, "Tooril, the king, expressing that *the "unity" is existence of Mongolians, and their state and law*, taught that:

> Do not break your decision
>
> Do not tear your unity
>
> Do not disrespect your elders

Always be moral" (Secret chronicle of Mongolia-126). As well, Chingis Khaan, cherishing the concept of "Solidarity", also decreed his successors, ministers and officials that:

It is the good of the husband

That it will be the reason of the happiness of his queen

It is the good of the "unity"

That it will be the reason of the happiness of all[2].

Thus, the teaching of Alun-goo, the queen, was complied with, "the unity" was cherished, the powerful state was established in XIII, Mongolian civilization was flourished and its prosperity was consolidated.

The Concept of Solidarity has gone and developed beyond the micro-unification of small tribes and groups into an ideology of the aimag and ethnic state. N Lundendorj,Ph.D., about his says: "large territory of Mongolia not only demanded special protection task from the state, but need of high level of centralization, accommodating all the lives of society into the state interest, and surviving the natural harsh climate with the collective strength was always present… In other words, according to the theory "urge and response" by the Arnold J. Toynbee, hardships and challenges imposed by the nomadic ethic groups of central Asia on the nomadic civilization have served for Mongol ethic groups to create action and response to unite under the concept of solidarity"[3].

When reviewed from the aspect of oriental arga-bilig (yang and yin) dialectics[4], during the XII-XIII centuries, while arga (yang) or the side that start the struggle create the scattering of the

---

[2] see side 106, Altan tovch, Luvsandanzan

[3] See sides 9-19, Concept of Statehood: source and origin. Some issues of Mongolian statehood and law thoughts. N Lundendorj, Ulaanbaatar, 2002.

[4] Source of development of a thing is regarded as conflict. In western philosophy, conflict is interpreted as relations between opposing parties, which is created to the extent the Parties deny each other, and in its origin,

society -"scattering event" on the one hand, then bilig (yin) or unity guides and drives the struggle on the other hand, and then the struggle intensifies the unity, and as a result of the nexus of arga (struggle) and bilig (unity), powerful state was established.

In the event, arga or struggle side dominates and tribal states fall in conflict and confrontation in which they would be "easily" defeated as taught by Alun-goo, the queen, moreover, they would deny their very own existence. Thus, *"solidarity"* as nexus of arga and bilig, is the *foundation of cooperative living and existence of Mongolians*.

Under the arga and bilig dialectic, the high level of nexus of arga and bilig or unity and struggle is expressed through the existence of powerful state created by the unification and respect of people for the state-highest level of getting socialized. Thus, Chingis Khaan said that:

> Only by knowing arga and bilig
> You will be able to conquer any force
> If you do not comprehend arga and bilig
> It will be difficult to memorize what is written in your palm
> If you are strong, you will win individual
> If unity is strong, you will win many[5].

"Solidarity" is expression of nexus of arga and bilig or unity that determine the social development.
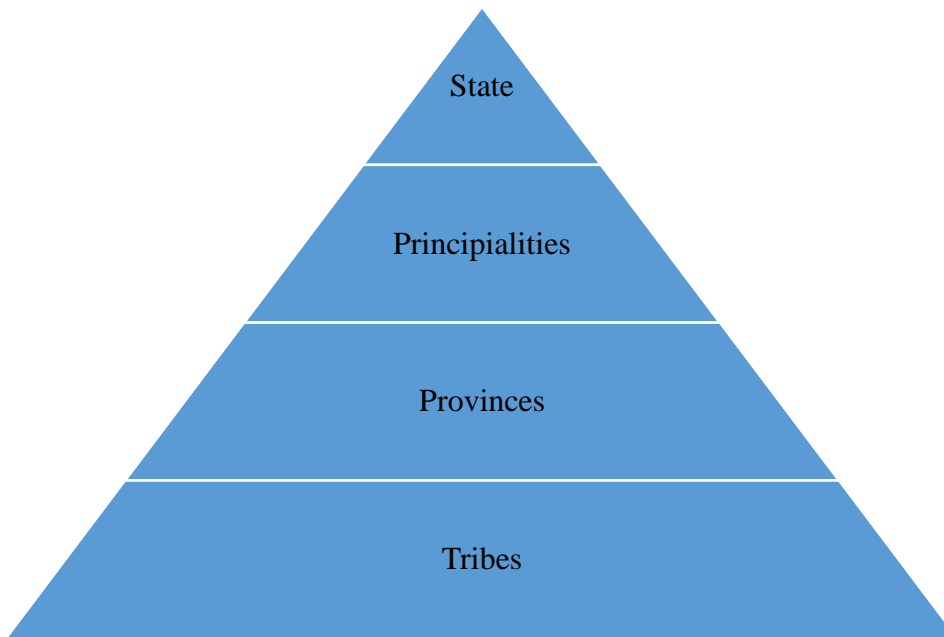
From the point of methodology that comprehends the structure of arga and bilig using the triangle of Ph.D. N Khavkh, base of the triangle or tribes and aimags unite, struggle with each other, and the arga or struggle dominated level gives its way to bilig or unity dominated one. In other words, arga merges into bilig, and struggle into unity creating an Apex of the social development and movement which is state. Thus "state is an Apex of "unity"".

---

it is expressed through the ratio of unity and struggle between the above mentioned Parties. In eastern culture, it is considered that the source of development and movement is nexus of the opposite nature or knot, neutrality which consists of two sides: arga and bilig. According to the western thinking, one of the opposites that compose a thing creates more so the unity, and the other one struggle. Thus, one is considered as creator of the unity, and other is creator of struggle. Unity side is responsible for the sustainability, balance and stability of a thing or phenomenon, while the Struggle side is responsible for making the development and movement fluctuating, rapidly ascending or descending, permanently changing and not stable. Arga and bilig have same characters. Thus, eastern philosopher Demchigdorj, who is called Dandaa says: "Arga is horizontal, while the bilig is low."(side 11, 1993.1-2, magazine "Bodrol Byasalgal"). As a creator of movement, the arga makes things variable, unstable and changing, and is responsible for the intensification of things, then it appears similar with the struggle or side that creates the struggle under the western dialectic thinking. However, the bilig as a maker of developments and movements of things low, peaceful, stable, is similar to the "unity"- an understanding of dialectic conflict. In the event the development follows only unity side, it becomes stagnant, and if it is struggle side, staggering and disaster follows. That is why these two understanding cannot be separated from each other. Unity, as it directs the struggle, and struggle as it activates the unity, they are inseparable. Only after this, development and movement of things are balanced. Therefore, Demchigdorj, who is called Dandaa, asserts that "Arga may not stay in movement forever, while bilig should not stay permanently low. Arga becomes low sticking the bilig, and bilig moves following the Arga." On the bases of the above, arga or struggle side, and bilig or unity side depends from each other just to the extent they deny each other. So they are mutually on the nexus. (sides 9-12, Philosophy of Mongolian society, N Khavkh, Ulaanbaatar, 2000)

[5] Sides 514-516, "Chronicle of Chingis Khaan", Saishaalt, 1987

Table 1

The Concept of Solidarity among Mongolians has been developing since XIII century and as the "solidarity" –existence of the state become the values of the Mongolian's thinking, in the 1992 Constitution of Mongolia: "treasuring of national solidarity…" has been enshrined as vision. Thus, it might be said that Mongolians have created the values of humankind by establishing the teaching of "unity" or human existence during the process of their historical evolution and comprehending the essence of human life.

This "bi in solidarity" teaching should be re-examined from the point of modern legal thinking, and it may be considered that this is basic norm necessary for the human conduct and behavior[6].

Ground of the basic norms to be necessarily complied with in human conduct and behavior was raised by the I Kant, German classical philosopher, and it was further developed by scholars like Kelsen and Hart on the concept I Kant introduced. Basic norms to be necessarily complied with in human conduct and behavior exist above the society, history and state and it is an unconditional law that is expressed through the principle of existence such as "Do not do the thing to others if you do not like it to be done over you" (T Hobbes) or "Conduct yourself as though your act were to become universal law, treat people as people" (I Kant) that encompass the life goal of humans to live. Such concept existed in the east too (Chinese Confucius: "Do

---

[6] Even the development of human socializing was related "Solidarity". Human, as a natural animal, was under the natural law of "keeping oneself in the subsistence", so that it contains egoism. Because human desire to keep himself in the subsistence or egoism will not find its form in the reality without will, humans have will. According to the I Kant, "Human will contains dualistic nature both positive and negative. The positive side of will is subordinated by morality, while negative side is under his disposition." The Negative nature of will is expressed through egoism which prefers personal interest. However, in objective reality, it will be impossible for human to keep himself in the subsistence without respecting public interest. That is how subjective and objective side of humans are in conflict. Expression of human will is interest. The main condition to maintain normal individual and public interest is to stay in harmony with others or recognize the rights and interests of others, and then be in solidarity. Thus, I Kant, founder of classical philosophy, formulated the foundation of the social relations and unconditional law of the morality to be complied with as "Treat humans as humans, treat each other with respect" and considered the ground of such law is human intelligence.In XX century, "Theory of Solidarity" ("Solidarism" main representative Leon Duguit) that considered the principle of "solidarity" as ground of law. However, as such a heavenly (sky) principle which became the ground of social relations were taught by Mongolians from ancient times, the teaching "Solidarity" of Mongolians may be re-visited within the frame of values.

not wish those things to others that you do not wish them for yourself" or Japanese Prince Shotoku: Optimum morality of things is negotiation) and Mongolian's teaching "be in solidarity" falls in similar content with above mentioned teachings. In other words, it can be assessed in main norm level as it recognize each other's wishes and rights, and fully contains the idea of being in solidarity or harmony.

Moreover, the norm of "bi in solidarity" serves as ground for developing the value of modern legal thought-freedom. Mikhail Bakunin, Russian scholar, on this, said: "The understanding of freedom and solidarity is interrelated and they enrich each other. Social solidarity is a primary law of humankind, however, freedom is the second one. Those two laws compose all the essences of human morality … This way, freedom does not deny the solidarity, but develops it" (side 332, Selected philosophical writings and letters, Bakunin M, 1987). The law, as an art of justice that ensures the harmony of the freedom, is to be based on the principle of social solidarity. About this, Duguit L, main representative of the philosophy of solidarity, says: "Because law comes from the social solidarity, law exist over the state and the state is governed by law"[7]. Thus, the norm of "be in solidarity" may be considered as supreme law of human existence and harmony.[8]

Based on the above, the teaching of "be in solidarity" is not only the heavenly principle of Mongolian's society and state existence, but also is related to the human essence. And as it is a supreme law of norms or harmony which should be present in the frame of starting from social units to international states and nations, it is the basic norm to be complied with by all and ground of their existence in the time of current globalization. Thus, the teaching of "be in solidarity" is a Mongolian heritage and the one of the values of humankind.

---

[7] Под ред. В.С. Нерсесянца. История политических и правовых учений. М. 1988. Стр. 698
[8] Solidarity is a main factor of social development of humankind that will bring them to the public goodness and prosperity. However, when there is no solidarity, the result will be dictatorship, poverty, struggle and at last, negation of one's existence.

INDONESIAN PHILOSOPHY:

Its Meaning and Relevance in the Context of Asian Countries Development[1]

M. Mukhtasar SYAMSUDDIN[2]

ABSTRACT

The main problem elaborated in this paper is related to the philosophical system of Indonesian people as being known widely as Pancasila or the five principles. The elaboration will depart from historical dimensions of Pancasila and will be ended at the implementation of Pancasila's principles in the whole aspect of Indonesian life.

This paper is aimed at finding the better understanding about Pancasila as a system of Indonesian philosophy; its meaning and relevance in the context of Asian philosophy emergence. Dealing with the effort of finding Asian philosophy's construction, this paper will describe the ontology, epistemology and axiology foundations of Pancasila. The ontological foundations of Pancasila are essentially laid on the existence of human-being, epistemology of Pancasila is constructed as an abstractions and simplifications of the reality that exists in Indonesian society and the heterogeneous environment, multi-cultural, multi-ethnic by elaborating the values those have similarities to solve problems faced by the people of Indonesia, and from the aspect of axiology, Pancasila cannot be separated from the Indonesian people as its background, because Pancasila is not given value but the value created by the Indonesian people. Pancasila values can only be understood by understanding the Indonesian people with their background.

Realizing a right orientation of Pancasila as the system of Indonesian philosophy, this paper will be ended by critical reflection on how are Pancasila's principle values implemented by Indonesian in the era of globalization. It is proposed in this paper that the Indonesian must actively preserve and develop their own philosophy in the spirit to bring prosperity to the nation and as well as contribute to the reinforcement of peace and friendship in the world. Bringing Pancasila into full play of all national potentialities is intimately related to the spirit of readiness to develop Asian countries.

Key words: Philosophy, system, Indonesia

1. INTRODUCTION

Philosophy plays an essential role in every civilization. Today the diversity of civilizations and the closely related need for worldwide dialogue have become more and more prevalent. It is good that these issues are being addressed in Indonesia, where various civilizations and philosophical trends are encountered.

To talk about the role of philosophy in general does not mean to deny differences among philosophies. Indonesian philosophy has existed and developed not only through the affirmation of its national identity but also through the expansion of exchange with the world in order to acquire positive values from other nations. Only the recognition of diversity and respect for the specificity of various philosophies can help us to agree on the contribution made

---

[1] Paper presented in the 8th International ASIANPA Conference, Suleyman Demirel University, Turkey, 30 April - 03 May 2015

[2] Associate Professor, Faculty of Philosophy, Universitas Gadjah Mada, Yogyakarta, Indonesia

by philosophy to the life of humankind today.

Philosophy, however, is not a special God-given gift to some countries or territories to help them become the various civilizations of humankind. Every philosophy has been born out of interaction between humans and specifically natural, economic and social features of their environment. Acculturation is a needed for the development of every civilization. But an acculturation process will be successful only if a nation is able to preserve and promote its national identity while acquiring the values of other civilizations.

In general, philosophy is a science that seeks to investigate the nature of things. The characteristics of philosophy can be termed as a radical, comprehensive and integral thinking. Definitely, philosophy is a way of thinking that explores its object fundamentally.

Since its emergence in Greece, and in following the rapid development of science, philosophy is well known as The Mother of Science. Philosophy is an estuary for sciences, including for the positivistic sciences, such as science of communication and information technology that has just appeared in the era of advanced science and technology today. Thus, as being compared to other sciences, philosophy is an intellectual activity that has methodical and systematic approach. In capturing the essential meaning of everything, we use philosophy as a tool of reflective thinking.

The philosophy of Pancasila can be defined as a critical and rational reflection about Indonesian state and nation's cultural reality in order to get the main points of the fundamental and comprehensive understanding of Pancasila. In the other words, Pancasila is defined as a philosophy because it was a result of deep reflection of Indonesian founding fathers that poured it in a system (Abdul Gani, 1998).

The general understanding of Pancasila is a form of Indonesian deepest thinking about their self and then it is considered, trusted and believed as fact, norms and correct, fair, judicious, and best values suited to the life and personality of the Indonesian nation.

The philosophy of Pancasila was later developed by Sukarno from 1955 until his rule ended in 1965. At that time Sukarno always maintained that the original philosophy of Indonesia is Pancasila. The values of Pancasila was taken from the culture and traditions of Indonesia, as well as an acculturation Indian (Hindu-Buddhist), Western (Christian), and Arabic (Islam). According to Suharto, Pancasila philosophy has undergone in the process of *Indonesianization*. All original precepts of Pancasila is lifted from the Indonesian culture and subsequently translated into more detail of Pancasila grains.

The philosophy of Pancasila can be classified as a practical philosophy. This means the philosophy of Pancasila contains not only fundamental thinking, but it is used to guide the way of life (*Weltanschauung*) of Indonesian people. By using Pancasila as a way of life, Indonesian people can achieve their spiritual and physical happiness, both in this world and in the Hereafter (Salam, 1988: 23-24).

2. THE PHILOSOPHICAL VALUES IN PANCASILA

As a philosophy of the Indonesian people, Pancasila implies a deep contemplation of the founding fathers of the country when they try to explore the basic values of Indonesian state and formulate the foundation of the Republic of Indonesia. The contemplation result was officially approved in its conjunction with the Constitution of the Republic of Indonesia of 1945 by the Preparatory Committee for Indonesian Independence on August 18, 1945 as the Basic Philosophy of the Republic of Indonesia.

Pancasila contains five principles, they are; 1) Belief in one and only God; 2) Just and civilized humanity; 3) The unity of Indonesia; 4) Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives; and 5) Social Justice for all Indonesian people. The five basics or principles contained in Pancasila are integral parts those are interconnected and work together for achieving a specific purpose. As quoted by Kaelan (2000: 66) from Shrode and Don Voich, a system has the following characteristics: 1) a union of parts; 2) these parts have its own function; 3) interconnected or interdependence; 4) all of it is intended to achieve a common goal (destination system), and 5) occurs in a complex environment. Based on this understanding of system, the principles values in Pancasila are interconnected to form an integrated system, which is in the process of operation they work together in achieving the goal. Although every precept has its own function but they have a same purpose in realizing the just and prosperous society.

Pancasila contains the idea of human-being that cannot be separated from God. Therefore, as a system of philosophy, Pancasila has different characteristics with other philosophical systems those exist in the world, such as Liberalism, Communism and so forth. Further, the specific values contained in Pancasila philosophy developed in the Indonesian culture and civilization, especially as the Indonesian nation's soul and spiritual principles in the struggle for Indonesian independence. Values of Pancasila philosophy, both as a way of life or philosophy of life (*Weltanschauung*) of the nation, as well as the soul of the nation or identity (*Volksgeist*) show the identity and national dignity of Indonesian in facing the world cultures and civilizations.

According to Darmodihardjo (1979: 86), Pancasila is an ideology that has some specifics as noted under below;

1) It implies that the Indonesian people believe in the existence of God;
2) It fellows human beings of any ethnic group and language;
3) It upholds national unity of Indonesia;
4) It states that the life of Indonesian society and state are based on democracy;
5) It formulates the concept of social justice for living together in Indonesia.

3. THE ONTOLOGICAL FOUNDATION OF PANCASILA

The ontological foundations of Pancasila demonstrate clearly that Pancasila is actually exists in reality with a clear identity and entity. Through a review of philosophy, the ontological foundations of Pancasila reveal the terminological status used in Pancasila, the content and composition of the precepts in Pancasila, the relationship of each precepts as well as its position. In other words, this ontologically disclosure may clarify philosophically the identity and the entity of Pancasila.

The ontological foundations of Pancasila are essentially laid on the existence of human-being who has the absolute nature of the *mono-pluralist* (Kaelan, 2002:72). Indonesian people are principal supporter of Pancasila that ontologically has absolute things, namely it consists of the composition of nature, they are mind and body, the nature of human as individuals and social beings, as well as the position of human nature as a created by the God Almighty and as an independent creature.

The basic characteristics of Pancasila reflect the basic human trait that is bi-single. There is a dependent relationship between Pancasila and the Indonesian people. That is, the existence, nature and the quality of Pancasila is highly dependent on the Indonesian people. Besides the discovery of Indonesian people as a principal supporter of Pancasila, ontologically, the reality

that makes the inherent properties and owned by Pancasila can be determined so that the identity and entity of Pancasila becomes very clear.

Sukarno used the term of Pancasila to give the formulation of five principles of the Indonesian state. Supomo and Muhammad Yamin, even convey the basic concepts differently, they did not give it a name. Preparatory Committee for Indonesian Independence (PPKI) or the National Committee of Central Indonesia (KNIP) where Sukarno also sit in it as a member, used the term of Pancasila as Sukarno deigned it to be an official name of Indonesian state foundations. The term used by PPKI is consisted of five precepts which is reflected in the fourth paragraph of the Preamble to the 1945 Constitution.

Since the understanding of Pancasila is unity, according to Notonagoro (1983: 32), then it should be appropriate to write the term of Pancasila not in two words; "Panca Sila", but as the word; "Pancasila'. The writing of Pancasila in the word of Pancasila reflects that Pancasila is not two systems but a system.

The name of Pancasila that identifies the five basics of Indonesian state is not a term that was introduced by Soekarno on June 1, 1945 in front of the court BPUPKI. It was also Pancasila as is mentioned neither in the Sutasoma nor in Jakarta Charter, but is in the fourth paragraph of the 1945 Constitution.

If Pancasila is reviewed according to its historical origin, no doubt it can be accounted that Pancasila is qualified to be a basic philosophy of the Indonesian state. According to Notonagoro (1983: 25), there are four kinds of causes (*causa*) which can be used to establish Pancasila as the State Philosophical Foundation, they are the cause in the form of matter (*matterial causa*), the cause in the form of form (*formalist causa*), the cause in the form of purpose (*finalists causa*), and the cause in the form of the origin of the work (*efficient causa*) (Notonagoro, 1983: 25).

Notonagoro further explains the four *causa* as follows: *first*, the Indonesian nation as the original matters (*matterial causa*) contained in *adat* customs, culture and religion; *second*, a member of the Inquiry Board of Indonesian Independence Preparation Efforts (BPUPKI), Soekarno together with Muhammad Hatta became the state maker (*formalist causa*) and the origins of purpose (*finalists causa*) of Pancasila as the candidate of basic philosophy of the country; *third*, some people, including Soekarno dan Muhammad Hatta and added with all the members of BPUPKI that consisted of national and religious groups have a plan to rearrange the Preamble to the 1945 Constitution as Pancasila presence in it, and also BPUPKI that accepted the plan by changes as the connection origin, even in its formal and destination origin of Pancasila as the candidate of the State Philosophy Foundation; *fourth*, the Preparatory Committee for Indonesian Independence (PPKI) as the origin of the work (*efficient causa*), which makes Pancasila as the basic philosophy of the state that was previously assigned as a candidate for the State Basic Philosophy (Notonagoro, 1983: 25-26).

4. THE EPISTEMOLOGICAL FOUNDATION OF PANCASILA

Epistemology of Pancasila is associated with the basic resource of Pancasila knowledge. The existence of Pancasila is constructed as an abstractions and simplifications of the reality that exists in Indonesian society and the heterogeneous environment, multi-cultural, multi-ethnic by elaborating the values those have similarities to solve problems faced by the people of Indonesia (Salam, 1998: 29).

The problems faced are regarded with the desire to get education, welfare, peace, and tranquility of life. Pancasila was born as a response or answer to the circumstances that occurred and

experienced by Indonesian people and it is also a hope. Pancasila is expected to be an effective way to solve the hardship faced by the people of Indonesia in their life.

Pancasila has correspondence truth in its epistemology as the principles or values in it are supported by the practical realities experienced by the Indonesian people. The knowledge of Pancasila originates in Indonesia people and its environment. Pancasila was built and rooted in Indonesian people life with all of the spiritual atmosphere it possessed.

Kaelan (2002: 96) argued that Pancasila is a guideline or basis for Indonesia in viewing the reality of the universe, human, society, nation and the state related to the meaning of life as well as a basis for people in solving problems they encountered in life and living.

Epistemological basis of Pancasila is also closely linked with its ontological basis because the knowledge of Pancasila is grounded in the human nature that supports Pancasila (Kaelan, 2002: 97). More specifically, the knowledge of the precepts of Pancasila is an abstraction of the equality values those exist and are owned by the pluralistic and heterogeneous society. It is social epistemology of Pancasila.

The social epistemology of Pancasila is also characterized by the effort of the Indonesian people who wish to free themselves and become an independent, united, and sovereign nation that has principle in their life based on belief in God the Almighty, just and civilized humanity, unity of Indonesia, democracy led by the inner wisdom of deliberations/representatives, as well as want to achieve social justice for all Indonesian people.

The sources of Pancasila knowledge can be traced through the history of the formation of Pancasila. In the historical trace of the culture related to the birth of Pancasila as the basic state of the Republic of Indonesia, as described in the front, we can say that the root of the principles of Pancasila are grounded in the values and culture of Indonesian people.

Value and culture of Indonesian people those were revealed since the early history in the fourth century AD are taken from the original value of Indonesia and had been enriched by the inclusion of cultural values from outside of Indonesian country. Value is derived from the Hinduism, Buddhism, Islam, and democratic values are taken from the West. Based on the reality, it can be said that Pancasila knowledge epistemologically rooted in the indigenous and mixed culture.

5. THE AXIOLOGICAL FOUNDATION OF PANCASILA

Axiology is closely related to the critical review of value. From the aspect of axiology, Pancasila cannot be separated from the Indonesian people as its background, because Pancasila is not given value but the value created by the Indonesian people. Pancasila values can only be understood by understanding the Indonesian people with their background.

Value is associated with the study of what is intrinsically is valuable in itself and is called extrinsic or instrumental that is associated with how to achieve goals. In the flow of hedonism, the intrinsic value is pleasure, for utilitarianism is the value of benefits for the most amounts of people (Smart, JJC, and Bernard Williams, 1973: 71).

Pancasila contains the values, either intrinsic or extrinsic or instrumental. Intrinsic value of Pancasila is the combination result of original value of the Indonesian nation and cultural values taken from outside Indonesia, both absorbed by Indonesian people in the fourth century and in the period of imperialism, as well as those taken by the intellectuals; Sukarno, Mohammad Hatta, Ki Hajar Dewantara, and their other Indonesian freedom fighters friends who took modern values while studying in the Dutch.

The specific value that is inherently contained by Pancasila is an intrinsic value. it lies in the recognition of the values of divinity, humanity, unity, democracy, and social justice as a whole. This specific differentiates Indonesia from other countries. Values of divinity, humanity, unity, democracy, and justice have universal properties. Because it is universal, then the value is not only belongs to the Indonesian people, but people all over the world.

Pancasila as the instrumental value contains the imperative and direction that in the process of realizing the ideals of the nation state, it should conform to the properties contained in the value of divinity, humanity, unity, democracy, and social justice. As an instrumental value, Pancasila does not only reflect the identity of the Indonesian people, but also serves as a means in achieving the goal. In realizing the ideals of the nation state, Indonesia uses religious ways, fair and civilized, unity, democracy that appreciates deliberation in reaching consensus, and social justice for all Indonesian people.

Pancasila values also reflect the realities and ideals values as the principles of Pancasila contains values those are practiced in everyday life by the Indonesian people. In addition to the value of reality, principles of Pancasila ideals contain the values those are desired to be achieved. According to Kaelan (2002: 128, the values contained in the precepts I through V of Pancasila are the ideals, hopes, desires of Indonesian people which will be realized in their life. However, Pancasila which in 1945 formally became *das sollen* for Indonesian nation is assumed as the fact in forming the basic principles of Pancasila that is embodied in customs, culture and religious life or beliefs of Indonesian people. Therefore, as quoted by Kaelan (2002: 129), Pancasila is *Sein im sollen*. This means Pancasila is the hope, aspiration, but at the same time it is a reality for the people of Indonesia.

The values contained in Pancasila have levels and different weights. Nevertheless, the values are not contradictory, even complementary. This is due to the substance that shows Pancasila as an integral and round or organic unity (organic whole). Thus, values contained in Pancasila are an integral and integrated round. These values are closely interconnected and that one cannot be separated from the other value. The values of the Indonesian nation would provide a pattern for attitude, behavior and actions for Indonesian people (Kaelan, 2002: 129).

Notonagoro (1983: 39) states that the content of the abstract meaning of Pancasila was only intended to be presented in the mind or in the wishful thinking. It is precisely because of Pancasila ideals of the nation, which became the basis of the basic philosophy of the state. It does not mean Pancasila is just staying in the mind as a delusion, but it has strong relationship with the things that really exist. The existence of God, human-being, one, people or democracy, and the fair are indisputable.

1. The Relevance Of Pancasila In The Globalized World And Asian Countries Development

Facing the global situation of the world, we may ask many critical questions; is Pancasila still relevant in the globalized world? If so, how will it be implemented in the new, more open, and globalized society? As being quested by Bahar (2010: 21), the next question we formulated here is; is the lack of a more coherent, consistent, and ideology of Pancasila a hindrance or an opportunity?

According to Bahar (2010: 21), the consecutive efforts to formulate a rigid philosophical and ideological version of Pancasila that tried by the President Soekarno and Soeharto have failed miserably. In many aspects, the Indonesian people are too heterogeneous to agree upon a detailed philosophical and ideological set of principles. All that can be expected out of this heterogeneity is a broad consensus on moral principles, mission and objectives. These issues have been adequately dealt with in the Preamble of 1945 Indonesian Constitution.

Again, quoting Bahar's articles (2010: 22), we can assume that the relevance of Pancasila is most probably lies not in its formulation as such. Rather it lies in its role in the implementation of the four paragraphs of the Constitutional Preamble as institutionalized in subsequent national documents and implemented in the day today operation of the Republic. In other world, the relevance of Pancasila comes from constitutional context in which as it serves as the living *staatsfundamentalnorm* of the dynamic Indonesian nation-state would become meaningless if taken out of context. Hence the gauge of the success or failure of Pancasila as the founding ethos of the Indonesian nation-state should not be measured by its semantic *orthodoxy,* but by its *orthopraxis*, i.e. in the outcome of all national endeavors to implement the four mission clearly stated the Preamble of the 1945 Constitution.[3]

Asia in the 21st century is an area that the diffuse power increases with significant implications for regional and global power structures. Power shifts taking place in the region point to the redistribution of influence among players. The rise of China constitutes the most salient aspect of such changes. Over the last years, China has consistently demonstrated its ability to sustain impressive economic growth rates. Along with its economic development, China's military capability has also improved significantly. As its economic power and military might increase, China has emerged as the most influential actor in the region. India is also catching up as a major player. Japan, while in deep domestic political and economic trouble, cannot be written off yet. Moreover, power is also shifting to non-state actors—the private sector, civil society organizations, organized crime, and terrorist groups. The US inevitably remains the most powerful nation, but others are also on the rise (Sukma, accessed 29 March 2015).

Indonesia as a rising power is important because of its central position in Southeast Asia and its active participation in Asia's emerging regional security architecture (Clinton, 2011). Since 2003, Indonesia has been the driving force behind political and security community building in the Association of Southeast Asian Nations (ASEAN). It strengthens bilateral partnership with major powers such as the United States, Russia, India, China and Australia. Indonesia has also been actively engaged on many global issues such as climate change and been an ardent supporter of global institutions, including the G-20 and the UN Security Council. Indonesia's economic growth rates in recent years have been impressive, especially given the difficulties faced by other countries during the global financial crisis (Sukma, accessed 29 March 2015).

In a very specific context, we can see that more than a decade ago, the ASEAN leaders agreed to establish a single market in Southeast Asia in late 2015. This was done in order to increase the competitiveness of ASEAN and attract foreign investment. Foreign investment in this area is needed to boost employment and improve welfare. The formation of the single market has

---

[3] The Preamble to the 1945 Constitution;

1) Whereas freedom is the inalienable right of all nations, colonialism must be abolished in this world as it is not in conformity with humanity and justice;

2) And the moment of rejoicing has arrived in the struggle of the Indonesian freedom movement to guide the people safely and well to the threshold of the independence of the state of Indonesia which shall be free, united, sovereign, just and prosperous;

3) By the grace of God Almighty and impelled by the noble desire to live a free national life, the people of Indonesia hereby declare their independence;

4) Subsequent thereto, to form a government of the state of Indonesia which shall protect all the people of Indonesia and their entire native land, and in order to improve the public welfare, to advance the intellectual life of the people and to contribute to the establishment of a world order based on freedom, abiding peace and social justice, the national independence of Indonesia shall be formulated into *a constitution of the sovereign Republic of Indonesia* which is based on the belief in the One and Only God, just and humanity, the unity of Indonesia, democracy guided by the inner wisdom of deliberations amongst representatives and the realization of social justice for all of the people of Indonesia.

been termed as the ASEAN Economic Community (AEC) This will allow the state to sell goods and services easily to other countries throughout Southeast Asia so the competition will be intense.

ASEAN Economic Community is not only open the flow of goods or services, but also the labor market professionals, such as doctors, lawyers, accountants, and others. Recent research from the World Labor Organization or ILO mention opening the labor market to bring great benefits.

Besides being able to create millions of new jobs, this scheme also can improve the welfare of the 600 million people who live in Southeast Asia. In 2015, the ILO specifies that the professional workforce demand will rise 41% or about 14 million. While the demand for labor middle class will rise 22% or 38 million, while the low-level work force increased by 24% or 12 million. However, the report predicts that many companies will find less skilled employees or even one job placement due to a lack of training and professional education.

In the context of Asian countries development, the meaning and implementation of the five principles of Pancasila are described as follows;

> The first principle reaffirms the Indonesian people's belief that God does exist. It also implies that the Indonesian people believe in life after death. It emphasizes that the pursuit of sacred values will lead the people to a better life in the hereafter. The principle is embodied in the 1945 Constitution and reads: "The state shall be based on the belief in the one and only God".

> The second principle requires that human beings be treated with due regard to their dignity as God's creatures. It emphasizes that the Indonesian people do not tolerate physical or spiritual oppression of human beings by their own people or by any other nation.

> The third principle embodies the concept of nationalism, of love for one's nation and motherland. It envisages the need to always foster national unity and integrity. Pancasila nationalism demands that Indonesians avoid feelings of superiority on ethnical grounds, for reasons of ancestry and color of the skin. In 1928 Indonesian youth pedged to have one country, one nation and one language, while the Indonesian coat of arms enshrines the symbol of "Bhinneka Tunggal Ika" which means "unity in diversity"

> The fourth principle calls for decision-making through deliberations, or *musyawarah*, to reach a consensus, or *mufakat*. It is democracy that lives up to the princples of Pancasila. This implies that democratic right must always be exercised with a deep sense of responsibility to God according to one's own conviction and religious belief, with respect for humanitarian values of man's dignity and integrity, and with a view to preserving and strengthening national unity and the pursuit of social justice.

> The fifth principle calls for the equitable spread of welfare to the entire population, not in a static but in a dynamic and progressive way. This means that all of the country's natural resources and the national potentials should be utilized for the greatest possible good and happiness of the people. Social justice implies protection of the weak. But protection should not deny them work. On the contrary, they should work according to their abilities and fields of activity. Protection should prevent willful treatment by the strong and ensure the rule of justice.

7. CONCLUSION

The world is experiencing unprecedented changes. The revolution in information technology and communication has quickly expanded the scope of human knowledge. Complicated problems in every area of human life demand ever greater renovation in philosophical thinking. The ongoing globalization has created an increasing disparity between rich and poor, strong

and weak, as well as differences between various societies and within societies themselves. Moral deterioration and social evils have caused great concern among people of good will.

In this context, the Indonesian must actively preserve and develop their own philosophy in the spirit to bring prosperity to the nation and as well as contribute to the reinforcement of peace and friendship in the world. Bringing Pancasila into full play of all national potentialities is intimately related to the spirit of readiness to make friends with all countries.

Driven by this spirit, Indonesian philosophers are committed to research and to finding solutions to problems faced by the nation as well as by humankind. By promoting the national spirit, Indonesian philosophers will do their best to renovate their thought on the nation and the present age, as well as create favorable conditions for the long-standing unity of philosophy, ethics and religion in order to bring into full play their contribution to present society. Consequently, the idea that the world is to live in peace and friendship, and that all nations worldwide are to enjoy prosperity and happiness is the highest point to which philosophy of Indonesia is striving. In the context of globalization the significance of this is profound.

Bibliography

Abdul Gani, Ruslan, 1998, *Pancasila and Reformation,* Nationa Seminar Paper, KAGAMA, 8 July1998, Yogyakarta

Bagus, Lorens, 1996, *Dictionary of Philosophy,* Jakarta: PT. Gramedia

Bahar, Saafroeddin, 2010, "Pancasila, The Livinf Staatsfundamentalnorm of The Indonesian National State: Norms, Institutions, and Performance" in *Pancasila's Contemporary appeal: Re-Legitimizing Indonesia's Founding Ethos,* Yogyakarta: Yale Indonesia Forum, Sanata Dharma University

Kaelan, 2000, *Pancasila Education,* Yogyakarta: Paradigma Offset

--------, 2002, *Pancasila Philosophy, The Way of Life of Indonesian,* Yogyakarta: Paradigma Offset

Notonagoro, 1967, Some things about the philosophy of Pancasila; Definition of Core-Content of Pancasila as Basic Philosophy, Principal Base for Pure and Consistent Implementation, *seventh edition,* Jakarta: Pancuran Tudjuh

--------------, 1983, *Pancasila in the Popular Scientific Perspective, fifth edition,* Jakarta: Bina Aksara

Salam, H. Burhanuddin, 1998, *Pacasilaism Philosophy*, Jakarta: Rineka Cipta

Smart, J.J.C., and Bernard Williams, 1973, *Utilitarianism; For and Against,* United Kingdom, Cambridge University Press

Sukma, Rizal, 2015, "Indonesia and the Emerging Sino-US Rivalry in Southeast Asia,: http://www.lse.ac.uk/IDEAS/publications/reports/pdf/SR015-SEAsia-Sukma-.pdf, accessed 29 March 2015.