PROCEEDINGS OF
THE SECOND INTERNATIONAL CONFERENCE
OF THE ASIAN PHILOSOPHICAL ASSOCIATION

The Rise of Asian Community and the New Dialogue between Past and Future of the World

Common Presidents

Prof. Dr. Alparslan Açikgenç, Fatih University, Turkey

Prof. Dr. Choi Woo-Won, Pusan National University, Korea

Prof. Dr. Ken' ichi Sudo, Kobe University, Japan

DaeDong Philosphical Association
Pusan, Korea, 2006

DaeDong Philosophical Association 2006 ISSN 1229-0750

Choi Woo-Won

Proceedings of the Second International
Conference of Asian Philosophical Association

Korea, Busan : DaeDong Philosophical Association 2006

774p. 27cm (Kudeok Publishing Company)

TABLE OF CONTENTS

Preface

Protocol Speech

Prof. Dr. Muhammad Hidayat Nur Wahid, Chairman of The People's Consultative Assembly of the Republic of Indonesia

Inaugural Papers

Choi Woo-Won, Pusan National University, Korea 1
"Towards A New Dimension Of Existance"

Alparslan Açıkgenç, Fatih University, Turkey 13
"The Conceptual Foundations Of Civilizations"

Panel-Discussion

Topic: The Opening of The New World of Asian Community

Şerif Ali Tekalan, Fatih University, Turkey 25
"The Art Of Living Together"

Kang Kil-Woon, Chungnam National University, Korea. 29
"The Correlation Between Korean And Turkish Languages: The Comparision Of Vocabulary."

Swamy L.N Tirukovela, Osmania University, India 53
"The Rise Of Indian Community: An Emerging Scenario"

1-1 Session: The New Paradigm of Asian Community in Humanities

Myeong-Jin Nam, Chungnam Nation University, Korea 55
"A Speculation on Dongye(東夷) culture and I-ching(周易) philosophy"

Lee Il-Bong, Hanbeadal Association, Korea 59
"The Civilizational Significance Of Korean History Book Hwandangoki(桓檀古記)"

1-2 Session : The Changing Philosophy İn The Age Of Asian Community

Nurten Gökalp, Gazi University, Turkey 69
"An Evaluation Of Personality Approach In The Thought Of Hilmi Ziya Ülken"

Lee Hee-Jae, Gwangju University, Korea 75
"How Confusianism Face Glocalism In The Asian Community"

Gulnara K. Yeleukulova, Suleyman Demirel University, Kazakhstan 83
"Concepts And Categories Of Kazakh Philosophy"

1-3 Session : Globalism And Glocalism

Yılmaz Özakpınar, Fatih University, Turkey 91
"Rationality As The Common Basis Of Understanding Between Western And Other Living Civilizations"

Lee Dae-Shik, Pusan National University, Korea 97
"Contribution Of Higher Education Institutions To Regional Development -Case Of The City Of Busan"

1-4 Session : Civilization And Identity

M. Lutfullah Karaman, Fatih University, Turkey 117
"Problems And Prospects Of Turkish Civil Society, At The Treshold Of Turkey's Projected Eu Membership"

Makharov Egor Mikhailovich, Yakutsk State University, Russia 131
"Globalisation And Problem Of Identification Of Civilization"

Narisuke Utsuki, Kobe University, Japan 135
"Handling Another Culture: A Step-By-Step Adaptation Model"

Bang In, Kyungpook National University, Korea 143
"Traditional Values And The Crisis Of Human Nature"

1-5 Session : How Humanities Face Glocalism İn The Asian Community

Yusuf Çetindağ, Fatih Universitesi, Turkey 153
"The Influence Of Eastern Classics On Western Literature"

2-1 Session : Asian Community And Civilizational Dialogue

Metanet Aliyeva, Azarbaijan StateEconomical University, Azerbaijan 159
"The New Culture Of Asia"

Ryu Tea-Hyung, Pusan National University, Korea 171
"The Evoution Of Human Society"

2-2 Session : Value System And Economic Development İn Asian Community

Kim Byeong-Youn, Mok Won University, Korea 181
"A Study On The Korean Corporate Cultual Identities"

Mohammed Akhter Ali, Osmania University, India 187
"Asian Union- Geographical And Economical Dimensions"

2-3 Session : Re-Interpretation Of World History İn The Age Of Asian Community

Lim Guwn-Teag, Daejeon University, Korea 197
"Histories and Cultures of Tributary Asian Countries Originated from the Mainstream of the Dongyi Central Plains Koguryo(Xiongnu) Chosun Dynasty (东夷中原高句丽(匈奴)朝鲜) Centering on the Ottoman Turk (the Turk(突厥), the Huns)"

Salim Ayduz, University of Manchester, United Kingdom 219
"The Relations between the Ottoman Empire and the Asian States in the 16th Century: The Diffusion of Ottoman Military Technology"

2-4 Session : The New Education For The Future World

Tuvshinzaya Tserenbaltav, National University Of Mongolia, Mongolia 233
"Contemporary Issues Of Legal Education Of Mongolia"

Wazim Khan, Institute Of Education & Research University Of Peshawar, Pakistan 237
"The New Education for the future world.
(A case of Pakistan, System of Education)"

2-5 Session : Social Values And Philosophy İn Asian Community

Ibrahim Hasgur, International Ataturk Alatoo University, Kyrgyzstan 285
"Seven Advices From Three Great Asian People (Manas, Rumi, Yasawi)"

2-6 Session : The Music, Painting, Clothing, And Architecture İn Asian Community

İlbeyi Özer, Fatih Universitesi, Turkey 297
"Changing Patterns Of Clothing In A Modernizing World: The Case Of Turkey In The First Half Of The 20th Century"

Taeill Kweon, Youngsan University, Korea 315
"Duration; A New Possibility Of Traditional Korean Architecture"

Ilhan Ozkececi Turkey 321
"Asya'nin Kulturunu Guclendiren Islam Sanatinin Estetigi"

2-7 Session : Heritages And Future Perspectives Of Asian Cultures

Mehmet Kara, Fatih University, Turkey 331
"A Common Cultural Element In Asian Societies: Twelve-Animal Zodiac Calendar"

Chiyo Sakamoto, Kobe University, Japan 343
"Change Of Translation Goals And Chinese Character Usage In Japan"

Min Young-hyun, Pusan National University, Korea 349
"The thoughts of Life and Religions in Korean culture -with the Sun-ism in Korea".

2-8 Session : Ploitical and Economical Perspectives Of Asian Community

Heo Mane, Pusan National University, Korea 365
"Changing Balance of Power in Northeast Asia -What is a Counterbalance at This Juncture?-"

Ozgur Sari, Middle East Technical University, Turkey 375
"The Future Of The Asian Community's Economic Development And The New World Order"

2-9 Session : Ethics And Society

Kim Myung Sook, Chungnam National University, Korea 385
"The comparative study on Yul-gok's organic views and system theory of Schwartz & Ruseek"

Kayhan Mutlu, Middle East Technical University, Turkey 389
"The Religious Culture And The Crime Mentality In The Case Islam In Turkey"

Kiki Kennedy-Day, American University In Cairo, Egypt 403
"Rediscovering The Future Through The Past: The Value Of Classical Arabic Literature In Translation"

2-10 Session : The Geography And Economics İn Asian Community

Ali Demirci, Fatih University, Turkey 413
"Developing International Geography Standards For A More Sustainable Future And Its Underlying Reasons"

Memmed Ali Babashli, Qafqaz University, Azerbaijan 427
"Küreselleşen Dünya Ve Azerbaycan Türkçesinin Durumu"

Mehmet Karakuyu, Fatih University, Turkey 433
"Asya Ülkelerinde Coğafya Biliminin Durumu Ve Bati Ülkeleriyle Karşilaştirilmasi"

2-11 Session : The Anthropological Kinship İn Asian Community

Davut Aydüz, Sakarya University, Turkey 449
"Religious & Historical Sources Of Tolerance In Islam Towards The Followers Of Other Religions"

Dmitry Vladimir Shlapentokh, Indiana University, USA 471
"Russian As Asiatic Threat"

2-12 Session : The Linguistic Connection İn Asian Community

Sarantuya Dagvadorj, National University Of Mongolia, Mongolia 495
"Communication In Asian World: Linguistic Aspects"

Kiyoshi Shimizu, Sunchunghyang University, Korea 501
"The Linguistic Connection In Asian Community: 500 Altaic Word Roots Spreading From Tokyo Over Korea, China, Siberia, Central Asia As Far As Istanbul."

2-13 Session : Religions And Ethics İn The Age Of The Pluralism

Şengül Çelik, Fatih University, Turkey 519
"The Need For A Pluralistic Attitude Towards Ethical Problems In A Globalized World"

Sanghyong Shin, Andong National University, Korea 527

"A Reasonable Approach To Pluralist Religious Society"

2-14 Session : Philosophy And Society

Ayşe Canatan, Gazi University, Turkey 531
"A Reasearch On The Attitude Of The Elderly Towards Old Age"

2-15 Session : Dialogue Between Civilizations

Lee Hong Kyu, Seoul National University. Korea 533
"On The Formation Of Mongolian And Origins Of Koreans"

Masayuki Kato, Kobe University, Japan 535
"Heuristics, Autonomy And English Teaching"

2-16 Session : Culture And Society

Gurtueva Tamara, Fatih University, Turkey 547
"Russian Literary Migration Of The Xx Century"

Lemi Akin, Pusan University of Foreign Studies, Korea 555
"A Study On Similar Marriage Customs In Turkish And Korean Cultures"

2-17 Session : Spiritual Life İn Asia

Wisam Mansour, Fatih University, Turkey 567
"Islam And Conflict Management: The Koranic Truth About Struggle, War And Terror"

Hwang Yeong-Seong, Kwon Oh-Ryun, Pusan National University, Korea 577
"The inward values of Taekwondo"

Veli Urhan, Gazi University, Turkey 583
"The Idea Of Creation In Iqbal's Philosophy"

2-18 Session : Religion And Art İn Asia

Cihan Okuyucu, Fatih University, Turkey 585
"The Concept Of Love And Unity In Mevlana Rumi And Other 13th Century Turkish Poets"

Kim Su-Cheong, Dong-A University, Korea 593
"Confucius Views on the Soul"

Mehmet Kutalmis, Fatih University, Turkey 597
"Buddhism Among The Turkic Peoples In History And Today"

2-19 Session : Religion And Politics

Prof. Dr. Ömer Çaha, Fatih University, Turkey 605
"Islam And Civil Society: With A Special Reference To The Turkish Case"

Nah Jeong-Won, Gang Won National University, Korea 615
"Islamism and Christianism for World Peace"

Ganzorig Ganbold Borjigon, National University Of Mongolia, Mongolia 621
"Processing Of Legal Map Of Law"

3-1 Session : Asian Community And World Peace

Mori Yoshinobu, Saga University, Japan 627
"Korean "Unification" as Ideology —Its History, Structures and Prospect—"

3-2 Session : The Religion And Philosophy İn Asia

Cho Chunghee, Institute For Unified Buddhism, Korea 633
"Bodhi Prop Gate: A Newly Introduced Method For Cultivating Enlightenment For Buddhist Practician"

Erdinç Sayan, Middle East Technical University, Turkey 641
"The Alleged Importance of Dialectics for Science in Soviet Marxism"

3-3 Session : The Future Of Asian Community İn World Politics

Berdal Aral, Fatih University, Turkey 653
"A Comparative Analysis Of Turkish And South Korean Foreign Policies And International Perspectives"

Lee Dae-Woo, Pusan National University, Korea 671
"The Role Of Korea In The Asian Community"

The fruitful result of our international conference will be the fact that our mutual understanding and sympathy through the academic meetings are the most important bases of the Asian Community, and that the Asian Community, by its essential ideals, will play the historical role of making a way to the true World Community. The papers collected in this book show that the idea of the Asian Community has already begun to move the world. The very complicated interwoven problems of today's world really invite the insights and wisdoms of philosophy. We would like to express our deep thanks to the authors of the precious papers who have made themselves the pioneers of the new world history.

CHAIRMAN
OF PEOPLE'S CONSULTATIVE ASSEMBLY
OF THE REPUBLIC OF INDONESIA

RELIGIOUS LIVING WHICH ADVANCES HUMAN CIVILIZATION

By Dr. Hidayat Nur Wahid

Presented at the opening ceremony of the 2nd International Conference
of the Asian Philosophical Association (ICAPA)
Pusan National University, Korea
October 26-29, 2006

(*Ladies and Gentlemen*)

It is a great honour for me to be invited here to share views and present some thoughts regarding the enhancement of the role of religions and religious living in this respectable international seminar forum.

As we all comprehend that religions, religious living and diversity of religions have constituted historical as well as social facts, the existence of which we can sense, and the truth of which we believe in, and we care to implement them as our contribution to advance the quality of human living and consequently, to improve the quality of human civilization.

This international conference also has more strategic and urgent values the role of which should be revived, not only due to the existence of facts that we are still facing the on-going problems within the societies and religious communities among us, such as the high rate of illiteracy, the poor quality of human resources, a number of cases of moral deviation which instigate various criminal acts proscribed definitely by any religion, such as corruption, environmental destruction,

illegal logging, woman trafficking, unreliable conducts in performing state and social duties, not to mention terrorism and disharmony in the relationship among religious communities and among nations which subsequently may incite war and cause long-lasting human tragedy, including what has currently been a global concern and has induced intense disputes related to nuclear test executed by North Korea.

Religious followers and all members of religious communities are to be reasonably challenged, or reasonably have the feeling of being challenged, to move forward and reiterate elegantly and responsibly promotion of endeavours to protect mankind and their civilization which persistently tends to deny moral values while being more inclined to pragmatism, materialism which, in turn, will marginalize the role of religion and religious communities, and in a while, will make human civilization superficial and shallow, far from being profound in values and from the great responsibility towards nobler living, which will eventually maintain the existing conflicts and culture of conflicts as well as pragmatism and provide justification for all kind of deviations from humanity, and will finally destroy human civilization or initiate human civilization which is inhuman.

By respecting the specific characteristics of each religion in implementing its religious attitudes regarding their relationship to God, both in faith and in practices, all religion, in essence, also teaches universal principles which will always be relevant to be referred to regarding public affairs, not only in making contribution to ensure that the development of religious communities and the enhancement of human civilization, indeed, can progress together side by side within the spirit of peace as well as mutual assistance, but also in revitalizing the universal principles of religion as well as in reminding the commitment of religious communities to consistently represent themselves within the spirit oriented towards the realization of the peaks of human civilization through the implementation and accomplishment of universal teachings provided by each religion in more tangible ways.

Among universal principles existing in religious teachings which are still relevant to be put forward to develop the role of religion as well as the role of human civilization include the following values: orientation to establish harmony and tender care, moderate attitude, social solution and social responsibility, toleration, discourse among civilizations, continuous self-repentance (self-improvement), *tajdid* (renewal), and *ijtihad* (hard work in making improvements).

Considering the previous view, and in an effort to put forward the role of religion in a more rational way in dealing with various problems as stated previously, there are some reasonable ways to be reinforced incessantly, as follows:

1. To keep the continuous, open, honest, and responsible discourses among religious leaders in order to provide clarification and to avoid misunderstanding, as well as to strengthen the commitment to build a more friendly and convenient relationship in order to establish better religious living through interaction among religions, which is far from being strained or being infiltrated by anti-religious parties that induce terror and slander among religious communities. Hopefully, this step will also effectively provide inspiration for the community of each religion to live their lives in a mutually tolerant, peaceful, and productive manner, at the time when they appreciate the existing differences as they learn from constructive discourses conducted by the religious leaders. Such positive and constructive discourses are also necessary to be conducted by decision makers of public affairs both in the local and international sphere, as necessary as for anti-religion parties or parties who misinterpret or misuse religious teachings, who afterward instigate acts of extremism and terrorism. By such discourses, it is expected that there will be an enlightenment that religion does care about them, so that in turn, they can correct their misunderstanding and misconception towards religion.

2. To support and strengthen the moderate attitude of religious living which exists within each religious community. This will effectively eliminate misconception towards religion; therefore, it will narrow the space for any party who intends to slander religion and afterward to "divide and conquer" (create gaps and conflicts among) religious communities, and will also narrow the space for those who promote anti-religion way of life, as well as the space for those who want to disseminate extreme religious interpretation which may turn to terror acts. Supporting this step is, in fact, also an effective way to protect religion from the accusation of terrorism, as well as to protect religion from any party who wants to take away the tender-care nature of religion and to utilize religion as inspiration for terrorism acts which will absolutely be rejected by all religions.

3. To put forward religious teachings which provide intelligent and creative solution for human problems in the twenty first century. This orientation will encourage religious communities and religious leaders to put aside the differences within their internal community and with other religious communities, and afterward to set focus on utilizing all available resources enlightened by the truth of believing in their religion, and in the next development, to race in conducting noble deeds to realize the religious virtue as the solution towards the complexities of problems which keep arising relentlessly, some of which with sophisticated nature and negative impacts, destructive for religion as well as for the future of human civilization, and which seem to provide insufficient space and time for religious communities and religious leaders so that they are trapped within such circumstances and continuously reinforcing the attitude of religious living which fails to provide solutions for the contemporary problems.

4. To keep preserving religious communities that can properly represent a model and guidance, proven to have strong commitment to present religious attitude which revitalizes modern human civilization which is

supreme and accordingly, successfully providing universal principles of religious teaching, while consistently upholding their religious belief and practices. Promoting this issue to various media in the international sphere will provide assistance in ensuring the public that religious living which enhances the quality of human civilization can be achieved, not only within historical and doctrinal aspects, but also within material and contemporary aspects. Materialism and contemporary issues have always been the two challenges which should be faced by religious communities in their endeavour to prove that religious values can still be relevant to be adopted within the dynamics of global civilization and global politics.

Those are some points to consider regarding the endeavours to enhance the living of religious communities to further develop human civilization, an issue which has been a basic knowledge as well as a great commitment for all respectable participants in this conference. Thank you, may God bless us all.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

TOWARDS A NEW DIMENSION OF EXISTENCE

Choi Woo-Won (Pusan National University, Korea)
choiww@pusan.ac.kr

History and philosophy are inseparably related to each other. This fact comes home to us especially today when an age of a civilization is at the end of its rope and is looking for a new breakthrough. Nowadays, a warning of a total collapse has been issued to the techno-scientific civilization which has degraded, by its inertial force, to the road of mechanization, superficiality, and inhumanity. Under the circumstances, where can we find a way to salvation? In world history, we can see the incessant efforts to overcome the limits of an age, and to go beyond it. There acts human self-consciousness arising from the essence of the Being. The aspiration for a future world makes us look back on the past so that we can find wisdom needed for the settlement of problems and take root in the concrete realities. At the same time, our reflection on the past recommends us to find an open future and move toward the realization of possibility and creativity. Our existence is the dynamic interaction itself between future and past.

Therefore, philosophy as a self-consciousness is highly realistic. It has already taken root deep into the soil of history. In this paper, it will be seen that the ultimate view reading history is metaphysical. We should be able to see, in the abstract symbolic expressions of philosophy, the living contexts of the interacting realities of the times. We should disclose the invisible dynamic interconnections underlying the social, political, and historical phenomena, give the right value judgment to them, and present a new future direction going beyond them. To this end, it is necessary to take root deep into the inner world of the essence of the Being, which is the origin of all meanings and values. In this respect, it is very serious that the history of Western philosophy has unfolded on the basis of mistaken concept of the Being. Western philosophy that has put forth rationality and reason should go back to its starting point, fundamentally correct its misunderstandings and errors it has failed to be aware of before, and start again from a right reading of ourselves. This fact requires us to open a new recognition of the history of world civilizations that is totally different from that employed without reflection thus far.

Based on these understanding, this study will examine some important problems facing today's techno-scientific civilization, and lead discussions related to a new paradigm of

world history. In this process, it is our first step to notice what pitfalls and dangers are waiting for us behind the unlimited possibilities promised by the advanced science and technology, and to find methods to cope with them. Our final concern will be focused on the new horizon in the study of world history, opened under the influence of the rise of Asian Community. It will become clear that the Asian Community has the historical role of making a road to the true World Community, by resolving the Western civilization menaced by inhumanity in the wider and more human tradition of Asian culture.

I. Limit and Failure of Techno-Scientific Civilization

Perceive the world of existence in its true reality. This is the time-honored fundamental teaching in the history of human beings. Men have distanced themselves from true living, seized by illusions and false images as to what they are, how the world exists, and what the relation between world and men is. Can we say that the era of techno-scientific civilization comes much closer to the world of reality than any other eras or other civilizations? We cannot but have doubts about this.

Positivistic habits of thinking together with the vulgar knowledge of science which is neither thorough nor accurate have driven today's ordinary people into the irresponsible *happy illusion*. We know that, in the development of modern society, science itself has worked as an ideological, progressive driving force. At that time, science was a symbol of reason, rationality, objectivity, and progressivism. As a force of enlightenment that could help overcome superstition, incantation, savageness and feudalism, science and modern reason led to a progressive historical view. But, as stale institutions often did, modern reason which had performed its own historical mission, came to petrify, degenerate and cave in to inertial habit of thinking in the latter half of the 19th century. With this phenomenon, at the same time, serious problems hidden at the bottom of modern science and reason began to be disclosed. We know that, even before that, positivism had already faced an insoluble self-contradictory situation in its originator Auguste Comte.[1] At the end of the 19th century, Bergson, from a historical viewpoint of civilization, warned against the danger caused by the positivistic level of superficial thinking. He made it clear that customary scientific thinking captured by the habit of intelligence mistakes a tool as an essence, and that this error results in misunderstanding of science. This illusion of science leads to unlimited uniform thinking which then degrades to the inverted

[1] G. Canguilhem, *La connaissance de la vie*, Vrin, 1989, p.65.

explanation of the world, that is, mechanism. In this way, the absolute scientism brings out the inversion of values. By the deviation of science into the false metaphysics of mechanism, the essence of the Life and Being disappears from our sight. That is why Asian traditional culture becomes more important today. In the old Asian wisdom and religious teachings, there has been accumulated the true metaphysics penetrating into the deepest essence of the Life and Being. Recognizing the ultimate holistic nature of the world as interpenetrating and interdependent system, the great Asian religious thinkers have taught us to live in the spirit of mutual encouragement of life.

Following Bergson, contemporary philosophy has intensified critical researches on science and reason from various viewpoints. Structuralism and post-structuralism have discussed the fact that an egoistic and exclusive structure of interest like West-centrism or anthropo-centrism has been hidden under the guise of scientific and rational knowledge. When Jacques Derrida referred to dismantling of logos-centrism, androcentrism, and white religion,[2] this is in line with those ideas. Likewise, Foucault clearly disclosed that modern society excluded all things that did not come into the Cartesian framework of reason. In the intolerant modern society, they were discriminated, confined and oppressed as heterogeneous others. Foucault also stressed the fact that a certain interest or a specific ideology intervenes in such a classification and discrimination. From the viewpoint of Foucault which reveals the inseparable relation between knowledge and power, we can explain why an institution advertising its rational objective organization and control degrades into an oppressive system. Positivism, by its non-historic and non-political tendency, naturally turns its face away from this substantial problem of knowledge and power. The danger of uniform knowledge, forgotten or concealed by positivism, were lying invisibly under the modern conception of rationality, and both societies, capitalist or communist, two major forms of modern society, were not free from this danger.

In communism, we see an example in which so-called universal liberation immediately led to another type of totalitarian oppressive regime. Ordinarily, they say that the Soviet system collapsed because of its incompetent and corrupt bureaucracy, but, in our eyes, the more fundamental cause should be found in its totalitarian definition of the world and history, as is shown in the philosophy of Marxism, a form of logos-centrism. It is a grave misunderstanding of the real world to identify human beings, society and history as being governed by one same principle and rule, and to think it most reasonable and ideal to centralize allocial processes according to one objective, scientific and reasonable total plan. A society like this one that persistently demands a totally planned and centrally controlled

[2] J. Derrida, *Margins of Philosophy* (trans. by A. Bass), University of Chicago Press, pp.212-214.

structure in the name of rationality is nothing but a totalitarian system that oppresses autonomy, creativity and freedom of human beings.

We can see that today's post-capitalist society, too, is dominated by a logic of uniformity, although its form is different. The progress of science and technology has been accelerated by economic motivation of creating profits through new technology development, and, under the circumstances, the logic of maximization of efficiency has dominated the whole spectrum of knowledge, culture, and society as a universal principle. Behind this uniform ideology that ignore the plurality of values and meanings, huge capitals and political power institutions are working together to make a society totalitarian in another way. For the policy makers who pursue the maximization of system performance, the various heterogeneous worlds having their own proper values become nothing but an obstacle to efficiency. Therefore, they try to strengthen the overall management system by applying measurable input-output models on a full total scale. This standard coerce to be measurable, that is, manipulable, or not to be. Its level of thinking cannot understand the incommensurable plural worlds. Financial support is decided depending upon the economic profitability, and therefore, capital and political power can freely induce and control knowledge and culture according to their intentions. Now knowledge is degraded to the dimension of commercial objects or commodities that are produced, supplied, and distributed according to the rule of the market economy. It comes under the control of social apparatuses in which uniformly ranked social relation, a sort of hierarchical order, is pursued by capital and power. Losing its innate connection with the essence of the Being, and confined to the realm of tools, actually a knowledge becomes nothing but an information. It is a regrettable phenomenon in contemporary society that men cannot distinguish between knowledge and mere information. Post-capitalist society, too, is encountered by the danger of becoming totalitarian, hidden in modern reason and rationality.

II. Crisis of Man, Crisis of Democracy

The unidimensional capitalistic logic working behind the technical functionality and efficiency is driving the whole fields of society to the totalization, and the positivistic culture serves as a very effective tool to that end. It is really unfortunate that, because of the superficiality and uniformity immanent in positivistic tendency of today's society, a vacuum space replaced the serious philosophical quest for truth in ordinary people's mind.

Due to the failure to confirm their Being by their own capacity of thought, the public people fall into the psychological state of the lonely crowd in the midst of desolate metropolitan city. Therefore, they search for something to rely upon, and come to belong to the huge organizations of religion, politics or economy to find some vicarious senses of relief. Rather than finding directions of living from their own inward reflection, the masses always react sensitively to the outside situations and show a strong tendency to sympathize with, imitate, and follow them. Both of the rightism and leftism, populism, nazism, the lowly capitalism, religious fanaticism, etc., all take advantage of the weak psychological state of the lonely crowd, and the crisis of democracy in contemporary techno-scientific society originates from this. While wandering mentally without being able to take root, the lonely crowd tries to relieve themselves by belonging to the huge organizations, or strong authorities, and it will not be so difficult to mobilize and manipulate such a crowd through computer systems and mass communications. A concrete example of such dangers can be found in the election process using computerised ballot-counting machines that has been very controversial over the past several years. Philosophy has warned about how much powerless the masses of the techno-scientific society can become, and how vulnerable the democracy can be, in front of the integrated systems of computer and mass communications controlled and manipulated by a small number of hidden agents with impure intentions. We need to take note of the fact that, in January 13, 2004, the Supreme Court of the Philippines gave an excellent firm decision to prohibit the use of 1990 computerised ballot-counting machines imported from Korea by the Philippine Commission On Elections for the 2004 Philippine presidential election.[3] We should also take note of the fact that an issue was seriously raised with the computerised ballot-counting process of the 2002 presidential election in Korea, and that still there are strong demands to clarify whether the president was elected by fraudulent ballot counting or not. Several litigations concerning the false president and the illegal computerised ballot-counting machines are going on in the court of justice in Korea. All the countries in the world should investigate with common concerns whether this is the case or not. This is because all the other counties also, not to mention Korea and the Philippines, can face such a danger at any moment. Despite such a danger existing at all times, if a true democracy is to be established in contemporary techno-scientific society, the public people should have a high level thinking capacity which enables them to look into thoroughly the structural connections in which information technologies interact with socio-political processes. Only when the individuals of such a level get together,

[3] http://www.chanrobles.com/cralawgrno159139jan132004.html

communicate with each other seriously, and build a social consensus, will a true democracy be possible in contemporary techno-scientific society. Today's humanities education has an important responsibility to cultivate the high level capacities of thinking and communication. In this respect, we should ask of ourselves how much responsibility the humanities feel for today's actual world. Now the humanities should have an attitude to come closer to the reality of the world, getting out of the inertial habits of repeating the past paradigms, and look at the open world again in a truly autonomous vision. Herein lies a way in which philosophy can recover its comprehensive power of persuasion toward society.

Paradoxically, today's crisis menacing the humanities can serve as a good chance to further stress the importance of the humanities. Right now and right here, if we discard the banal stereotyped paradigms of philosophy and history made for the interest of Western civilization, and introduce a new prospective paradigm of Asian Community which will reveal our true past history deformed or concealed thus far, it is sure that humanities will revive and confirm their natural role of presenting the direction of the future. In this sense, unlike their appearances, the humanities are a very promising field required in reality.

When we return to original concept of the Being, we can rediscover the structure of interconnections in which knowledge and society interact in diverse dimensions of meaning. Through this process of self-consciousness, we can free ourselves from the current framework of inertial habits, and move toward a higher level of social existence. The importance of humanities education lies in the fact that we can approach to the world of the Being through these activities like philosophy, literature, history, music, art, etc., and therefore they can open a way leading to our mutual understanding and sympathy that are the fundamental basis of human community. Here, will be enlarged the possibility to realize a higher dimension of social existence where various different forms of living co-exist in organic coordination and harmony.

III. Dialogue between Civilizations

When we look at the inside of a highly specialized and developed society, we can see the circuits of sophisticated organic connection and integration in which visible factors such as science, technology, economic power, and political institutions are interacting. To make these coordinative structures work together harmoniously, there should be efficient

communications between parts of the society and a high level of systematized knowledge culture which makes such communications possible. That is, knowledge does not lose its connections with other parts of society and is not placed in solitary confinement, though it is in a differentiated and specialized process. Instead, being aware of such a danger, knowledge clearly recognizes its root essence, and is definitely conscious of its structural connection to society. By doing so, knowledge can create sympathy with other fields of society and ultimately with the whole. What makes such connections and integrations possible is the humanities education, and this is the basis for the construction of a humanized community. Herein is the reason why we should further stress the importance of the humanities education as we move toward future society. A more specialized and developed society will require a higher level of thinking capacity that can help people see the structural interaction of a system as a whole. A right value judgment for social affairs should be one with that capacity.

If we expand this viewpoint of social circuits, we can see that a developed civilization is a peculiar way to integrate nature, human beings, and society, and this is the very way that human life exists. We have to understand the principle of integration which determined a peculiar civilization in an era. This principle is the codes of the civilization. When we say that today's Western civilization has reached a point where its limitations and errors should be discussed seriously, this means that such a way of integration can no longer assert its universal value. That is, the codes of Western civilization can no longer solve the problems raised by the realities of the world. The world of the Being has a depth of an abyss that cannot be fathomed by the view of Western reason and rationality. With the formal logic or the dialectical logic, we cannot reach the world of the Being. Because Western reason could not understand such concepts as interpenetration, interdependence, and emergence of creativity, it denounced Asia's profound philosophical traditions just as mysticisms or irrationalism. Failing to develop an eye that can appreciate the proper beauties of the world of varieties, Western reason excluded such a world of beauties and coerced uniformity.

Today, Western philosophy is undergoing self-criticism and self-overcoming with its new understanding of civilization, and this is a desirable phenomenon. The vision of contemporary philosophy is opening in a dimension quite different from that of analytic philosophy or phenomenology. If the Asian philosophical society is to go beyond the Western philosophy, it should start again from a critical revaluation of the history of Western philosophy overestimated up to now. It is Bergson who presented a new vision for contemporary Western philosophy by overcoming the superficial level of modern reason

confined to such conceptions as unilinear historical progress and unlimited monistic reduction. He returned to the root essence of the Being and revived the dynamism of the pluralistic world of living. Modern philosophy could not get out of the limitations of the Identity Philosophy and could not recognize the existence of pluralistic dimensions. Each of the different forms and behaviors found in living things represent respectively a creative expression resulting from their efforts to adapt in their own ways to their own environments surrounding them. This is what Bergson tells us. Different civilizations and religions should understand each other from this point of view. Just as all living things have the same values, different civilizations and religions should respect each other equally. This is the message Bergson wishes to convey to us. By regarding heterogeneous others as the creative expressions of lives that adapted to different environments in different ways, he opened a way to sympathize with each other, and coexist in a common dimension of *élan vital*. Fundamentally speaking, retracing the history of metaphysics far back to its birth time, he discovers in the ancient Eleatism the original hidden illusions which have been passed down throughout the rationalistic tradition. Those hidden illusions, inherent in intellectual thinking, have made later philosophies deviate from the right road of reaching the true Being and Life. That is why the rational philosophies, like Kantism, dialectics, mechanism, and positivism, forgot the true meaning of the Being and Life. Overcoming those illusions, and regaining the original conception of the Being and Life in the dimension of time, Bergson demands that Western philosophy should return to its starting point, overcome its fundamental errors, and start all over again. Today, it is not difficult to see that the postmodernism which lays emphasis on decentralization, otherness, heterogeneity, difference, plurality, diversity, ecology, deconstruction, etc., has been greatly influenced by Bergson from its starting point.

This tendency in contemporary Western philosophy shows that the West began to reflect fundamentally its past attitudes toward life. Now it began to realize the inhumanity lying invisibly at the bottom of its intelligent way of living which subordinated, excluded, or oppressed others as mere means. Right here, we can find that contemporary Western thoughts are approaching Buddhism and Taoism. Bergson returned the world of life to men living in techno-scientific age, overcoming the dogmatic metaphysics that misappropriated the name of science, by thoroughly clarifying the nature of science and intelligence through the rigorous argument based on facts. As the knowledge of a positivistic level makes our thinking turn around within the circle of superficiality, which result in blocking the way to true Being and Life, it is difficult for such a knowledge to make us realize the inhumane selfishness that is working behind the mask of science and rationality. The

savageness of techno-scientific civilization is thus growing in such an invisible habitat. Here, what attracts our great attention is the fact that, between Bergsonian philosophy of life, Zen-Buddhism, and Taoism, we can find deep sympathy, almost same attitude toward life. The final message of Bergson to mankind is that of open dynamic religion. He clarifies that the ultimate essence and meaning of life is *élan d'amour*, and suggests humans should move toward the way of open dynamic religion through such a revelation.[4] Dynamic religion and *élan d'amour* suggested by Bergson are fundamentally the same as *the nature of Buddha*, and *mercy* of Buddhism. Sufism, Christian mysticism, and Zen Buddhism that cherish the vivid inner experience of the open religious mind do not attach much importance to the perfect systematization of orthodox doctrines. For them, the practice following the original spiritual revelation which opened the religion is much more important than the perfect systematization of absolute theories. The time-honored tradition of Asia in which the great teachings of mutual encouragement of life and harmony have permeated deep into the bottom of human mind and social culture as the basic attitude toward life can save the present techno-scientific civilization that has been afflicted with a serious disease of oblivion of the Being and Life. Embracing diverse cultures, the Islam, Hinduism, and Buddhism have cherished and developed a spiritual culture of tolerance, and the messages from them become more precious today than ever before. For instance, if the post-modern society is not yet complete and is still in the stage of trying to give shape to its future course, the philosophical tradition of Asia can tell where the movement should go and what the meaning of the movement is. Now we should not regard the nature just as an object of domination but recognize it as an ecological nest harmoniously coexisting with mankind. We should also find a way of living together peacefully with other various religions and cultures. Here, we can affirm the historical role that should be played by the Asian community for the future of human society. If it is true that the Asia owes its modernization to the West, in return, the Asian community will rescue the West from the crisis of total devastation and falling into a maze of inhumanness. The Asian community will do so by the illumination radiating from the essential ideals embodied in it. Now we will witness the opening of an era in which the civilizations are fused with each other. The river of Western techno-scientific civilization that has run in the violent stream of conflicts will be absorbed into the vast and deep sea of Asian civilization to find a rest of the true Being.

---

[4] H.Bergson, Les deux sources de la morale et de la religion, pp.101 ~ 103.

IV. For the New Understanding of World History

It is not so difficult to expect that the formation of the Asian Community with these ideals will create a new chapter in world history. In a totally different dimension from that of the EU which aimed to make an exclusive interest block system consisting of European countries only, the Asian community will lead a way toward a true world community. In the age of civilizational transformation, to keep abreast with this new current of world history, a paradigm shift of the historical view is required to reinterpret the world history and give a new meaning to it. Now, the new horizon of world history should overcome the faults of the past historical views which were unilinear or dichotomous. We should point out the problems in describing the world order under the simple dichotomy of center and periphery, dominance and subordination. Such a historical view was governed by those conceptions like balance of power and struggle for hegemony, which seem to be dangerous for the future world. And the customary unilinear explanation of world history which favored actually one or two particular civilizations for invisible interest should be changed. The world history should be understood as an evolving process in which various equal political unities such as nations and civilizations have run, competing and sometimes undergoing the extremely painful conflicts of war, for the final destinations of coexistence, and harmony. In such a dimension of thinking, diverse and different forms of bodies, religions, and cultures represent the expressions of unlimited creativity given to human existence, and each of them can be seen as a precious work of art. It is necessary to overcome the conventional method of history description which prescribed the history or civilization of a certain part as the center or an end.

In this respect, we are to point out two wrong historical paradigms that should be fundamentally corrected in writing world history. Such paradigms become obstacles to the development of the world into a true community. First, today's description of world history focuses on the West and it is written as if the civilizations of human beings have run to arrive at Western civilization. Manifestly, this is an unjust monopolization of universality and the concept of globalisation espoused on this wrong understanding should be replaced by the concept of glocalisation. Looking back at world history, we can see that the West began to possess the world hegemony from the latter half of the 19th century and such an era came to a close around the end of the 20th century. Thus, the West has led the world history only for 150 years. If a historian says, based on the fact that a civilization has exercised the hegemony over the world for 150 years, that the whole world history has evolved centering around that civilization and all the other civilizations of the world should

be transformed into the form of such a civilization, such a historian will fall into an ironical folly of forgetting history because he studied history. Such a misunderstanding of world history will leave people to continue turning round within the limits of the Western* civilization which has fallen into the pitfall of *Seinsvergessenheit* and value inversion. Thus, lost from our sight is the exit to salvation that can be offered to the techno-scientific civilization in crisis. As stressed repeatedly, the dimension of salvation can be opened by the Asian culture of living which has infiltrated the profound wisdom of the philosophy of the Being deep into its invisible bottom. We know how seriously the Asian tradition has warned against technology for technology which is alienated from the Being reflection and the harmonious connection with the whole. We should not forget how many technologies developed in the East Asia, Islamic world, and India had become the foundation of the Western sciences and technologies.

The second wrong paradigm of the world history is the Sinocentrism. Just like the first error, it is characterized by a typical dichotomy of center and periphery, and it conceals the political interest of the hegemony of a particular region, China. The Westcentrism and the Sinocentrism are all based on the logic of exclusion and domination, and they should be abandoned for the sake of the future of human beings who are to move toward coexistence, mutual encouragement of life, and harmony. The most fundamental problem with those two historical paradigms is that they conceal, deform, or invert the past historical facts in order to maintain or expand their selfish systems of interests. They lack a true recognition or consideration of others. In the eyes of the northern steppe countries, Manchuria, Korea, Japan, and Southeast Asian countries, the Sinocentrism is nothing more than the dishonesty, concealment, deformation, impoliteness, and wrong nationalism. The history book *Shih chi* (Records of the Historian) by a Chinese historian, *Ssuma Ch'ien* (145-90 B.C.), is the starting point of Sinocentrism in history. The most conspicuous examples of the deformation and inversion found in *Shih chi* are the narrations of the long historical relations between the northern Altaic steppe countries and China. Under the influence of Sinocentrism, the original connections between the Altaic peoples have disappeared from our sight, although it was not for a long while. This fact can be seen in the case of the history education in Korea. But, as we confirm, our history-consciousness finally returns to the verity. If it is really true that, in the past history of East Asia, China has always played a central role, as the Sinocentrism insists, conquering and dominating the barbarian races in the peripheries, nobody can understand why has China traditionally called itself *China* (支那) meaning *a branch land*. Where was the trunk to which the branch belonged? To tell the truth, the history of China is that of being conquered by the Altaic nomad

peoples like the Huns, Turks, Mongols, and Manchurians. Among the Chinese dynasties beginning from *the Three August Ones and the Five Emperors* (三皇五帝), who were actually Altaic, how many dynasties that were not established by the Altaic peoples can be listed? Present China is becoming a troublemaker by driving itself into a situation where these issues cannot but be raised seriously. Why is China pursuing in vain a foolish course of expansionism at a time when it should go together with its neighbors for the peaceful coexistence of the world? Why does it push ahead with *the Northeastern Project* (東北工程) and make an unreasonable attempt to steal from Korea the history of *Goguryo* (高句麗)? Likewise, why does it promote *the Northwestern Project* and try to make Xinjiang Uygur a part of China? Why doesn't it just recognize Tibet as Tibet and Inner Mongolia as Mongolia and let them continue to honor their own history and culture? And why is the North Korean regime passively obeying such a violence committed by China against Korea, and why does it continue to commit crimes against humanity?

In reading world history, it is necessary for us to be able to discern the paradigms underlying it. Today, when the world history should shift from the age of struggle for hegemony and dominance to that of coexistence and harmony, our study of world history should break from the past pitfall of political instrumentality. To this end, the philosophy which opens a direction to history by giving values and meanings to its processes should deepen its study further into the profundity of the world of the Being. History and philosophy will be one when our efforts to find the direction of world history will be based on the insight that the fundamental reality of the world exists in interpenetration, mutual dependence[5] and creativity. A sun is now rising. The sun named the Asian Community will enlighten the way leading to a true world community.

[5] It is important to note that this fundamental insight of life underlying the various religious traditions of Taoism, Buddhism, Shintoism, and Amercan Indian Shamanism has its origin in the mystic Siberian Shamanism of the Altai-Baikal region.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

THE CONCEPTUAL FOUNDATIONS OF CIVILIZATIONS
Asian Perspectives and World Dialogue

Alparslan AÇIKGENÇ Fatih University Istanbul, TURKEY
alpali@fatih.edu.tr

Our discussion shall revolve around three important issues, some of which are very relevant to the events taking place in the world community at large today. Among these the notion of "conceptual foundation" is philosophical and it will be discussed in this context as it is related to civilizations. The second issue is the new arising concept of "Asian perspectives" which has many aspects including the philosophical one as well. Finally the third concept is "world dialogue". Our discussion will begin by the philosophical explanation of the term "conceptual foundation".

The term 'foundation' is used to mean "all the underlying structure, which is necessary for the very existence of a civilization". There are obviously many kinds of underlying structures at the foundation of a civilization; here we shall be concerned with only those structures that are conceptual in nature. Since every civilization is basically a human phenomenon based on human action; we shall explain our terminology in relation to human behaviour. Conceptual foundations are built on mental conceptions which are grounded in a mental framework, called "worldview". We shall define worldview as the conceptual totality within which the mind operates, and without which it cannot function at all. Therefore, it is the mental framework with the totality of concepts and mental attitude developed by the individual throughout his life, that we call "worldview". Since every related concept and event is evaluated within a certain worldview before a decision is taken to perform the action, it must be the *priormost* condition of any action; and as such every human action is ultimately traceable to its worldview; and hence it is reducible ultimately to that worldview. In this particular context we are claiming that human conduct is ultimately reducible to a worldview. This is sufficient to express the significance of a worldview in individual and social life, including the rise of civilizations. On the other hand, with this claim we would like to emphasize the crucial role of our worldview in our actions and as a result in the rise of a civilization; otherwise we do not have the intention to undermine the significance of other factors in human behaviour or performance of an action, such as the psychology of a person and the effect of both physical and social surroundings.

At this point we need to understand the nature of civilizations in order to see how they may proceed from conceptual foundation which we are trying to identify here as worldview. Every civilization begins as a local culture. It is that local culture which then becomes the basis of that civilization. Since cultures are the basis of civilizations we need to define them in order to take cultures as a basis for our understanding of civilizations. A culture is the externalization of the human *inner world* within a social context. The human inner world includes feelings, mental states, psychological states, human aspirations, if these are taken differently from the former elements and ideas. If these elements of human inner world are externalized only in a social context some achievements are in one form or another manifested.

At this point we may need to define what we mean by the term 'social context'. We have clarified this term in our paper in the first ICAPA conference.[1] A context is what gives meaning to expressions. No human speech is clear enough without a context and in most cases it is meaningless. In the same way our concrete expressions of our inner life has meaning in a context. This context is made up by a group of people who are bound together with an identity. Such a grouping is called 'society'. Every society has its own context of meaning. That is why we would like to use the term 'social context' to refer to this difference in human societies. As such a social context is like a mirror reflecting the inner lives of its individuals. When we observe those reflections they appear to us concretely and that is why we call these reflections "manifestations of the human inner world within a social context". All these manifestations of the inner life within a social context are what we call "culture". A human society, as it follows from our definition, necessarily has a culture. In this understanding culture is connected to its society and the inner world of the people within that society. This makes a culture necessarily *local*. The most essential vehicle through which the inner world is manifested in society is language. Any form of manifestation is expressed through this verbal medium. Usually the language of that local culture is cultivated through artistic and scientific achievements. This way the language of that local culture becomes sufficient in expressing the scientific thought of all the peoples that may begin to benefit from its *high culture*. This way that local culture begins to acquire a universal recognition and thus incorporates other surrounding local cultures into itself by assimilating their dominant worldviews through again artistic and scientific activities. In the end the original local culture as the basis of a newly arising

[1] See "Philosophical Foundation of Glocalism: Philosophy of Man", The Vision of the Asian Community: Proceedings of the First International Conference of the Asian Philosophical Association (Istanbul: Fatih University Press, 2005), 3-6.

civilization is universalized in the sense that it does not belong to just one small society but many different societies that may have different languages but utilize the language of that high culture.

On the basis of this brief explanation of the emergence of civilizations we may define *a civilization as a universalized culture.* It is clear in our definition that a civilization embodies many cultures and peoples within itself. An example is Islamic civilization which embodies the original local culture Arabic, Turkish, Persian, Malaysian and so many other cultures. But a civilization seems always to have an official language, which is Arabic in case of the Islamic civilization, Greek, for the Hellenistic civilization, Latin for the Roman civilization and so on. We would like to argue here that the emergence of a local culture as a universal culture, and hence, as a civilization is primarily an artistic and scientific progress that is similar to the rise of a scientific worldview in the minds of the individuals of a society. Let us now elaborate this phenomenon.

The human mind is created capable of acquiring the knowledge of the universe in which it exists. On the other hand, the world is also created in such a manner that it can be comprehended by the human mind. The first step in acquiring knowledge is initiated as our mind is furnished with representations of that world through sense perception. As we grow up from infancy to childhood, adolescence and adulthood, we gradually form in our minds a framework, which we call 'worldview'. The worldview thus becomes the *environment* within which the mind operates, and without which it cannot function at all. A worldview consists of some major components, which are conceptual in nature. In fact, since a worldview is totally a mental framework, all its components are conceptual. Therefore, all its components are primarily concepts that have an actual correspondence to real life situations. We can make a general claim here that almost all elements of the human inner world are incorporated within a worldview. Therefore, my worldview, for example, is primarily my inner world; and so is it for all humans. Major components, then, will be the major concepts of a worldview which represents the inner life of an individual who possesses that worldview. Since we are talking now in a general manner without any reference to a specific worldview, it is possible to distinguish the following concepts to be the primary, namely the major components, of a worldview; cosmos, creation, life, man, society and knowledge. In the epistemological sense these components can be called "structures" of a worldview. In order to express these components in the epistemological sense it is possible to distinguish five major structures: life structure, world structure, knowledge structure, value structure and man structure.

Therefore, in every worldview some concepts are formed to correspond to the way we conceive our universe; where it is coming from and where it is going to; the meaning of

human life in this universe and the purpose of man in this life and in his society; finally how all these should be formed conceptually. It is basically these that make up what we have referred to above in our definition of culture as "human inner world". If so then we need to search for the conceptual foundation of civilizations in the concept of worldview.

Knowledge as a component of any worldview is in fact the most conceptual and as such the conceptual foundation must be searched within this structure. But it may not so significantly be put forward in every worldview, because usually worldviews put emphasis on only certain concepts depending on its orientation. Just think of a worldview in which there is no concept of science and artistic representations developed in accordance with its understanding of knowledge and art, or any other science and art related concepts; obviously no scientific and artistic knowledge is possible within such a conceptual *environment*. We put a special emphasis on sciences here, because no civilization is possible without such a habit of mind. For the most crucial element for universalizing the artistic activities and other manifestations of the human inner world is science. There are also worldviews, which are not *civilization-oriented*; and hence, lack the necessary conceptual foundation required for the emergence of civilizations.

It is clear that civilizations arise on the basis of such abstract and conceptual scientific attitude in speculative thought which is not observable by the senses, but intelligible by the mind. As Rosenthal acknowledges, "civilizations tend to revolve around meaningful concepts of an abstract nature which more than anything else give them their distinctive character. Such concepts are to be found at the very beginning of a rising civilization."[2]

There is an inherent dynamism in a worldview if its key concepts and ideas are transparent to the mind, which has taken it as a framework. This transparency is the result of its originality, which is invigorating, fascinating and motivating; it thus furnishes a stimulus to the person with such a worldview to actively participate into those concepts. This dynamism is reflected thereby to the society, which is then set into a process of development provided that there are no other impediments in the way of mutual companionship between this conceptual foundation and its community. It is the case that this kind of a worldview is usually acquired scientifically through a process from a system. We may now make a reference to the concept of 'system', as it is discussed in philosophy. Whitehead, for instance, points to this fact:

---

[2] Franz Rosenthal, Knowledge Triumphant: The Concept of Knowledge in Medieval Islam (Leiden: E. J. Brill, 1970), 1.

> In all systematic thought, there is a tinge of pedantry. There is a putting aside of notions, of experiences, and of suggestions, with the prime excuse that of course we are not thinking of such things. System is important. It is necessary for the handling, for the utilization, and for the criticism of the thoughts, which go through into our experience.[3] ... Such a habit of mind is the very essence of civilization. It is civilization.[4]

Then, he concludes, "If my view of the function of philosophy is correct, it is the most effective of all the intellectual pursuits."[5] We have tried to show this on the ground that it is not possible for the human mind to carry out any activity without first reaching a *conceptual domain*, which is a mental realm for all operations of the mind. This *architectonic domain* is called "worldview" when it arises in the mind of an individual in everyday life; but it is called "system" when it is constructed in philosophy as a systematic effort to capture reality in a coherent, logical and necessary unity of "general ideas in terms of which every element of our experience can be interpreted."[6] Usually it is taken for granted that society, as the cultural context of philosophy, affects it considerably. But the reverse direction of this interaction is not much taken up as a problem. The way systems function as such is very complex and we have tried to elucidate this phenomenon in relation to the concept of worldview. Whitehead expresses this by saying that "the use of philosophy is to maintain an active novelty of fundamental ideas illuminating the social system. It reverses the slow descent of accepted thought towards the inactive commonplace."[7] Since this idea of dynamism in a worldview is important for us, I shall try to show how it can lead to the emergence of a civilization as a conceptual foundation.

We know by experience that there are in every society without exception three classes of people; morally sensitive people, morally insensitive people, the general masses that lay between with a varying degree of inclination toward either side. Usually at the time of the rise of a civilization we observe a severe struggle between the first two classes. Many others from the general masses join the struggle and bring dynamism to the society. When the struggle is taking place, although it is only between the morally

---

[3] Alfred North Whitehead, *Modes of Thought* (New York: The Free Press, 1938), 2.

[4] Ibid., 3.

[5] Alfred North Whitehead, *Science and Modern World* (New York: The Free Press, 1967), viii.

[6] Alfred North Whitehead, *Process and Reality*, ed., by David Ray Griffin and Donald W. Sherburne, New York: The Free Press, 1979, 3.

[7] Whitehead, *Modes of Thought*, *op. cit.*, 174.

sensitive and the selfish, it is immediately passed on to the masses, which become the battle ground of the good and evil forces. Some of the masses are thus won to the moral side, and yet others to the selfish front. This moral struggle is *natural* and thus there is no human society in which this struggle cannot be found in one form or another. When the morally sensitive people have the sufficient vigor, dynamism and energy, they win to their side an adequate number of the masses and thereby produce intellectual and social dynamism. When the moral struggle between the two groups continues with a victory of the moral class, the morally sensitive individuals either produce intellectuals or are themselves intellectuals who formulate original ideas, doctrines and systems by introducing fresh and novel definitions of key concepts that are moral and scientific or otherwise.[8] This way a lively exchange of ideas and alternative views come into existence within the society; a phenomenon which is necessary to produce intellectual dynamism. As a result of this the individual within the society are endowed with a worldview that is transparent and sensitive towards moral and human values but dynamic against evil forces. This is what we call "transparent worldview". We may elaborate this further.

The moral struggle, which is essentially a strife between good and evil, may either directly give rise to social dynamism, or to intellectual dynamism first, which, then, in turn produce social dynamism. In that case moral and intellectual dynamism must necessarily produce social dynamism once they are adequately successful. But social dynamism is necessarily preceded by moral dynamism, which we have described as a moral struggle between the morally sensitive and the *immoral*; but it is not necessarily preceded by the intellectual dynamism. On the other hand, all these various dynamisms are required for intellectual and artistic progress needed for the rise of a civilization. All these three dynamisms, namely moral, intellectual and social dynamism, either together or one after another will yield what I shall call 'institutional dynamism'. When the moral and intellectual forces are at work, a tremendous social mobility and dynamism begins. It is the dynamism of individuals working together to lead the society as a whole to a morally better situation that we call 'social dynamism', which in turn leads to the re-organization and betterment of social institutions including the political and economic ones as well. It is this reformative and enlightened effort at the organizational level that we call 'institutional dynamism'. When all these dynamic forces come together, then they lead the society to a new civilization.

The most significant of institutional dynamism shows itself in the field of education. The new worldview that is transparent within the minds and hearts of the individuals of

[8] This struggle actually never ends with the victory, but always continues in different forms as long as the society exists.

this dynamic society exhibits a great reform and re-organization of educational institutions in accordance with the knowledge produced by intellectual dynamism. It is possible that the society may not even have any educational institutions at this level, just as it is the case with the Islamic civilization when in Mecca there were absolutely no educational institutions. Usually there seems to be a relation, although not a necessary one, between the political body and the educational reform. Either the political body brings about the educational reform at the request or directions of the intellectuals or intellectuals themselves take the initiative and produce educational dynamism, which may in turn lead to a re-organization of the political body and thus produce a great political mobility within political institutions. These activities which also include the legal undertakings can be called 'political dynamism'. Among these institutional dynamisms we must mention also economic activities. Similar reformations take place in the economic institutions yielding thereby to improve the prosperity of that society and this activity can be called 'economic dynamism'. All these institutional dynamisms do not necessarily develop together within the same period of time and thus help each other become dynamic reciprocally; or follow a different pattern of sequence in every intellectually progressed society. We have distinguished four kinds of dynamism that may lead to the rise of a civilization:

1. Moral struggle;
2. Intellectual activities;
3. Social dynamism;
4. Institutional dynamism, which are primarily three:
   a) Educational dynamism;
   b) Political dynamism which also includes legal activities; and
   c) Economic dynamism.

Moral struggle, intellectual vigor, social progress and institutional reformation are necessary elements of a culture to rise to the level of universality, which is the horizon of civilization. Institutional dynamism as educational, political, legal and economic progress includes with a varying degree of intensity all the above dynamisms that precede them, and as such they are the ones that produce culture. If a culture retains its dynamism long enough such that the culture no longer becomes restricted to one society and region, then it turns into a civilization; a phenomenon which can be observed in Greek, Islamic and Western civilizations. Therefore, cultures are usually restricted to a certain span of time and region or society. But civilizations cannot be so restricted. But if the culture does not retain its dynamism, then dynamism to the opposite direction begins to take place; first, the selfish and immoral gain the majority of the masses and intellectuals become corrupt, then the moral struggle gives in. The culture thus collapses and the intellectual progress

comes to a halt. Of course this can happen to civilizations as well; a phenomenon which can be observed both in the Greek and Islamic civilizations. Considering the predicament of Muslims today, we infer that it is the result of their worldview which is rather formed haphazardly and not achieved through what we term 'intellectual-worldview-formation' as briefly explained here.[9] That is why the dynamism required as a conceptual foundation for the re-emergence of Islamic civilization is lacking. We cannot, therefore, regard Islamic civilization as a vital civilization today. I believe that this is an Asian dilemma wide spread all around the continent. We thus propose with Professor Choi that it is the most urgent task of the Asian community to "meet this historical necessity, with the following plans to the governments of the Asian countries. First, an international committee should be organized to discuss the agenda of the formation of the Asian Community. Second, by the joint investment of the Asian countries, we will be able to establish **The University of the Asian Community** and **The Asian Community Foundation**. These two organizations will contribute to educating the future generations of our Asian Community."[10] We hope that this will start the intellectual vigor needed for a conceptual foundation. Let me further elaborate on this concept as it is vital for our purpose.

It is clear that what we mean by intellectual dynamism as a conceptual foundation for the rise of civilizations is the scientific activity. Now, as we have pointed out, just as the environment of any human activity is the worldview within which that activity is carried out, since our scientific activities cannot be without an environment; its environment within which it takes place is also worldview. By the environment we do not mean the physical and social surrounding. On the contrary, the physical surrounding is only the observable environment; whereas the worldview is the discernible environment, and as such we can call it 'non-observable foundation'. The reason for using this term is that many contemporary scholars refer only to what we termed here the observable conditions for the present predicament of Muslims. No one seems to point to what we call the conceptual foundation that has been the ground for the rise of Islamic civilization and indeed other civilizations in Asia. This is because, the conceptual condition is not perceived by the

---

[9] Actually our concept of worldview needs full elaboration to make our point clear. Because of limited space we cannot fully discuss it here. For a full discussion of this concept see Alparslan Açıkgenç, *Scientific Thought and its Burdens* (Istanbul: Fatih University Publications, 2000), chap. 2.

[10] Choi Woo-Won. "The Philosophy of Asian Community", *The Vision of the Asian Community: Proceedings of the First International Conference of the Asian Philosophical Association* (Istanbul: Fatih University Press, 2005), 19.

direct observation of the senses, which is the primary method, used in physical sciences and technological disciplines; it is rather inferred by an intellectual analysis, which has become for us the major weakness as a result of engineering or what professor Choi calls the "techno-scientific" civilization mentality.

As this is the predicament of the Asian communities they all need to take this phenomenon into consideration. For, the proper environment of the conceptual foundation means only the adequate worldview within which there is the potentiality for flourishing arts and sciences. What this statement entails is that there are some worldviews within which these activities cannot flourish. A more concrete example of this state of affairs is pre and post-Islamic Arabia. I would like to cite this historical case as a concrete example for our case today. It was possible only for the Islamic, and therefore, not the pre-Islamic, worldview to furnish a proper environment for the emergence of a civilization. We may pose here to ask what kind of a worldview Islam gave to the Muslims so that they were able to excel in all aspects of human life. We already know the answer to this question from history: The Prophet developed the Islamic worldview alongside Revelation as it was disclosed to him. In that case, a rough chronological order of topics in the Revelation will expose the early Islamic worldview which led to the emergence of Islamic civilization. For the sake of convenience, we can examine the following topics in three consecutive chronological periods:

1. The early Meccan Period, when mostly the major concepts of the Islamic world view are developed; such as the idea of one God, the concepts of creation, hereafter and human responsibility, helping the poor and protecting the orphans; what is good and bad.
2. The later Meccan Period, when more abstract concepts and doctrines such as the doctrine of Prophethood, the concept of *'ilm* (knowledge), the meaning of religion and *'ibadah* (spiritual servitude to the Creator), are developed.
3. The Medinan Period, when such concepts as law, *jihad, ra'y, ijtihad,* brotherhood, Muslim community *(ummah),* and so on, are all elaborated together with the earlier topics into a whole unity of ideas, which is what we have called 'worldview'.

Of course when a new issue was introduced, the concepts developed earlier did not cease to be discussed; on the contrary they were further elaborated and clarified. Thus, the division of topics into these three periods is not clear-cut; but rather serves our purpose here to show clearly how the Islamic worldview was disclosed to the first Muslim

community. Therefore, if we carefully examine the early history of Islam, we shall see that the seeds of some sciences are already in existence right at the time of the Prophet; history, law, literature, grammar, philosophy and theology are all at the beginning stage. One must notice that all these sciences are intimately related to *worldview-formation*. Towards the end of the First Century of Islam most of the knowledge accumulated in these disciplines was already formed into sciences. Then, it is only in the Second Century that we see other disciplines, such as physics, astronomy, mathematics and chemistry, begin to emerge as sciences. The reason for this is not translations from Greek scientific and philosophic works. For there is only one reason for this, and it is the Islamic worldview together with its scientific concepts related to the concept of *'ilm*, which had already been developed within the Islamic worldview to provide the proper context for the advancement of a scientific tradition. Closer to the emergence of this scientific tradition Muslims became active in fine arts, literature, architecture and technology. Through this whole process of scientific, artistic and later technological activities regional Islamic cultures were formed into a uniform body of human phenomenon, called "Islamic civilization". It is this process as a result of the dynamism inherent in the Islamic worldview in the first century of Islam that Islamic civilization emerged out of its conceptual foundation.

We propose, therefore, that policy makers revert back to finding out how to establish a conceptual foundation for the reemergence of Asian cultures today as a universal civilization. I believe that there are competent scholars to develop such an atmosphere. This is an attempt to elucidate also how Asian communities can contribute to the world civilizational dialogue. In order to see this we need to take a look at the characteristics of Asian civilizations as outlined here in case of Islamic civilization. As Professor CHOI stressed in his inaugural paper he presented to the First Conference of the Asian Philosophical Society:

> Now, for the survival of mankind, there is no other way than to realize the true global community where all members interact in mutual interdependence and harmony. We see that such a possibility will come, not from the western religious-cultural tradition, but from the Asian tradition in which the great teachings of peaceful co-existence have permeated deeply the cultural sub-consciousness and morality through its long history... And our contemporary techno-scientific society is exposed to the danger of one-dimensional uniformity."[11]

[11] Ibid., 10.

Although we have emphasized here how scientific achievements are important for the emergence of civilization in forming the conceptual foundation, it is important to see that Islamic civilization did not fall into the trap of "scientism" expressed by Professor Choi as the "contemporary techno-scientific civilization of the West."[12] As it would take us away to discuss the Islamic conception of science we shall decline here to discuss it. We may point out that science is understood as a human endeavor to understand God's creation and as such it is not put as a rival to religion in our quest for knowledge.[13] As Professor Choi also stresses "the sympathy, co-existence, and harmony with the other civilizations and the other religions, in short, with otherness, are possible when we open our eyes into the true meaning of the Being and the Life. But the traditional Western philosophy, lacking the vision of the essence and the whole of the real world, has been confined to the obstinate inert habit of uniform thinking, which has made it closed in the established superficial preconceptions."[14] This is the Asian Perspective as we point out in the title of this presentation. That is why we think that today more than any time in history human civilizations need this perspective for survival in the chaotic turbulence cause by the present day techno-scientific civilization.

We need to work more and make the Asian perspective visible and perhaps even observable to the human eye. It is this perspective that will help the world dialogue, the third concept which was utilized in the title of my discussion. I would like to claim that in the Asian perspective dialogue is based on recognizing the differences. For if we accept that we are all the same then we are one community and therefore there is no need for world dialogue. On the other hand we sincerely acknowledge our difference then we shall at the same time recognize that "difference is beautiful." I am saying this with an understanding of cultural dialogue among the people of the world. Indeed I am hoping that the Asian community shall set up a good example for world dialogue. If we realize the beauty of difference among different cultures then we can see that dialogue creates an atmosphere of peace. Seeing the horrors of two world wars humanity must realize the

---

[12] For more discussion on this see how Professor Seyyed Hossein Nasr shows this point in his many works, e. g. *Religion and the Order of Nature* (New York: Oxford University Press, 1996); *Man and Nature* (Chicago: ABC International, 1997) and also *An Introduction to Islamic Cosmological Doctrines* (Albany: State University of New York Press, 1993).

[13] More on the concept of science in Islam see Alparslan Açıkgenç, *Scientific Thought in Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 2006).

[14] Choi Woo-Won, op. cit., 5.

need for world peace. In fact the ground of peace lies underneath the realization that cultural difference is beautiful. Can you imagine a world that is made up of just one culture and one people? I think that such a world would be boring. My colleagues and I are living examples of this truth. We came here and we met so many different people in this international conference which made us happy. Now we will return home to tell our friends and other people that there is a beautiful culture here and also inform them about your ways of living and your ways of human society. We have met so many colleagues from different cultural backgrounds and we have understood that there is a lot to learn from them all. That is why I would like to argue that difference is beautiful.

I would like to put forward also from our Asian perspective that the consciousness of difference will help world peace. But how? I would like to claim that although difference is beautiful, it also lays the burden of a moral responsibility on all of us. This moral responsibility is to accept and bear the cultural difference of one another. Are we ready to accept and appreciate the difference of our fellow human beings? Is the present western techno-scientific civilization able to create such an atmosphere in the world? This is the real issue. Unless we realize our difference and appreciate the cultural variety of human existence we will not be able to see the beauty of difference. And again unless we see the beauty of our cultural existence we will not be able to establish peace on earth. I am hoping that the ICAPA conferences will help this realization of cultural beauty by posing the Asian perspective disposing it thus to the succor of humanity. We hope that our effort will lead to a union of the Asian community manifesting the beauty of difference in the human mosaic. Let us hope that this will be a beautiful beginning for world peace and a happy human coexistence. As professor Choi declared in the first ICAPA conference held in Istanbul: "The wisdom and the teachings of the Asian cultures and philosophies can play a role of the excellent guiding principles in our movement toward the Community of Mankind… This means that the western techno-scientific civilization will be resolved in the wider and more human tradition of the Asian civilization."[15]

[15] Ibid., 18.

INTERCULTURAL DIALOGUE: The Art of Living Together

Prof. Dr. Şerif Ali Tekalan, Fatih University TURKEY
satekalan@hotmail.com

I would like to briefly address and highlight two critical concepts/phenomena: the "intercultural dialogue" and the "Art of Living Together". Today, we probably need to understand these two concepts more than ever given what's happening around the world.

I. The "Art of Living Together"

Throughout the history, humanity when successfully implemented this concept was able to live in peace and happiness; when not successful, found itself at long lasting wars. I do think the only way to leave a better social environment for our children will be if we can master the Art of Living Together. To avoid clashes among communities and to establish peace at a time world needs more than at any other time in history, the true believers should come together upon their common values and references, while acknowledging the diversity and variety of their beliefs and practices.

II. Actual Situation

During the 20th century, mankind hoped that its scientific and technological achievement would eventually eliminate its material and spiritual problems. However, with the increase in the number of wars, famine, natural disasters, poverty and other problems, humankind became utterly desperate. The fact that famine could not be prevented while the cereal production was doubled, and that unfair distribution, social and political imbalances could not be eliminated in spite of numerous legal measures suggest that solution should be sought not in the system, but in education.

In the beginning of 21st century, the death toll of wars, famine, and massacres only for the recent five years exceeds one hundred and fifty million. Humanity entered this long waited new century with problems in which social disintegration and violence increased,

strategical balances changed, the world disorder was intensified, and all kinds of exploitation became systematic.

The new world order is considered as the victory of the technological civilization. Yet, this victory has planted seeds of dissatisfaction, as well. Absolute supremacy of technology, its domination on humankind, and its occasional threats to human existence disrupt the harmony of man with himself and his environment.

With all the measures of existing systems, humanity has been unable to find the peace it has been seeking for. The fact that level of crime is high even with educated people suggests that existing educational policies should be reviewed. The need for a new educational philosophy which gives weight to both reason and spirit in science has been emphasized by many scholars.

III. Importance of Education

The most important issue of the contemporary education system is how to ensure that science comprehends life as a whole and serves the basic values of humanity with emphasis on the natural balance. Now that all problems can be routed back to man himself, the main point is to know man and educate him correctly. An important aim of education is to ensure that individual abilities are developed and potential traits are transformed into yield.

In this process, the basic purpose should be to develop individual personality, to make him amenable to teamwork, to adopt the culture of coexistence, intercultural dialogues, to accept all people as they are, sense of responsibility, and ethical values, and to make these principles center of his life. Knowledge without real life implications is, in a sense, useless. Then, education should endow individuals with behavioral education to ensure that they easily integrate with society and live in peace with the world.

Technological advances have created this global village we live in today. We call it globalization. Any event in one part of the world affects the people in an entirely different part of the world. The terror events of the September 11th caused a worldwide economic recession. Bombings in Istanbul caused heightened security measures in California, clearly on the other side of the globe. Effects of Katrina and Rita felt all over the world

and so on. Globalization means that we are all partners with victims of events across the planet.

Not just in terror, but famine, poverty, illegal drugs and most importantly the erosion of moral values we all share. Regardless of how big or powerful a superpower is, it is impossible for one country or community to solve these problems by itself without a global partnership. And that's why this dinner is absolutely critical and important to me. If individuals from different backgrounds cannot form a relationship, neither can nations. The "Art of Living Together."

IV. Tolerance

A fascinating concept, yet not truly understood by many. Tolerance does not mean that one converts to other's beliefs or agrees with other's beliefs or practices. It does not mean assimilation. It means to accept others as they are. Just the way they are. It means to accept to their culture, their way of life, their values and their beliefs. An important aspect of tolerance is the understanding of others and their beliefs from authoritative sources.

Unfortunately, there are millions of people all over the world who believes that Islam is the religion of terror and that Islam condones suicide bombers or the taking of innocent lives. Obviously, nothing can be further from the truth. Today, approximately one fifth of the population of the planet is Muslim. That is over one billion people. Yet a tiny fraction of demented members are able to get the entire religion branded in the eyes of the rest of the world. Islam respects human being which ever religion they belong to and is a big supporter of mutual co-existence. Let me give you an example.

One day the Prophet Mohammad (SAV) rose to his feet in respect when a Jewish funeral procession was passing by. When asked why he did that since the deceased was Jewish, he replied. "But he is a human being!" In order to accomplish true tolerance one must be able to understand the real belief system of their neighbors; the "Art of Living Together."

V. Conclusion

I invite us all to be like Jesus, Moses, Mohammad and other prophets and religious leaders who all shared common values. Dispense justice, correct injustice and make the world a place we can all share in peace mastering the "Art of Living Together."

A person living in a peaceful and happy world is the single weapon against terror, conflict and threats. "Shared cultural premises" created with friendship and tolerance by people with different languages, religions, races and cultures will be a guarantee for the future of the world.

We should be ready to live with the people whose cultures, races, colors, religions are different, especially nowadays, as the world changing toward to globalization. Of course this term of globalization has to be changed as glocalization because we are all human beings but not the same. Our differences are at the same time our richness.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

The Correlation between the Ruling Class of Kim(金) Dynasty in Silla(新羅) and Turkish

Kang Kil-Woon (Previous Professor of Chungnam National University, Korea)

I. The fact that the ancient Turkish contacted Korean natives (the white-clad race or Gil race), and became the part of the Korean nation, was appeared in the history for the first time since the beginning of history in B.C. 194, the foundation of Weeman(衛滿). As the 燕(Yon) nation was perished by 秦 (Jin), the king of Yon, 盧館, fled for the 凶奴 direction with his subordinates of about 10,000. After that, the 漢 nation was founded, and Weeman, a subordinate officer of 盧館, went to 古朝鮮 with his subordinates of about 1,000 persons. Under gaining the 箕準王's confidence, Weeman was in charge of the Northern defense. Based on the power of nomadic people, Weeman oust the king, and set up the capital in 王儉城. As 漢武帝 defeated 右渠王 in 108 B.C., his subordinate, 朝鮮相 歷谿卿, escaped 辰國 (located in southern Korea) in the east. At that time, the number of family with 朝鮮相 歷谿卿, was about 2,000. (cf. 魏志東夷傳 : 初右渠未破時 朝鮮相歷谿卿以諫右渠不用東之辰國 時民隨出居者二千餘戶).

I-1. Above all, it was appeared in 魏志 凶奴傳 that 漕管 fled for 凶奴 direction, thus, the Weeman seemed to be Yon and 凶奴, but 凶奴 was the Turkish.
According to a book written in Chinese, 凶奴傳, the official name of 單于[tsə nu](a name of king) was 撐犁孤塗單于, where 撐犁[*t'ă ŋ ri>t'ə ŋ ri], 孤塗[*koto], and 單于[*tsə nu] correspond to täŋ ri(Sky=God, O.Turk), qawutı /qutı (Grace=Dignity, O.Turk, cf. I 'the third person the ending of a word'), and jenab(His Majesty, O.Turk), respectively. Therefore, the total meaning of the phrase is ('His Majesty receiving the bless from God.') There was no doubt that the 凶奴 was Turkish, therefore, it is probable that the ruling class of Weeman Chosun might be Turkish.

I-2. The name of last king of Weeman Chosun is 右渠, and since the 'stream(渠)' can not be used for the name of a king, it needs to be read with Hyangchal (a Silla type expression which needs to be read with vernacular rendering), and if we are trying to find a word from our neighbor Languages that the last sound is closed to 渠[gïo] as vernacular rendering of '右,' or the ending word with abbreviation-[g], the only word is sağ (右, Turk). Therefore, the ruling class of Weeman Chosun might be Turkish, and 凶奴 usually used the

name with meaning of 左 and 右 like 右王 or 左王(for example: 左▣右賢王, 左▣右谷蠡王, 左▣右日逐王, 左▣右骨都候, etc.)

I-3. Among the names of government post, if 朝鮮相 indicates a minister who manages the people of 檀君朝鮮, it is probable that 尼谿相 should be a minister who administers the people of 箕子朝鮮. 箕子朝鮮 was called 高麗(indicating Kogooryo) 本(The original)孤竹國(*ko-kuru, cf. 孤[ko], 竹 'xulusu>kuru, W.Mo')<三國遺史 古朝鮮par.>, and 高麗 was called *solgo(>solho) in Mogolian and 尼谿 can be sounded *solge. That is to say, the word sör(尼, Turk) can be changed into sör>sor (cf. ö>o, 예 : kör 'Blind, Turkö'∞kor-'Blind', sök-'Weed out, Turk'∞sok'-'id', ördek 'Duck, Turk'∞ori 'id'), and 谿 can be pronounced [ge]. Therefore, 尼谿[*solge] corresponds to the Turkish with the expression of *solgo(Kogooryo). It is no doubt that 尼谿相 is the name of a minister who manages the people of 箕子朝鮮. Therefore, it is convinced that the Turkish was used for the ruling class of Weeman Chosun, and it was also obvious that 朝鮮相 歷谿卿 of Weeman Chosun moved to the Kyungsang Province direction with the family of about 2,000, which were presumed the Turkish.

II. As already mentioned above, it was assumed that the Turkish immigrants moved to the Silla territory in the late second century B.C., and according to 三國史記 地理志, as the former peculiar place name (expressed with 鄕札) was changed into two Chinese letters, it is reported that the effort was given to make the sound type of original place name needs for the same as vernacular rendering of Chinese words. At least for all the place names of Silla, an agreement between the Turkish vernacular rendering of Chinese words and the original place names has been found. Moreover, the names of king and government office and official rank correspond to the Turkish. Therefore, it is understandable that the ruling class of Kim dynasty in Silla might be mainly used or preferred the vocabulary of Turkish origin. From this fact, it is not believed that they just borrowed from the Turkish, and it is strongly believed that this is mainly due to the movement of part of Turkish people to the Korean Peninsula.

II-1. '閼智[álti]', the founder of the Kims, appeared in the history in 65 A.D. for the first time. The reason why his last name became Kim was alti(閼智) corresponded to altū -n(Gold, O.Turk, cf. alta-n 'id, W.Mo'), i.e, (*altu>altı >alti). Furthermore, the name of king for the Kim was 麻立干[malipkan], and it corresponded to *malik(>melik. 王, Turk. cf. malik 'kimg, Arab's loan'). Since there are no Chinese letters to represent phonetically for the last syllable -lik of malik, the similar expression, 立[lip], was used as a substitution expression. Therefore, 麻立(king)+干(king) is different sound-duplicative word, and it means 'the king of king,' i.e., '大王.' This also exhibits the ruling classes of Silla in those

days was the Turkish.

By the way, the 和白(Unanimity assembly) was renamed 南堂(Assembly Hall) in 奈勿麻立干(AD. 356~401) generation of Kim dynasty in Silla. Since š ū ra(會議, Turk)/ sı la(親陸會, Turk)-ev(家, Turk, cf. ib 'House', ∂ b-kur∂ ŋ 'House snake') has the same sound with *sarub(會議所), which is experienced the changing process of š ū ra./sı la-ev>s∂ ra-eb>sara-eb>sari-eb>sarub, and *sarub(南), the transformed (*janub>sanub>sarub) form of *janub (>jenub, 南, Turk, cf. janub '南, Arab'), in order to present a house holding a 'Meeting', it is written as '南堂[*sarub], Hyangchal expression, by the addition of a letter of 堂(House), which can be rendered into '∂ b/ib(家)' similar to the last sound-ub. Here, it was understandable that '南堂' was the language of ruling class of Kim dynasty in Silla, which corresponded to the Turkish.

As presumed that established in the 奈勿王 generation of Kim dynasty in Silla, 舒弗邯(舒發翰[s∂ bul-hā n], 伊伐飡角干), the first class of seventeen-official ranks, was called 酒多後云角干 in 祇摩尼師今pra. Here, the equality of '酒多=角干' can be obtained, and this is the corresponding Turkish words the developed form-*subul(drink) of the retroactive form-*subsul(cf. *subsul>subhul>subul '酥哮雞' 林類事) of suwsuš (酒, O.Turk) and the developed form-*subul(point→Horn) of süvri(pointed, O.Turk. cf. *süvri>subïr>subul), and also the corresponding word of the developed form-*hā n(king) of Kağ an(king, O.Turk. cf. *kağ an>kā n>hā n '干') and hā n(大, cf. kana 'Abundant, Dr-Ta' corresponding or a native tongue'). Therefore, even if the name of official rank mainly corresponds to the Turkish. As explained previously, based on the analyses of three political terms, 麻立干(The king of king)·南堂(Assembly Holl)·舒弗邯(the first class of seventeen-official ranks) in Kim dynasty of Silla, it is found that the ruling class of Silla at that time was the immigrant of the Turkish.

II-2. Now, the comparison between Silla language and Turkish will be performed for a numeral, seasonal words, and directional words which were the systematic terminologies appeared in the place name of Silla. First, the basic numerals ('One~Ten') will be considered.

(1) 星山郡本-利郡-云里山郡今加里縣<地理誌>

From the above Chinese sentence, the equality of '一利∞星∞里' can be obtained, and if we are trying to find a similar sound of vernacular rendering of 星 or 里 among the vernacular rendering of one(-) with the last sound of [ri](利) or weak sound-r for 一利, the only possible word is bir(one, Turk). That is to say, the vernacular rendering of 星 star is py∂ r(별) in Korean standard dialect, but it is still pir(빌) in Kyungsang dialect. It is clear

that the vernacular rendering of 星 is *pir in the Silla era based on the estimation of '비롯다(>비롯하다: Beginning with)' of the Li(李) dynasty language. The vernacular rendering of 星 can be read *pir~pĭr since il(<*pil. 國, Turk), beled(村邑街, Turk), or 卑離夫里 etc., which are appeared in the place name of 三韓(before 3 A.D. south Korea) area. Therefore, it is understandable that *pir(一利) ≒*pir(星) ≒*pir~pĭr(里) is the same or similar sound each other. Therefore, it is found that the corresponding word of bir(One) in Turkish is *pir(One) in Silla language.

(2) 三年郡三年山郡今保齡<지리1>

保寧縣本百濟新村縣一云沙村景德王改名新色<高麗史 地理誌 3>

From the above Chinese sentence, the equality of '三∞保∞新' can be obtained. In Turkish, 三(three) is called üě , and üě can be changed into * üě >iě ~iě i. It is understandable that it corresponds to *iě i(Retainment), which was developed from iě lig(Retaining to the inside, O.Turk. cf. *iě lig>iě li>iě i : iě 'Inside'). The ruling classes of Baekje and Kogooryo mainly used Mogolian like 東胡 or 鮮卑, and also they mixed the Manchu language quite much with Mongolian. The *iě i(new)-the developed form of iě e(new, Ma. cf. *iě e>iě i~iě), corresponds to *iě i(保有retainment), which is Silla language of Turkish origin. Therefore, it is known that Silla language-*iě i(Three) was used for the Turkish corresponding word-üč (Three).

(3) 五谷郡一云于次呑忽<地理誌 4>

We obtain the equality of '五∞于次', and the corresponding word of 于次[*uě i](cf. 次[*ě i>ě ĭ>??>ě a]) in neighbor Languages-üč (Three) is just *uě i(Five), which is developed form of beš (Five, Turk. cf. *beš >weě i> üč i>uě i). However, although the place name is a place name of Kogooryo, since the main group of changing name was Turkish, the name was changed into Turkish with similar peculiar place name and sound type. Therefore, *uě i(Five) was found as a Silla word of Turkish origin.

(4) 地育縣本百濟知六縣今北谷縣<地理誌 3>

The equality of '知六∞地育∞北谷' can be obtained. Since 知 of 知六 is the additional record of last sound of vernacular rendering in 六(Six), it can be read al-(Know, cf. anla-'Know, Turk'). Therefore, if it is assumed that 知六 is a Silla word transformed from alti(六, O.Turk), 地 of 地育 is considered as al developed form of arz(>ar, 地 earth, Turk), and 育 is *tō r' developed form of doğ ur-(>dour->tō r, Give birth to:breed, Turk) Therefore it is going to be *altō r(地育). Since 北谷 is a changed name of the Koryə era,

it was changed similarly into aru(north, W.Mo), which is the ruling class language of Kogooryo origin and *altr(北谷), a transformed form of the Koryə era of *tə r(谷 valley cf. dere 'valley, Turk : *dere>tə rə >tə '). Here, the Silla word of Turkish origin *altı (Six) can be found.

(5) 八居里縣-云仁里 別號七谷<東國輿地勝覽 星州>

From the above, 八 was compared with 七 and 仁, and the name was changed because the vernacular rendering of 七谷, a conventional place name, sounds like the vernacular rendering of 八居 as the numeral system was changed into the current Korean type. In this fact, *yudïp(cf. *lûtuf>nyū dū p>yū dïp '仁goodness'), the developed form of lûtuf(Goodness, Turk) that is similar to 'yə dilb(八居)' in Korean language, was compared with yetti(>yedi. Seven, O.Turk) in Turkish with similarity. It is known that the original place name is 七谷.

Since yetti(Seven) in Turkish is dolo-ğ an (Seven W.Mo) *nadan(Seven Ma) *nanïn(難隱.Seven, Kogooryo), it will be retroactive to näti(Seven). It is changed into yedi, and yadïlb(八), a numeral of the Koryə era, is expressed 八居(-居 is corresponding to dur-'Dwell, Turk,' and the expression of *dur, also incomplete expression of Last syllable-dïlb). Since 七谷 is an expression of yeti(Seven)-*tə r(谷. cf. dere 'Valley,Turk' : *yeti-tə r>yeidə r> yē də r ≒yə dïlp, '八·eight'), it is a similar sound type with 八居[yə dïlb]. Here, it is found that *näti>yeti(七·seaven) the Silla word of Turkish origin, has been used.

(6) 八谿縣本草八兮縣今草谿縣<地理誌 1>

The equality of '八谿∞草八兮∞草谿' can be obtained, and it corresponds to säkiz/ sekkiz(八, O.Turk). 谿 of 八谿 exhibits the additional record of last sound-ke in *säke(八·eight, Silla language), the developed form of säkiz. 草八兮 shows a special expression, i.e., 草[s?] is an additional record of initial sound in säkiz, 兮[*ke(>he)] presents the additional record of last sound, and totally 草八兮 can be read *säke. Based on the estimation of the expression of 草八兮 and 八谿, as mentioned before, 草谿 should be read säke. Therefore, *säke(八), the Silla word of Turkish origin, has been found.

(7) 九阜縣本百濟堎坪縣<地理誌 3>

In the sentence, the correspondence of '九∞堎' can be seen, and among the sound pronunciation of a Chinese-[tɔl] or itsvernacular translation-kudul, closer word meaning 九(Nine) is only tokkū z(>dokuz, Nine, O.Turk). Therefore, the process of *tok'ū z>toku(cf.

'-k-∞-r' after a round vowel Example : köke 'Green blue, W.Mo'∞k'or 'Forage',kor muk 'Secret, Ainu'∞morï-'On't Know,Kor', kō k-'decrease, O.Turk'∞kolh-'id',Kor okš a-'Caress, Turk'∞ə lsΛ-'id',Kor)>toru>tō r, can be experienced, and it is convention that a numeral suffix -z in Turkish should be falling off when it becomes a loan word of the Korean language (Example: säkiz 'Eight'>säke<Silla language>). Therefore, a Silla word of Turkish origin -★tō r(Nine) could be found, and the retroactive form might be ★toku(Nine).

(8) 溫祚都河南慰禮城 以十臣爲輔翼國號十濟,…後以來百姓樂從 改號百濟<三國史記 百濟本紀 1>

The above story is just a tale by the popular etymology. 百濟 is a Hyangchal expression, read by ★onje(cf. 百 'On,Kor'-濟[č e]), and this is a Eedoo expression of 溫祚 (onjo '高'-high, cf. öndür '高, W.Mo'>ondü>onje). ★onje(高) was used as 百濟 in Baekje or Kogooryo, which were Mogolian origin, but since the 'on' means 'Ten(十)' (cf. on '十 ten, Turk') in Silla, the ruling class of Silla, who were the Turkish origin, just used by changing into 十濟. Therefore, for this time, the Silla word of Turkish origin, ★on(Ten) can be found.

(9) So far, the numerals-1▣3▣5▣6▣7▣8▣9▣10,※-1▣3▣5▣6▣7▣8▣9▣10 have been found from the place and nation names. Although the words meaning '2▣4' can not be seen, since they also are systematic words, it could be found. eki/ekki(二, O.Turk) can be retroactive to ★pekki(2), and it will corresponds to kä(2, Kor) and pə gïr(2, Next, Li dynasty language, cf. -ïr 'to strengthen the form of a word' Example : kïš '冬Winter, O.Turk'∞kyə ïr 'id,Kor', küz '秋Autumn, O.Turk'∞kΛ zΛ r 'id,Kor),pə kïr(the next:2, Li dynasty language). It seemed that it experienced the following change process; ★ekki>eki>eke>ke>kä('2'):★pekki>peki-ïr>pə gïr('2'). From the estimation of the expression in 處容歌-'二肹(cf. 肹[★kïr>hïr])' it showed the form of★pə gïr(2) at the Silla era. From there, it has developed to pə gïm(2) and kä(2). Therefore, it is understandable that the Silla word of Turkish origin-★pə gïr(2) was used.

(10) The Altaic common basic word meaning '4' should be ★tör(4. cf. tört '4, O.Turk', dörben '4, W.Mo', duin<★dorin '4, Ma'), and the last sound of seh•neh-h is a unique numeral affix in Korean based on the estimation of neh(4) and seh(3. cf. se '3, Turk') in Li dynasty language. For the borrowing of the Altaic common basic word-★tör, It is probable to be a close form of ★törh, which is adding -h. There is 四佛山 in 尙州, and it is also called 亦德山<三國遺事塔像> or 功德山<東國與地勝覽 尙州>. From the fact, the equality of '四佛∞亦德∞功德' can be obtained.

功德 should correspond to değ er(功德, Turk), and 亦德 is an expression of Hyangchal that 德(değ er) has a beginning sound of 'de'(亦,※' de 亦,Turk, Turk). Since 佛 of 四佛 is an expression corresponding to er(Adult, Turk), the Korean language meaning 四 should be a similar form of *tek, which is corresponding to de' of değ -er(4-佛). Therefore, the previous Silla word-*törh can be retroactive to *törk, and it might be experienced the developed process of *törk>törk>tök(德).

Since there is no ö vowel sound in Silla language, it might be accepted to 어[ə](ö<Turk>∞ə <Kor>, example : ködüg 'Behavior, O.Turk'∞kə doŋ 'Behavior', töz ' Basis, O.Turk' ∞t'ə 'id Kor', köp-'Bubble, O.Turk'∞Kə pĭmid, kor). Therefore, the Silla word of Turkish origin should be *törk(四), and the Korea language can be presumed to be *tyə k, which is similar to *tə rk.

(11) Now, let's investigate the etymology of 春▣夏▣秋▣冬 (Spring▣Summer▣Fall ▣Winter).

The word indicating spring 봄(春) corresponds to bahar(Spring, Turk. cf. bahar 'Spring, Iran'), and it experienced the following process; bahar> pā r>pō r-m>pō m(Spring). In a Chinese writing, 朔州今春川<地理誌 2>, the equality of '朔∞春' can be obtained. 朔 meaning the first day of the month, can be 'the head ' start of the month,' 'head ' start' is baš in Turkish, and the retroactive form of it must be *bal. In this case, spring(春) might be *pā r(<*bal). This must be a Silla word of Turkish origin, *pā r(>*pō r. Spring), which passed by the change of *bahar>pā r. After the changing process of *pā r>pō r-m(to strengthen the form of a world)>pō m(Spring), it is used currently(cf. -r/l∞-m. Example : dal-'Sink, Turk'∞t^m-'id, Li dynasty language', bĭč ak 'Kinife, Turk'∞pič im 'l=칼모양 보람').

(12) Although no place name, which is corresponding to ñyā z(>yā z. Summer, O.Turk. cf. najir 'id, Mo-Briad') in Turkish, currently used yə rĭm(夏) and nyə rĭm(id, Li dynasty language) can be a good corresponding words to ?y?z. First, it is general phenomenon that the last sound-z of ?y?z corresponds to a Korean word-(ㄹ)r at within word or end of word, and it is certain that the changing process of r_1>r and r_2>z is experienced based on Turkish phonology history (z∞r. example: miz 'water, Jap'∞mur 'id, kor', agĭz 'Mouth, Turk'∞agari 'id, kor', nebze 'a slip, Turk'∞nabur-agi 'id, kor', bazu 'the upperarm, Turk'∞p^r>p' ar 'Arm , kor').

Second, there are many example such as yaš in Altaic corresponds to yə in Korean (yā d-et-'to make Mention of, Turk'∞yə d-'id, kor', yalpa 'the side of a ship,

Turk'∞nyə p'>yə p' 'Side, kor', yaš 'Fresh, Turk'∞yə ri-'id, kor', yasala-'Watch for, Ma'∞yə s-'id, kor').

Third, in Korean, in order to reinforce word form at a loan word, the noun form suffix-ïm can be added. (cf. please note the previous section '春spring'). By the same reason as explained above, the correspondence between the retroactive form of ñyā z(Summer, O.Turk)-*nyā r(Summer) and nyə r-ïm(id, Yi dynasty language) is obvious. Since the Silla word of 'Spring(春)' is *pā r(>pō r) without the reinforcement of word form, and it is estimated that the Silla retroactive form of nyrïm is a form of *nyür ~ nyr(Summer) without reinforcement of word form.

(13) The corresponding word of küz(Autumn, O.Turk) in Turkish is shown at the place name of the Silla era with the form of *koJï>kosï(Autumn).

皐西本秋子号<지리지 4>

From the above Chinese sentence, 秋子 indicates a place name of Kogooryo, it is Hyangchal meaning 'Autumn,' and this was changed into 皐西 in the United Silla dynasty. The letter 子 of to add an ending s is 精母紙韻, and the 고음 is [ko]. 皐西 is a Silla word meaning 'Autumn,' 皐 is 見母豪韻, and 고음 is [ko]. 西 is 心母齊韻, and 고음 is [*sej>sï]. 皐西 is an expression of *kosï. However, from the observation of küz and *kosï(皐西), for the expression of *kocï(秋子), first, 'c' between vowels, is vocalized into 'j', and based on Li dynasty language-kˆ zˆ r(秋 Autumn), it seems to be a close expression (Similar discription) of 'z'. Therefore, it is estimated that Silla word of Trukish origin might be *kosï(Fall), and Kogooryo language might be the form of *kozï(Fall). The development process of *kozï-r(to strengthen the form of a word) >*kˆ zïr(Li dynasty language)>kaïr(Current Korean lanaguage) has been undergone.

(14) The corresponding word of kïš (Winter, O.Turk) in Turkish is appeared in the place name of Silla with the form of *kïʒ ï (Winter).

冒密縣本武冬彌知一云曷冬彌知<지리지 1>

where, we obtain the equality of '密∞冬,' where the Li dynasty word of '密(secret)' is kïzï-, since there are Kizlē -(Hide, O.Turk) " gos' o-ri (Secretly, Jap), the vernacular rendering of '密' should be *kïzï> kïʒ ï. In other words, the process of 'kïzï-gï>kïsï-gi' is experienced for Li dynasty word. Therefore, the Silla word of Turkish origin is kïzï (Winter), it becomes Li dynasty word-kyə zïr(Winter) after experiencing the changing process of *k ïʒ ï -r(to strengthen the form of a word)>kyə zïr, it changed into kyə ur again, and becomes the Modern Korean language.

(15) Now, we need to move to find Silla words indicating the directional names, such as 東(East) ▣西(West) ▣南(South) ▣北(North). First of all, the original Korean word meaning 東(East) is now using only 'să' as prefix or pre-noun, but it was '*sar' at ancient times, and it corresponds to š ark(東 East, Turk, cf. š arq '東 East, Arab').

東來郡本居柒山郡<地理誌 1>

居柒夫或云荒宗<三國史記 V.44>

cf. sars?g(Rough, O.Turk)∞sar(東 East)+ s:ug(萊 wormwood, Li dynasty language)

東安郡本生西良郡<地理誌 1> cf. 生=sar-to live

東畿停本毛只停<地理誌 1> cf. 毛(Hair)=sar(sar-ĕ ∂ k' 'side burons)

From the above Chinese sentences, 東 is compared with 居 · 生 · 毛 as homonym, and this all can be rendered as sar. Therefore, it is understandable that *sar(東) of Silla word is a corresponding word of Turkish -sarka of Arabic origin.

(16) The original Korean language meaning 西 (West) is only shown as 'kar' in kar-param(西風), this is appeared in the ancient place name like *kara(西), and it is corresponding to garb(West, Turk, cf. ğ arb 'West, Arab').

馬耳山新羅稱西多山<高麗史 地理誌2>

韓山縣本百濟馬山縣 <高麗史 地理誌 2>

加耶岬岳(馬尸山郡)<三國史記 V.32 中祀>

From the above Chinese sentences, the equality of '西∞馬(cf. kara 'black horse, Ma')∞加耶[*kaya](耶[ra] in Silla era)∞韓(cf. vernacular rendering of Japanese is kara)' can be obtained. The vernacular rendering of 西 (west) should be *kara, and this is corresponding word of garb(西 west), the Turkish of Arabic origin. Therefore, it is estimated that the Silla word of Turkish origin might be *kara(>kar, West). Moreover,

沃溝縣本百濟馬西良<地理誌 3>

From the above sentence, since 西 needs to be render into the word ending - 'ra' or -r in the letter 良 of to add an ending sound, the letter 溝(ditch) should be k∂ r(溝, Li dynasty language, cf. geriz 'Ditch, Turk'). This is another expression of Silla language -*k∂ r(西), which is developed form of kurï(西, O.Turk, cf. *kurï>k∂ r). Therefore, a Silla word of Turkish origin, -*k∂ r(West), can be found.

西畿停本豆良彌知停<地理誌 1>

where 豆 is 'p^č ' in Li dynasty language, and from the observation of fasulya(蠶豆 · Kidney Bean, Turk) and bezelye(Bean, Turk), the Come mon basic word can be *bacïlya(Beans). It is estimated that the liquid sound (流音) comparison between Silla

language *pacïr(<*pcïrya, Bean), a developed form of *bacïlya(Beans) and *pacï (<*pat?, 西), a developed form of batï (west, Turk), has been accomplished. Therefore, Silla word of Turkish origin *pacï (West), can be found.

(17) 'ma' of ma-p'aram(the south wind) is the only word remained among the original Korean language meaning 南, but several words can be found in Silla word, including *kubure(South) corresponding to kïble(南, Turk, cf. qibla-t 'South, Arab'), *sanubu(South) corresponding to jenub(<*janub.south), Turk, cf. janub-t 'South, Arab'), and *kudur(南) corresponding to kündííri (South, Turk). First of all,

南海郡?文王初置轉也山郡<지리지 1>

In order to satisfy the above equality of '轉也∞南,' 轉也 should be read *kubure(kubur-'轉', 也[ie>e] : kavvare 'Revolution, Dr-ka', kïviïr '틀다, Turk.' This seems to be an expression of kïble(南). Moreover,

南垂縣本松邊縣<地理誌 1>

黃武縣本高句麗南川縣<地理誌 2>

In the comparison of '南∞松∞黃武,' 'Pine (松)' corresponds to sanavber (Pine tree, Turk, *sanavber>sanuber>sayubur>sauwur>saū r>sō r 'Pine'), Silla language-*sanubur(松) was corresponded to Silla language *sanubu(南, cf. *janub>sanubu), which is corresponding to *janub(>jenub, South). Also, 'sari(黃)+ 武[bu],' sarïbu(黃武), can be another expression of *sanubu(南).

南原小京本百濟古龍郡<지리지 3>

Here, 南 is compared with *kudə r[古龍] cf. 古[*ku>ko]-*tə r '龍dragon :용 toroŋ -yoŋ 石龍 a water lizard, tacï<*tar 'Dragon,Jap', ezder 'Dragon, Turk'), and this is another expression of Silla language *kudur(南 South), which is developed form of kíindííri(南 South, O.Turk : *kíindííri>kuduri>kudur). Therefore, it is identified that the Silla language of Trukish origin-*kubure(南South) · *sanubu(id) · *kudur(id), was used.

(18) The Silla language of Turkish origin meaning 北(North) has been found in the following literatures with the form of *ab ar~am ar(北).

北畿停本雨谷停<地理誌 1>

莫耶停本官阿良支停-云北阿良<地理誌 1>

比豊郡本百濟雨述郡<地理誌 2>

比屋縣本阿火屋一云幷屋<地理誌 1>

Based on the records above, the equality of 北 (~阿良)∞官阿良∞雨∞莫耶(cf.耶[ra>ya])∞雨∞幷(比)∞阿火 can be obtained, 阿火=幷(北 North) is Hyangchal of

*abïr-(cf. eble-'to hˆ armonize, W.Mo', aor-'id, Li dynasty language' ∂ bïr-'id, kor'), 雨(Rain) is Hyangchal of Silla language- *abïr ~ amïr, which is corresponding to ā b(Water · Rain, Turk) · yağ mur(Rain, O.Turk, *yağ mur>yā mur>ā mur>ā bur), and 官阿良 and 莫耶 are expressions of *albar(cf. alba-n 官, Ma) and *ab∂ r(cf. avele-'無hare no', Gily-G), respectively. Therefore, as compared with liquid sound, based on the expression of 北, 北 should be the expression of *abar~amar(北). This is an expression of *abar ~ amar(北) corresponding to amargi(北方, Ma : amargi> amari>amar>abar), which is š imal(北, Turk. cf. š amā l '北, Arab · Iran' : *š amal>hamïl>amar>abar) or seemed to be borrowed (Please note that it dose not correspond to Mongolian.) Therefore, it is estimated that this is corresponding to the Turkish.

For the systematic vocabulary group including numeral?season words · direction words, all of Silla language corresponded to the Turkish through the examination of terms (1) to (18). This is a good evidence that the ruling class of Silla, especially Kim dynasty in Silla, was mainly Turkish. Moreover, even if in between Turkish and Mongolian, which are firmly believed to be the same Altaic, there is no corresponding word of *dō r-, which means 'four' among basic numerals. It is amazing that the complete correspondence between Silla language and Turkish can be established for all basic numerals.

III. In this section, a comparison study between Korean language (including the ancient language) and Turkish, the present language and before thirteenth century, will be performed on the vocabulary showing correspondence with high probability. Based on the history of phonology and phoneme corresponding rule, about 1,700 vocabulary, which show correspondence in the root of a word like CVC (Consonant + Vowel + Consonant) will be listed with 9 groups; Relative words▣Body words ▣Pronoun▣Astronomical and Geographic words▣Numeral▣Agriculture and Hunting words▣Food, Clothing, and Shelter words▣declinable word (Verb▣Adjective) ▣Other words. Due to limited space, only the limited vocabulary of 316 including relative words, body words, and astronomical and geographic words, will be selected and presented.

On account of limited space, so far, only the limited words including relative words, body words, and astronomical and geographic words, were selected and presented. Based on the fact that including the words regarding food, clothing, and shelter, there were more than 1,700 corresponding Turkish words including verb and adjective, which were difficult to be borrowed from Chinese letters, it was meaningful to conjecture that a large number of the ancient Turkish lived in the Korean Peninsula. This does not indicate that the result was from the simple language contact between two nations. As shown in the previous

sections, it was clarified that among the Silla words, the systematic words, like a numeral, seasonal words, and directional words, corresponded to the Turkish entirely, and it was shown that through only in terms of vacabulary, very close relationship between the Silla language and Turkish has been presented even if the correlation between Turkish and Mogolian language, which are the same Altaic language, did not show closer relation. Therefore, it was firmly believed that the Kim dynasty-the ruling classes of Silla was Turkish, as well as the ruling classes of 衛滿朝鮮 was the old far ancestor of Turkish.

<Korean>	<Turkish>
[Notes] >,< indicates the old form for the vocabulary of open side ; ★ the estimated type	
1. 親族語 (Relative Words)	
ab -aŋ i(Grand father) cf.-aŋ i(to strengthen the form of a word)	ap/abā (Ancestor▣grand father)<o>
abə ji(Father)	avič ğ a(Father)<o>
am-aŋ i(Grand Mother)	ebe : (Grand Mother)<o>
aj^ >ajä(Uncle▣Aunt)	eč i : (Uncle)<o>
ə mə n(Mother)	evč i(Wife)<o>
pə t>pə s(Friend)	adaš (<★padaš (Friend)<o>, ★peš >eš (id)<G>
akis' i(Girl)	ekeč (Boy)<o>
asi(Brother▣Sister), aji(Younger brother or sister)<ㄴ>	atï(Nephew▣Grandson)<o>
ə l(an offspring od a concubine)	Öge:y(Step=)<o>
al(閼氏, Queen)<Kogooryo>	alğ an(Madam)<o>
am(female),am-nä(Body odor)	am(Vulva)<o>
ə mi(Mother)	oma: (Mother)<o>, mama(Madam)(G)
anhE>anä(Wife)	ana: (Mother)<o>
ə run>arə n(one' s elders人)	ärän(Man▣Noble man)<G>, eren(Man)
*ə rjuk([於陸] Queen)<Baekje>	Urai:ğ u:t(Madam)<o>
abi/ap' a(Father)	buba(Father)<o>
kasi-pə si(Husband and wife)	böš ük(a man made by wedding)<o>

č ok' a(Nephew)	č ïkan(Nephew)<o>▣yegen(id)<o>
puə k-teki(Kitchen-★Family)	teki(Family)<o>
tol(Child) cf. 복-돌이	tö:l(Offspring)<o>
ka(clan) cf. 김가(金氏)	ka(Family▣Clan)<o>
kas(Wife)	ka:tun(Madam)<o>
kyə re(Race)	qara(Race)<G>, kelin(Relative)<o>
k' okě ě i(Beggar▣Boss)	kö:k(the headman of villages)<o>
kyə ji-p(Woman), *글(Girl)<Silla>	kisi:(Wife)<o>, qïz(Girl)<G>
Ibus=/ïbus=(step=)	yuvğ aï(Illegitimate child▣Adopted child) <o>, üvey(Step=,繼)
*maro([麻呂], Man's designation) <Silla>	mar(Man)<G>
a3 Λ m(Relative)<L>	asabe(paternal relations)
ari(Relation)cf.동(同)-아리(agroup)	ara(Relation)
ə bə 3 i(Parents)>ə bə i	ebeveyn(Parents)
hanïm([漢吟], woman)<Koryə >	hanïm(Lady)
kasina(Girl)	hasnā (Kind woman)
k' iri(Group)	hizip(Party)
ibïč (Neighbor)>iwji	ihvan(Friends Brethren)
koma(Concubine)	koma(Concubine)
mΛ t=(昆 first born)>mad= cf.맏-딸	mebde(Biginning), mebdi(Founder)
mə sïma(Man)	merdüm(Man)
nahE(Man)<L> cf.갓-	nâs(People)
nom(people→Man, a basement)<L>	nüfus(pl. of nefis, People)
su-h(Male)	zeker(Man)
sahŏ>sawi(Son-in-law)	seyis(Son-in-law) cf. shohar(Son-in- law, Iran)
saski>säk' i(Youngling)	š ā kirt(pupil▣apprentice)
t' al(Daughter)	tā ze(young girl)
t' orä(Similar group)	tuğ ay(Brigade)
toryə n(Boy respectful)>toryə ŋ	turhan(Nobleman)
utu-mə ri(Head of group) cf.mə ri(Head)	usta(Boss at work)

p' ə l(Relationship) cf. 四寸-삘

2. 身體語 (Body Words)

oip(Dissipation)

p' äki(Hiccup)

agari(Mouth, 口)

ə k' ä(Shoulder)

*ə l(Hand)<Silla>

ə lgani(Foolish guy)

padak(Palm)

ə :l(Spirit)

mʌ l(Excrements)<L>

mary ə b-(Want to relieve oneself)

mok(Neck, 頸)

PE(Belly)>pä, PEzʌ l(Internal organs) >p?al

polgi(Buttocks)

pʌ l(One step)>pal cf. 한발(One step)

mari(Head)<o>>mə ri, masu(First) cf. 마수-걸이

pə l-pə l(the state of trembling)

č am-äk-č ir(Swimming)

č ' ugi(Filth from a corpse)

p' al-t' uk(Forearm)

t' ə l(Hair)

tosuk put' -(Hairy)

č ira(<*tira. Spleen)

tʌ rač ' i>taräk' i(Stye)

tä-mə ri(<*tari-mə ri. Bold)

t' E>t' ä(Dust)

kap' ʌ r>kap' ur(Foreskin)

*kara(Arm)<Silla>

vaziye(co-ordinate)

öp-(Kiss)<o>

ïk(<*pïk, Hiccup)<o>

ağ ïz(Mouth)<o>

egim(Shoulder)<o>

el(Hand)<o>, älig(Hand)<G>

ergein(Single)<o>, arkun(Crossbred)<o>

aya:<*paya:(Palm)<o>

ö:z(Spirit)<o>

boik(Excrements▣dung)<o> cf.(o/u)-k∞-r/l

boğ uz(Neck)<o>▣boyïn(목·頸)<o>

bağ ïr(Belly• Stomach)<o>, bağ ïrsak(Guts)

bügür(Buttocks)<o>

bere:(Length unit)<o>

baš (Head)<o>

bez-(Tremble)<o>, beliŋ (Fear)<o>

č ap-(Swim)<o> cf.-ak(Suffix to make noun) ▣č ir(Doing)

č öbik(Garbage)<o>

tügün(Joint)<G>

tüle:-(Shedding hair)<o>, tüü(Hair)<G>

tülüg(Hairy) cf. -l>-š >-s

tala:k(Spleen<o>▣tïhal(Spleen)<o>

tirsge:k(Stye)<o>

taïz(Bold)<o>, dal(Naked)

toz(Dust)<o> cf. *toz>tor>tori>tö:> t' e >tä

kapak(Something which covers)<o>> kabuk, gulfe(Foreskin)

qar(upperarm)<o>

kə kč ə ŋ (Anxiety)

kajuk(Fur▣Skin), kač ' (Skin)

kuyə kč ir(Nausea)

PE-k' op(Belly button) cf. PE>pä(Belly)

kə doŋ /kə duŋ (Behavior) cf. 擧動?

K' um(Dream)

kuŋ ri(Thinking) cf. 窮理?

Kə ri(an epidemic) cf. 볼-거리

kü(Ear) ▣*kur(Ear)<Silla>

nə ks(Good spirt)

sar(Hair) cf. 살▣쩍(髮祭)

č ə č (Milk)

sʌ r(Flesh)>sar

sogar(Diabetes)

sEŋ gak(Thinking) cf. 生覺? - ak (Noun affix)

soma(Urine)

č ' ap-č ap(sound licking one's lips)

tə bə k-mə ri(Disheveled hair)

nïski-(to feel)

sunjuŋ (<*tunjuŋ , Cold in nose)

norE>norä(Song)

nah(Age)>nai

nʌ č ' (Face)>nač '

pə rïs(Habit)

al-mom(Naked body)

pʌ lh(Arm)>p' al

ari(limbs)

pal(leg)

qudğ ur-(to worry)<G>

kasuk(Skin▣bark)<o>▣qusïq(Peel▣bark)<G>

kusïğ (Nausea)<o>

köbek(Belly button)<o>

ködüg(Behavior)<o>

körüm(Dream)<o>

köŋ ül(Thinking)<o>

käzig(Fever)<o>•garä m kïran(epidemic)

kulğ ak(Ear)<G>,kulak(Ear) ▣gûš (<*kûl, Ear)

nevaš igi(Good spirit)<o>

sač (Hair)<o>

süit(Milk)<o>,š ir(Milk)▣č is(Sweet water from stem)

sağ rï:(Raw hide)<o>

š äkär(Sugar)<G>▣sökel(Sick)<o>

sanğ ar-(to think)<o>▣sä ni(Thinking) ▣sä niha(Inspiration)

sorma(Salty one)<o>

š aib(Sound licking one's lips)<o>

yapa:ku:(<*tapa:kui▣Disheveled)<o>

yï:d(<*nï:d▣Scent▣Smell)<o>

yiŋ degï:(<*tiŋ degï: ▣Cold in the nose)<o >

yïr(<*nïr▣Song)<G>

yaš (*naš ▣Age)<o>

Yï :iz(<*nü :iz▣Face ><o>

alïš <*palïš (Obtained Behavior→Habit)

ed▣Poor)

bazu(Arm) ▣pazï(Forearm)

ä za(hands and feet ; limbs)

bajak(Leg), pač a(Foot)

p' ak(Breast) cf. 가슴-팍	bağ ïr(Breast)
p' yam-t' ə l(Cheek hair)	bamteli(Cheek hair)
päsisi(Laughing form)	beš uš (Laugh)
pujə p(to Don' t lean on)?	buse(Kiss)
sə lmi (Intelligence)>s' ə lmi	jerbeze(Intelligence)
him(power)	jebir(Power)
sin-sori(Cute tricks)	jinas(Cute tricks, pun)
č yə ŋ gaŋ i(the shin)>č ə ŋ gaŋ i	č enk(Hand and feel)
č iral(Crazy)	č ïlgïn(Crazy)
t' ə l-t' ə l-ha-(Confused)	deli(Insane)
tudə n>tudə ŋ (Levee)	dudak(Lip)
pisil-pisil(Reelingly)	ejiš -büjüš (Crooked)
alp' ʌ -(to pain)>ap' ï-	elem(Pain)
pyə ndə k(Whim)	fend(Trik)
poji(Vulua)	ferč (Vulva)
pusk(Moxacautery)>puk'	fiš ek(Cartridge)
polt' ägi/polt' ugaji(cheek)	pïrt■lak(Expanding)
kyə r(Anger)	gayz(Anger), kïz-(to get angry), hïr (Growl)
k' ə l-k' ə l (Sound to belch)	geğ ir-(to belch)
hə guri(the sides of one' s waist)	geğ rek(Lover rib)
k' ul-k' ul(Sound to snore)	gïr-gïr(Snoring)
kori-nun(the white of the eye)	göz(the eril eye)
Kol(Coffin)	gör(Grare)
kə nil-(to stroll)	güzerä n(passing)
kə p(Fear cowardice) cf. 怯?	hevil(<*kevil, Terror)
him s' ï(to try)	himmet(Efforts)
hïhïm(Talking through the nose)	hïm-hïm(Talking through the nose)
korä-korä(the state to yell)	hora(<*kora, Noisy party)
kol-(to snore)	horla-(<*korla-, to snore)
kosʌ -(Fragrant)>koso-ha-	hoš bū (<*koš bū , Pleasantly scented)

kojya>koja(Hermaphrodite)	hunsā (<*kunsā . Hermaphrodite),köse-(with no beard →Eunuch)
nks	
imnä(Beckoning) cf. 임내-내-(出)	imā (Beckoning)
kaka(Sound to laugh loudly) cf. 呵呵	kahkaha(Loud laughter)
k' opč 'u(Hunchback)	kambur(Hunchback)
kaz3 Λ m(Chest)>kasïm	kasa(Chest) ▣kögüz(Chest)<O>
kə si/kə ü(Intestinal worm)	kā selis(Parasite)
kasə n(Crow's fool)	kağ (Eyebrows)
k' op(Belly button) cf. 빗곱	göbek(Belly button)
karak(small stake)	kazïk(Pile▣Stake)
kuri(Flank) cf. 옆-구리	kеč e(Flank)
k' ubə k-k' ubə k(the state to drowse)	kïpïk(Half-closed)
k' ik-k' ik(Sound to be laughing)	kïskïs(Imitates the sound of suppressed laughter)
*kol(Arm)<Silla>	kol(Arm)
kyə dïraŋ (Armpit)	koltuk(Armpit)
kop' ur(Influenza)	kopïl(Rascal)
k' umč ' i(the behind) cf. 뒷치?팔치	kiimbeti(the behind)
*man(Meaning)<Silla>	mā na(Meaning)
mə jə ri(Foolish man)	meč hul(Unknown) ▣mezellet (Meanness)
mə ri(Hair)	mū y(Hair)
ni-t miyum(Gums)<L> cf. -t- (Sound to intermediate)	müjessem(Having a body)
mEn(Nothing but)>män, mün(Empty)	münhal(Loosened)
odïl-odïl(the state to tremble)	›wardly)
yokč igi(Nausea)	-(to retch)
pə bə ri(a deaf-mute)	pepe(Stammering) ▣pepele-(to stammer)
nE>nä(Smell)	rā yiha(Smell)
nə ks(Soul)	ruh(Soul)
iyagi(Tale)	rivā yet(Tale)

sar(Age)	sal/sâl(Year)
sam(nebula of the eye)	sebel(nebula of the eye)
č um(a handful)	tutum(a handful)<O>
č ü(Twitch)	seğ ir-/seyir-(to twitch nervously)
sē m(Wisdom)	semi(Sense of hearing)
č ∂ ŋ -suri(Top of head)	ser(Head·top)
s' irïm(wrestling)	ser-(to beat down to the ground)
syoky∂ ŋ >soky∂ ŋ (Blind)	sokur(Blind)
son(Artificiality) cf. 손보다, som- s' I (Skill)	Sun' î (Artificial) cf. -î(possessive)
kü-t s' yam(Slap)	š amar(Slap)
ip-subïr(Lip)<Kyungsangdo>	š efe(Lip)
s' ip(Vulva)	š ifā hî(Oral) cf. siv(Vulva, skt)
č ajïŋ (Irritation)	tahriš (Irritation) cf. -iš (Deverbal noun suffix)
*t∂ l(Good spirit)<Silla>	telkin(Inspiration)
tii-tk∂ rïm(Backward step) cf. -t- (Sound to intermediate)	tözkür-(to back)
p∂ jïm(Mange)	*puyuz>uyuz(Mange)
sik' ïl-sikïl(the state of noisy sound)	zikret-(to mention) cf. et-' to do'

3. 天文地理語 (Astronomical and Geographic Words

azi>asi(First·beginning)	ač -(to begin)<o>
ač ' Λ m(Morning)>ač ' im	ač -(to begin)<o>
aj∂ k(Morning)	ač ïk/ač uk(Open)<o>
agü(Crotch)	a:ğ (Crotch)<o> agïz(Mouth)<o>
k∂ l(Ditch)	geriz(Ditch)
kΛ rΛ m(River)<L>	er)<o>
alp' (Front)>ap' ,a:rä(a few days age: formerly)	al(Front)<o>
arä(Under)	al(Under) <G>
*alti(閼智·Gold)<Silla>	altü n(Gold)<o>
*ulle([慰禮=國內])<Baekje■Kogooryo>	uluš (c ountry)<o>

	cf. ulus(č ountry)<W.Mo>
ilč ïk(Early)	irtäkän(Early)<G>
*ol(>ö. Place)<Silla>	orun(Place)<o>
orïm(Hill·Small mountain)<제주도>	orun(High place)<o>
East)	)<G>
uh(Above)>ü	üze(Above)<o>▣uč (Summit)<G>
ït' ïm(the head·tops) cf. -ïm(nominal suffix)	uč (Summit)<G>
pak' (Outside)	baš qa(Other thing)<G>, bakïye(Remainder)
*pə r/puri([伐·夫里] Region)<Silla>	bölük(Seetion)<o>▣balïk(Town)<o>
pora(Whirlwind) cf. 눈-보라(風雪)	borağ an(Whirlwind) ▣bor(Storm)<o>
č ə k(Time)	č a:ğ /č ak(Time)<o>
tahi(towards)	tapa:(towards)<o>
t' ah(Land)>t' aŋ	topra:k(Dry ground)<o>, yē r(Ground)<o>, yazï(Plain)
*tar(遂, Mountain)<Silla>	ta:ğ (Mountain)<o> cf. tall(Hill)<Arab>
tïtkïr(Dust)>t' ik' ïr	Toi:ğ (Dust)<o>
tuk(Bank)	Toi:ğ (Barrier·dam in a stream)<o>
tʌ r(Moon)>tar	To:lun(Full moon)<o>
*tar(Sea)<Silla>	talu:y(Sea)<o>
*tuman(豆滿·Ten thousand)<Silla>	t ii men(Ten thousand)<o>
sandïr(<*sʌ ntur)-param(Gentle breeze)	tïntura(Gentle breeze)<G>
toŋ (*Dawn) cf. -트다	Tu:n(First born)<o>, taŋ (Dawn)<o>
*tara(Narrow)<Silla>	ta:r(Narrow)<o>
č as(<*tyas. Castle)	ti:z(castle)<o>
č yə -myə k(evening) cf. 져-녁(頃)	tün(Night)<o>
t' ʌ r(Origin)<L>	tö:z(Origin▣root)<o>
tïr(Plain)	tüz(flat)<o>
kʌ 3 (Edge)>가▣가생이	kïdïğ (Edge)<o>▣kadïğ (Hen)<o>
kït(End)>k' ït'	kid(End)<G>▣kïyï(Edge)
hä-kə rïm(Sunset)	k??(Late)<o>, geje(Night)

*kur>kor([忽]Castle)<Baekje▣ Kogooryo>	qurğ an(Fortress)<G>
kə juk(Surface)	kïrtïš (surface)<o>
*kyə sï([在]Palace)<Silla> cf. 在城(Palace)	karš ï:(Palace)<o>
kyə 3 ïr(Winter)>kyə ïr	Kïš (Winter)<o>
kut(Pit)	kuyu(Pit) ▣kuy(Cave)<o>
kə p' um(Bubble)	köp-(to foam)<o>, kef(Bubble)
k' oktägi(Summit)	kötki(High ground)<G>
kΛ rΛ m(Lake)	kö:l(Lake)<o>
kïnïr(Shade)	köli:-(to be shady)<o>, güzey(Shade)
*kə ŋ (Sun)<Koryə >	kün(Sun) cf. keŋ /ken/xen (Sun)<Gily>
k' ï:(a moment)<L>	ker(a moment)<o>
k' or(Shape)	körk(Shape)<o>▣kïbal(Shape)
kΛ 3 Λ r(Autumn)>kaïr	küz(Autumn)<o>▣hazan(Autumn)
sə ri(Between)	sïč ï(Four boundaries)<o>
toraŋ (Stream)	yulag(a small spring)<o>
tyaŋ -ma>č aŋ -ma(the rainy season)	yağ mur(Rain)<G>
nyə rïm(Summer)>yə rïm	ya:z/ya:y(Summer)<o>
an-ma(Instant southern wind)	an(Moment)
ajik(Not yet)	ā ti(Future)
*pā r>pŏ r-m>pom(Spring·春)	bahar(Spring)
parΛ /parΛ r(Sea)<L>	bahri(Sea)
*patï(West)<Silla>	batï(West)
pyə rak(Thunder) cf.霹靂	berrak(Sparkling)
pə r(Field)	bor(Uncultivated land), berriye(Desert), fezā (Vast empty place·space)
*č yə m>syə m(Spark)<Koryə >	jenge(Spark)
*sΛ bi(South)<Baekje> cf. 泗	jenub(<*janub,South)
hanΛ r(Heaven)>hanïr	jennet(Heaven)
s' ə r-mur(<hyə r-mur,Ebbing tide)	jezir(Ebb), sel/selli(a drawing forth)
siguŋ (Dirty water) cf. 시궁-창(a ditch)	č irkef(Dirty water)

č yagar(Pebble)>č agar	č akïā l(Pebble)
t' ïr(Garden)	dergā h(Palace garden) ▪yer(Space)
tols(One full day)	devre(Cycle·circuit)
tū(Back)	dübür(Back)
irï-(to be early)cf.일쯕>일찌기	er(Early) ▪erje(A little bit early)
sadïr-param(Breeze)	esinti(Breeze)
č ' Λ m>č ' am(Gap)	zaman(Time)
pak' at' (Out side)	fakat(Exclusively)
pə rə k(Useless stone)	ferā ğ (Renunciation)
Ka:r(West) cf갈 -바람	qarp(West) cf. ğ arb(West, Arab)
*kalč ä([轄載]Tomorrow)<Koryə >	gelejek(Future)
k' ot' ori(the rear)	götü(Behind)
kajΛ gi(Nearly)<L>	hazïz(Perigee), karip/karîn(Near)
kΛ č >kají(Just now)	hā dis(New) ▪hâlâ(Now)
hΛ lk(Earth)>hïlk	hâk(Earth)
kə s(God)<Koryə > cf. 귀-것	hak(God)
sΛ njE(Yet)<L>	henüz(Yet)
*ič in([伊珍] Inside)<Silla>	ič (Inside)
*piri([卑離] province)<Samhan>	il(<*pil. Province)
ip-t' ä(Until now) cf. t' ä(Time)	iš bu(the present)
pič '(Light)	ïš ïk(<*pïš ïk.Light)
kom(Back)/komur(Buttocks)	kabaet(Buttocks)
kak' oro(Upside down : on the contrary)>kə k' uro	kahkarî(In precipitate retreat)
kaβ Λ ne(Center)>kaunde	kalb(Heart→*Center)
k' olč ' i(Last)	kalč a(Hip)
k?raŋ (Small amount) cf.랑-비(細雨)	kalil(Small in quantity)
kar(Snow) cf. 진-갈-비(Sleet)	kar(Snow)
kΛ jΛ gi(Evenly)<L>	kasağ ïla-/kaš a-(to curry)
*kə mtok([險瀆]Metropolis)<Dangoon Chosun>	kent(Fort·town) cf. -ə k(to strengthen the form a word)

k' ï:(Short time)

kΛ β Λ r(Town)>kour>kō r

*kubure(South)<Silla>

kor(Burning embers) cf.골-마
(Hot southern Wind)

ko:r(郡▣ 邑 ·Countryside)

kusek(Corner)

*kü>kı >ki(Castle·town)<Silla>

*käma([蓋馬]Hill·plateau)

ma(Southern wind)

mΛ 3 Λ r(Village)>ma?r

miri(Beforehand)

myə n(面, District unit)

mut' (Land)

nač (Daytime)

nä(River)

nïs(Gentle breeze) cf. 늦-바람

no:r(Red sky)

orïm(Small round hill)

säbak(Dawn)>säbyə k▣säbä

hΛ ma(Already)>hama

sΛ zi(Space)sai• sas

soh(Deep pond or sea)>so

sär-nyə k' (Dawn) cf.-녘(about time)

sobur(Mire)

sok(Interior)

sEm(Spring)>säm

*sör(Nun)<衛滿朝鮮>

*sar(East)>sä

kere(A time)

kovuš (Dormitory,Kavïš -to assemble)

kïble(South) cf. qiblîy(South, Arab)

köz(Burning embers) ▣kor(Red-hot cinder)

kurā (Villages), kïr(Countryside),
qolu(Local)<G>

köse(Corner)

köy(Village)

küme(Hill·mound)

ma-č in(Southern-china)

mahalle(quarter of a town),
mā š er(Company·community)

melhuz(Anticipated)

miyan/meyan(Middle)

mülk(Dominion)

nehar(Day,daytime)

nehir(River)

nesim(Gentle breeze)

nur(Light·brilliance)

orman(Forest)

š afak(Dawn), sabah(Morning)

sā bïk(Former,previous)

sā ha(Open space)

savak(Cistern from which water is
distributed)

seher(Time just before dawn)

sïvïš (Semi liquid·sticky)

sok-(to thrust into:insert)

subaš ï(Source·spring·fountain)

sör(Nun)

š ark(East)

*sori▣place<Silla>

tam▣tamïrak(Fence)

*tamur(Land to be restored) (Kogooryo)

*t' ari(Border of garden) cf. 울(Fence)-

tok>tor▣tokmäŋ i>tormäŋ i(Stone)

č ojim(Evil omen)

t' op(Piled place) cf. 모래-톱

t' uŋ (Bad brass)

t' am-na([耽羅]Round island→濟州島)

=pak(Time) cf. 단-, 첫박새

pata(Sea)

padak(Botton)

padak(One' s native country) cf. -사람

nyə p' (Flank·side)>yə p'

nʌ rʌ (Shore)>naru

narak(Hell) cf. -ak(to strengthen the form a word), 奈落?

*tar(plain)<Silla>

š ura(This place.that place)

tamlïğ (Having a wall)<o>

tâmir(Repair·restoration)

tarh(Gardenborder)

tuğ la(Brick) ▣tokmak(Mallet→*stone)

teš eüm(Evil omen)

top(the whole mass of anything) ▣ topuk (Bar of a river)

tunč (Bronze)

tümsel-(to become round)

vakit(Time)

varta(Abyss)

varta(Abyss)

vatan(One' s native country)

yalpa(*nalpa,the rolling of a ship)

yalï(<*nalï. shore·beach)

yar(<*nar. Precipice·abyss)

yazï(Plain) ▣tarla(Arable field)

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

THE RISE OF INDIA: AN EMERGENCY SCENARIO

Dr. T.L.N.Swamy[1] and Mohammed Akhter Ali[2]
swamylnt@yahoo.co.in

ABSTRACT

India, being the largest democratic and second highest populated country in the world, enjoys multi-ethnic and multi linguistic cultures. It is a place where diversified philosophical schools have grown over a period and influenced the contemporary civilizations all over the world. In fact the origins of Hindu philosophy are to be traced in the Vedic writings (circa 1500 BC) about the Universe and Universal order. Similarly, the Upanishads, the Bhagavad-Gita and the Bramhasutra from circa 1000 BC to 500 BC laid foundations in the Hindu philosophy. At about the same time the Shramana schools including Jainism and Buddhism also developed. Many Indian philosophers presented their ideas and popularized Indian philosophy, but, among all, Sri Aurobindo (1872-1950) and Radhakrishnan (1885-1975) were perhaps the most prominent and influential voices responding from India in the early part of the last century, presenting Indian philosophical ideas and comparing, contrasting and even fusing eastern and western philosophy and religion, traditions, artistic skills and strong resource endowment.

In spite of its rich philosophical foundations India remained poor for the many centuries. It was under colonial regime for a period about 200 years and got liberalized about 60 years ago. Hence India has been working for its social and economic development through various programmes since independence. The present paper examines its performance in terms of various indicators and thereby suggests a suitable for achieving higher rate of development. The study observes that although agriculture contributes more than a quarter to India's GDP, its share has declined particularly after 97 may be because of failure of rains, poor infrastructural facilities, etc. Manufacturing and service sector has grown extensively but

[1] Professor of Economic and Director, Univ., Foreign Relation Office, Osmania University, Hyderabad, A.P. India
[2] Ph.D Scholar, Deprt., of Geography, Osmania University, Hyderabad, A.P. India

industry has received a setback as far as its growth is concerned in the recent past may be due to stagnation in the domestic savings and investment.

As a result of progress made in respect of key sectors of the economy rural and urban poverty ratio has declined substantially but still there is lot of poverty particularly in rural India. Similarly India has made significant progress in terms of science and technology and in many other areas but the rate of growth of employment is very low in the country. It may be because of growing capital intensification in large as well as modern small industry in the country. Therefore, traditional type of industries and service sector must be encouraged for providing productive employment for growing masses in the country. Although literacy rate has increased still large size of population has to be provided with educational facilities particularly in rural India where children usually take up work instead of going to school for want of income due to poverty.

The study concludes that India with its strong foundations in philosophical thought and democracy and also supported by the resource endowment, it has made a tremendous progress in various fields during the last five decades of plan period. However, still a lot is to be done, particularly in areas of alleviation of poverty and providing employment to its fast growing population, Hence the study suggest that the State should redesign its development policy and implement the new initiatives for achieving higher rate of social and economic development.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

A Speculation on the Relationship between Dongyi Culture and Yi Philosophy

Nam, Myung-jin, Professor, Chungnam National University
njnam@cnu.ac.kr

1. Introduction

What is the source of the oriental culture, and where did it originate from? The oriental culture has generally been known to bloom in China in regional framework, and form the basis of a country in ancient times, and continuously develop as Yu Xia Yin(Shang) Zhou in series of empires from the point of period. There appear several documents to discover the origin along with archaeological and cultural configuration related to former historical story or the history of tribal settlement in the ancient times.[1] In addition, studies on the origin of Chinese culture has been in full activity from archaeological perspectives, producing a good many series of works. Unfortunately, however, there were few outputs that unveiled the original source in cultural or theoretical angles.[2]

It might be guessed that the origin has intentionally been ignored or veiled by the main land because if the fact that the original source of culture was from an alien people is revealed in public, their ideology and superiority of Han(Chinese) race could not only be lost, but their efforts to pursue the policy would be damaged, in which they have conquered foreign peoples and consistently tried to make other peoples and their sources subjected to Han culture in history, and has attempted to distort and

1) 劉 節 編著 : 『中國古代宗族移殖史論』(中華民國37<西紀1948>年初版, 正中書局)과 徐亮之 著 : 『中國史前史話』(中華民國68<西紀1979>年 五月, 華正書局)<등에서 銘文이나 甲骨文 등과 토템, 考古遺物 등을 위시한 자료를 통해서 고대의 중국에 문화적 主導宗族이나 문명 發祥 지역을 유추하여 밝히고 있음.>參照

2) 中國社會科學院考古研究所, 同院古代文明研究中心 共編 : 『中國文明起源研究 要覽』(考古學專刊 乙種 第37號-文物出版社, 北京, 2003)(Edited by The Institute of Archaeology, Chinese Academy of Social Sciences and The Research Center of Ancient Civilization, Chinese Academy of Social Sciences : **Review of the Research into the Origin of Chinese Civilization**, Cultural Relics Publishing House, Beijing, China, 2003)<여기 소개된 관련 논문만도 800여 편이나 되지만 지역적인 출토 자료를 위주로 한 문화권과 그 부문별 연구가 많고 시대적으로 빠른 문화 나 그 영향 내지는 주도적 영향관계에 대해서는 대부분 외면하고 있음>참조.

amalgamate the original history on purpose as they had intended in the name of 'the process'. Therefore, to demand them to return it to the original state and clarify the original sources and characteristics, the researchers are required to study deeply on unrevealed areas which has been denied and covered for a long time.

Generally, a certain race and a local culture can be a good resource to be considered, and also the base of ideology and further the root of philosophy in a country. In comparison with former-history legends and archaeological research results, it can be found that the source of Chinese philosophy is mainly composed of exterior cultures from foreign landers rather than its own one. In short, it is possible in preposition or hypothesis that the source of Chinese philosophy and thoughts is not from Han race, but from old Dongyi race.[3)]

The overall study on culture is considered as a remarkably involved issue in that it should thoroughly explore archaeology, cultural anthropology, the history of tribal settlement, and religious folklore in educational and synthetic ways. Nevertheless, the ideology and philosophy which originally form the root of culture lie in the core of those areas. Thus it is essential to study, linking the characteristics of *Zhouyi* philosophy', the key clue and the origin of Chinese philosophy with Dongyi culture. As a presupposition for further study, a preliminary speculation should be considered with a few materials in advance in this chapter.

2. A Key Question to Yi Philosophy

The origin of oriental philosophy and thoughts which had been represented by China is well recognized through historical documents that it continued from the states of Sanhwang-Wudi or three emperors to five monarchs to dynasties of Xia Yin Zhou. Even if the ancient histories in documentation seem to have some narrations and legends with controversial issues, they also originated from their own cultural characteristics, so they can be the source of thoughts and philosophy.[4)]

The Chinese oldest history book, *Shiji* written by Simaqian in Han dynasty, mainly quoted in some parts *Shujing* which had been arranged by Gongzi five hundred years ahead

3) 柳南相 : 『韓國思想의 本質探究에 關한 方法論』(哲學硏究 第 輯, 大韓哲學會 論文集, 大邱) Ⅱ.方法上에서 본 中國思想과의 關係(韓國思想의 性格探究의 方法)<에서 第1次的 中國化는 唐虞時期, 第2次的 中國化時期는 殷末周初期, 第3次的 中國化는 秦末漢初로 보았듯이 몇차례의 중국화과정을 통해서 중국철학의 특색이 드러남.>참조.

4) 司馬遷 : 『史記』 및 그 회주고증인 瀧川龜太郎著 : 『史記會注考證』,(中華民國66<西紀77>年10月, 臺灣 洪氏出版社 印行)<伏羲, 神農, 舜帝, 湯王 등의 출생과 관련한 출생 지역 등에 대해서는 주석가의 여러 설이 보임>참조.

of it. In comparison with *Shujing* which had been made in *Yaodien, Shundien*, or the book of emperors Yao and Shun, *Shiji* began with antecedent emperors, yet it is hard to trace the story of the ancient times. However, there is a basic stream in the oriental philosophy called 'traditional succession' of the saint, or shortly 'the saint succession' which forms the axis of the philosophy, and confucianism values much of the succession as Dao succession of the truth. The saint succession of confucianism directly means the legitimism of confucianism as the center of history. The confucian archives demonstrates that the historical succession of king and philosophical succession of the saint came down in harmony from the ancient times to Gongzi's times, and the roles of the saint, king and succession were well united. Most of all, *Chunqiu* includes the fundamentalism of historical philosophy, *Shujing* refers to the original way of political history, and *Yijing* is known as the source of both two philosophies and the scripture which enlightens the fundamental principle of existence which is the basic issue in the oriental philosophy. Hence, *Yijing* is the original source of the oriental philosophy and the most fundamental, oldest scripture. It would be possible to verify the source of the ancient Chinese philosophy by enlightening the core of *Yijing* which contains the bottom line of the oriental philosophy, and clarifying how Dongyi culture played its role in the composition process of *Yijing*.

3. Lishusheungtong of Yi Philosophy and the Dongyi Saint

Which saint, enlightened *Yijing*, the consistent theory of three extremes of Heaven, Earth, and humans and imparted it to successors? It is saints who made it clear and hand down the *Yijing* followers. They formed the main stream of old histories. *Yijing* related thirteen saints with Gua, or Trigram in the chapter two of its second volume, titled 'Shishe' to support the fact. It would be inferred that this interpretation was on the basis of the principle of Lishusheungtong. The further research on the source of the cultural background in Yi philosophy would be discussed in the next issue, but the hypothetic proposal that the historical and cultural background in formulating Yi philosophy were from Dongyi culture would be formally on issue.

4. The Original Semantics of Several Concepts in Yi Philosophy and Dongyi Culture

In previous arguments, there could be captured that the theory of 'Xinxing' in which

Dongyi family who had been a leader in the settlement culture and had laid emphasis on seasons in agricultural culture thought that the stream of time and tiandao, or the heavenly reason, that is, the heavenly nature produced the model of human nature later became the cultural basis to develop into the characteristics of the oriental philosophy, and old saints enlightened and took it as the core in succession.

5. Conclusion

As mentioned in the passages above, it was demonstrated that the fundamental issue of Yi philosophy lies in the principle of the stream of time in tiandao, and the formulation of Yi philosophy, and through the analysis of fourteen saints in the process of review of shengtong, the stream of old saints by the principle of Lishu, more than half of saints were from Dongyi family. In addition, the historical fact that the Dongyi tribe had raised the Yin(Shang) culture which mainly formed the base of Chinese cultures as a ancient dynasty shows a deep relation between Zhouyi and the Dongyi culture, and further, it seems that the relation was from the tribe's realization of the principle of the stream of time in the heaven which had been accumulated for a long time as the culture of agricultural settlement, the conceptual characterictics in the Dongyi culture, and it can be found that the cultural characteristics are in connection with Yi philosophy which considers the principle of the stream of time in tiandao as the fundamental ground. It also can be detected that they have connection with the original meaning of several concepts in Yixue and the culture which emphasize the bottom line of the nature of time. This study focused on questioning issues of these findings as a preliminary research in order to prepare for the formal works which scrutinize the details of circumstances.

In brief, the fact that the essential issue of Yi philosophy, the source of Chinese philosophy lies in the nature of time in the operation of tiandao should be demonstrated, and the matter that the root was from the Dongyi family who had lived in the north-eastern area in the ancient period and had raised the culture which stressed the principle of the stream of time as the agricultural settlement culture, and moved to the central area of old China should be unveiled through the trace, which, in the future, might be able to enlighten roots of thoughts in Chinese philosophy in the right course, and make them realize that the work process in the north-eastern part is of no use in the after all.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Hwandangogi as a history of human civilization: interpreting its inherent philosophy

Lee, il-bong, ?
bt21bong@hanmail.net

Notes

Introducing Hwandangogi as a historical source

1. Period of origin for each section

Overall period of publication: Late Shilla to Early Joseon

<Samseonggi - Part 1> Anhamro (?~640)

<Samseonggi - Part 2> Wondongjung (Late Goryeo, 14th Century)

<Dangunsegi> - Completed by Yiam (1296~1364), during the 12th year of Gongmin's reign (1363), Goryeo Dynasty

<Bukbuyeogi> - by Beomjang (Late Goryeo and Early Joseon Dynasty, 14th Century)

<Taebaekilsa> - by Yimaek (1455~1528)

<Hwandangogi> - In 1911, Gyeteonsu[?~1920] bound the above 5 books into a single volume.

The name of books and cited references included in this bound copy appear partly in the Suseoryeong section, Joseon Wangjo Sillok (records for the kings Sejong, Yejong, and Seongjong). A Japanese translated version published in 1982 by Kashima Noboru, a Japanese ancient historian and also an extreme right-wing, is considered controversial in many respects.

2. The periods and kingdoms in which Hwandangogi is written

Includes historical information from the periods: Hwanguk(桓國B.C.7199~B.C.3898) · Baedalguk(B.C.3898~B.C.2333) · Gojoseon(B.C.2333~B.C.108?) · Bukbuyeo(B.C.239~`B.C.58) · Goguryeo (B.C.37~A.D.668) · Balhae((698~926)) · and Goryeo(936~1371).

3. A Synopsis of contents

Hwandangogi contains a chronological recording of the data from each historical period, featuring some philosophical deliberations on traditional thinking and conceptions that are considered unique. This is no doubt an essential source for studying East Asian civilization and various equestrian peoples of the Northern hemisphere.

Hwandangogi is also deemed an important source for studying the history of human civilization. Scholars in mainstream Korean historiography however

refuse to recognize its value as authentic source, allegedly due to its incompatibility with their own historical orientation.

Introduction(a foreword?)

Not many nations throughout the course of human history have succeeded in thoroughly recording their history which will do justice to the glory of their ancestors. Before I discuss the anthropological details and developmental theories of world civilizations, I wish to bring up two major reasons why we have had so little success in restoring past historical records; first, that the records themselves are tainted with mythical elements; and second, that we lack sufficient historical materials in a recorded form. This is true at least in Korean historiography.

From as early as the pre-historical period, human beings have recorded important events and things they valued in their lives. Such records existed even before letters or writing tools were invented. In other words, they were chanted and transmitted orally. Such oral tradition, like the condensed computer files we have now, were transmitted from mouth to mouth in a contracted form, carrying with it thoughts and ideas of the ancient peoples. In their final stages, they were transferred in writing.

When an oral tradition becomes written down, we enter into the so-called 'historical period (recorded history).' However, due to the complex situation that occurred after this change took place, the original thoughts inherent in most oral traditions became altered and came to lose their correct key words for interpretation. The contents of such tradition, which is not construable using our contemporary common sense, are usually categorized as myths.

It is not so surprising that we are no longer able to understand the historical significance of myths, since the environment and thought system surrounding its birth are

missing today. Therefore the key to understanding myths lies in interpreting the life goals and thought systems of their creators. Of course, this is easier said than done, since the only reference we have at present is dependent on generalized culture-developmental theories and social developmental theories of Western scholars.

During the Japanese colonial period in Korea, Japanese scholars showed distrust against the Gojoseon section in <Samgulyusa> and other similar early records of the Three Kingdom period, bearing the intention of degrading Korean history in general. Unfortunately, their assertions have formed the basis of Korean history as a field and are being transmitted even to the present.

Every civilization has, in some form or another, experienced 'dark ages' of publication, featured by book banning or book-burning. This has also been true in Korea. Yugi, a history book from Goguryeo period and which tells of a broad history of the ancient world; Kuksa of Shilla, and the Seogi of Baekje have all been lost due to wars, plunderage, and arson. In addition, there has been book-banning and burning from political reasons, some examples of which we can find even in Korea's modern history. Before the Liberation in 1945, countless old books have been banned by the Japanese government. Fortunately however, some of them have survived the mishap and were circulated among resistant fighters for national independence. Among them some books were even officially published, Hwandangogi being a representative example. Of course we can assume that this is only the tip of an iceberg, since so many history books are lost to us. Although far from perfect, we can however assume that Hwandangogi contains some of the major keys we need in order to understand ancient history of East Asia.

Some Korean historians are studying this book, although what they have discovered is still in a rudimentary state. However, it they continue to study this book more academically, it may produce some confounding results which can affect the history of not only East Asia but the whole of Eurasia. This paper will list some of the important key elements found within Hwandangogi, with reference to Korean and Chinese historical sources.

Hwandangogi's place and research value in the historiography of human (world) civilization

1) The theory of independent development (East Asia)

Although the Theory of Four Human Civilizations (Mesopotamia, Egypt, India, and the

Chinese Hwang Ho) remains unauthenticated, it is based on some solid anthropological findings. However, many anthropological evidences indicate that civilizations comparable to the Hwang Ho culture, consisting of its own unique cultural traditions, have prospered near the eastern (the Yongsan culture of Sandongseong, Daemungy culture etc.) and the east northern (Heungsan culture and Hagajeom culture) parts of China. Some of the relics found in these areas are analogous to those mentioned in the pages of Hwandangogi.

Also, Habukseong Takrok, situated to the west northern part of Beijing, lies contains the site of the first major war in East Asia. This ruins is also mentioned in the periodical records originating from the so-called 'mythical era' of China and its specific details are offered in Hwandangogi. Therefore we can safely conclude that some highly sophisticated civilizations existed early in East Asia, each possessing its own unique cultural traits. This is why the Korean government has encouraged the project called Dongbukgongjeong in China, as early as the 1980s, with the aim of including the history of Gojoseon, Goguryeo and Balhae as part of Korea's ancient history.

2) A neo(new)-paradigm for reconstructing the history of human civilization

-Rediscovering the equestrian nomadic peoples

Here we have a civilization only recently noticed and viewed from a different angle. It is the equestrian nomadic peoples, including the Huns, the Seonbis, and the Dolgwoels, as well as the Mongols (represented by Chingiskan) and the Kitans. They have been considered by scholars mainly as uncivilized people in the past. In Asia especially, they were taken as savages or barbarians, due to the Sino-centric cultural view, originally implanted in the minds of the scholars by the Han Chinese. In the West these tribes were perceived as merely raiders or invaders, coupled with the unilateral prejudice resulting from the predominantly Western point of view called Orientalism. How our conception of the equestrian culture in the ancient Aisa would change remains to be seen.

- Understanding the equestrian (or the nomadic) peoples

The word 'equestrian' reminds us the image of people driving horses and who nomadize in vast steppe regions. However, this is only a small fraction of the entire picture. Equestrian peoples include not only the nomadic tribes, but also the semi-agricultural nomads, the equestrian tribes who decided to settle down, the agricultural equestrian tribes, and the maritime equestrian tribes, who have incorporated sea-side lifestyles. Although different in specific orientation, each forms a unit for historical interpretation and has roots in the equestrian culture in general. Today, except for the

Mongols and the Tibetans, most of the equestrian cultures are settled in their respective areas, using automobiles instead of horses for transportation. Such transformation is no more surprising than that for the modern Turks, whose ancestors were also horsemen once in the vast fields.

-Reappraising the equestrian culture

Before the arrival of automobiles, equestrian peoples had the fastest means of transportation in the world. What made the Huns, the Dolgwals, and the Mongols advance into as far as Europe was largely due to the power from horses and arrows, the special weapon unique to equestrian cultures. Most of the East Asians living in Northern hemisphere were accustomed to living and traveling with horses.

Therefore it is highly unfortunate that, due to the modern historiography and hypotheses constructed by Western scholars, these equestrian cultures were largely neglected from taking a part in the historical development of human civilization. Even now, few scholars are willing to acknowledge any value in the equestrian nations and past cultures.

Nevertheless one can not deny that a horse-riding culture, like the discovery of fire or the development of agriculture, is one of the most revolutionary events in ancient human civilization. It was revolutionary in the sense that it allowed a evermore frequent exchange between the East and the West, resulting in a highly active cultural interaction between different peoples of the world. The transportational channel established by the equestrian culture later became what is now known as 'the silk roads.'

The scope of movement for an equestrian tribe is exceedingly more broad than that for a settled culture or a nomadic tribe that travels on foot. However, existing theories on nomadic tribes constructed by Western scholars are mostly based on the samples modeled after non-equestrian cultures of Africa or other more settled cultures, and therefore do not do justice to the important roles and the characteristics found among equestrian civilizations in Asia. Western scholars have falsely attempted to apply their overly generalized developmental theory on ancient civilization on cultures that are essentially different from their own. This has been the case in most studies on Asian horse-based cultures, resulting in what can only be called 'a fabricated history of ancient Asia.' Such theoretical misinterpretation can easily be observed even in the Hwandangogi document.

According to one study, it takes only about 1 month to travel back and fro, from Central Asia to Northern Europe (Finland). This is why we can find many Asian features found among northern European relics. One example is the Kammkeramik of the Neolithic age. This earthenware characteristic to the Neolithic period is found not only in many parts of

Korea, Japan, Northern China, and Mongolia, but also in Finland and other North European countries via Siberia. Such evidence suggests the scope of movement of ancient equestrian peoples of Asia, and attests to their power of transmitting cultural traits across continents. In other words, they have been the prior means of ancient cultural interactions.

Equestrian cultures have created their own unique civilization, transmitted it to other cultures, and readily incorporated cultures from other parts of the world. They were also important in delivering mixed cultural traits to far areas, the ability of which should be taken with weight in terms of history of world civilizations. For example, the spreading of the Bronze civilization, which arose around 3000 B.C. in the Middle East, owes much to the equestrian peoples. This suggests the importance of launching our belated investigation and re-evaluation of the horse-riding culture in ancient Asia.

The first equestrian community/
The East as the cradle of human civilization

In Hwandangogi we can read about Asia's first national community. It is a federal community consisting of 12 smaller tribal groups. The name for the entire community is "Hwanguk," with each tribe within having its own designation. The period of existence is assumed to be from 7199 to 3898 BC, with 3302 years of historical existence. This record bears some important historical implications, one of which is the designation "Sumiliguk" among the 12 federations. Scholars agree that this designation and the famous Sumer, considered as the foundation for Mesopotamia and the source for Western civilization, share an identical etymology. They are now looking for some cultural commonalities which will prove this connection. Sumerian specialists have been at a loss as to how and through what channel the Sumerians came to be settled in mesopotamia. Scholars assume that they came down from the mountainous highlands and that they had black hair. Even though this hypothesis remains to be investigated, Hwandangogi at least suggests that Sumerians moved early on from East Asia (or Central Asia) to the Middle East.

Considering the vast amount of unwritten data in human history, one can presume that Asian equestrian culture was the most influential in ancient world history. Aside from the expedition made by Alexander the Great in 3rd century BC, history of the Western civilization has been that of a continuous import from the East. Even Alexander the Great was not successful in progressing beyond the Pamirs of Central Asia and stopped at North India and Bactria. So did the Huns, the Turks, and the Mongols later, at least before the West made it to the East after the Industrial Revolution. Hwandangogi is important that it tells us the story of ancient Asia which have been omitted in our history books. That is,

it tells of the pre-historical China, and about the times when the Huns, the Turks, and the Mongols were in power.

-Federal Union (confederation) and centralism

At present, the United States has a federal union system covering a common region, whereas the old U.S.S.R and the EU are examples of national unions. A nation that takes part in a confederation has its own independent system within. Specific details and contents being quite multifarious of course, ancient federations were probably similar to the federal states today.

However, most developmental theories on ancient nations have proposed a different picture. They assumed that ancient civilizations, as they developed into a variety of modern nations, have shifted from a primitive tribal community system into a centralized government. But we must remember that not all cultures have proceed in this manner. Asian horsemen cultures especially had traditionally existed in federal unions. A centralized government is characterized by a unilateral, from top to bottom, communicational route, having the military and economical power focused on the ruler, thus featuring an unequal relationship of power. On the other hand, a federal government is that of a horizontal relationship of power, employing a democratic form of government.

This is natural, considering the decision making process established by these multifarious tribes, the forms of which going further back than the Democratic government (allegedly a Western invention) of the Greek Athens. The federal government bore the name 'Hwabaek' in Hwandangogi and 'Jegapyeonuihwe' in Goguryeo. Both terms are assumably Sino-nyms, drawing on the meanings from Chinese pictograph and has separate traditional names. The Mongols called them 'Kuriltais' as an extension of a democratic cultural form. However we can hardly consider this unique to Mongolian culture. The terms only confirms that, when circumstances requires, a culture reproduces culture.

The theory of an independent spiritual history

The confederation of equestrian tribes formed their own unique philosophical system based on their own historical and cultural past. They pursued the enlightenment of human soul, which values the relationship between you and I, between people, communities, regions, and cultures. I also aims to promote the wellbeing of the entire community focusing on mutual respect and the law of co-existence. To discuss the details of this philosophy is well beyond the scope of this paper.

Sources such as Cheonbugyeong deals with the relationship among heaven, earth, and man, introducing a rich system of ancient thoughts. The concept of Samwiilchae, namely

that heaven, earth, and man, although existing as separate entities, are nevertheless inter-related, and the world-view that a human being is God himself, a concept called samsinilchae, are some of the representative philosophies. Such thinking was used as practical ideologies to unite tribes or served as the promoted goal for saving the universe. One of Korea's unique thinking is that of 'Hongikingan,' the founding ideology for Korea's ancient nation, and has been recorded in many old sources. This elements in ancient Korean philosophy was passed down to the religious practices such as Buddhism, Taoism, and Confucianism. Choi Chiwon, a Confucian scholar from late Shilla, and who studied in China (Tang) and even held an office in Chinese court, wrote in <Nanrangbiseomun>;

"There is a very sophisticated art in our country called "pungryu." The roots for its teachings is detailed in soensa. It contains all three major teachings of universe and is therefore used to edify souls...etc.

Although specific contents remain unclear, what he means by the three major teachings are Confucianism, Buddhism, and Taoism. The 'sophisticated art' called 'pungryu' and its roots in the ancient world are depicted in Hwandangogi. At this point, scholars differ in terms of their interpretation of the text of Hwandangogi. However, what can be drawn at this point is that the spiritual civilization which developed in ancient Central Asia is rich and sophisticated enough to undermine all existing generalizations about Asia's ancient past, which had equated the term 'ancient' with 'savage' or 'barbarian.'

Conclusion

A historical recording is always made surrounding a historical subject. This is also true in the case of northern equestrian tribes of China who were later absorbed into mainstream Chinese history. Chinese history books always placed the Han Chinese in the center of universe, and it reflected their Sino-centric world view and historical orientation. Hwandangogi on the other hand was written from the horsemen's stance and therefore reflects a contrasting world-view. According to Hwandangogi, for example, China is described as a peripheral culture. Another interesting fact is that each equestrian tribe, when the central power collapses, tends to stand on its own independently. After a while, when a single tribe gathers sufficient governing power and influence, the entire community will once again turin into a form of confederation. This is why in order to write a universal history of the equestrian peoples we need a global history, within which small-scaled histories of individual tribes can be written. It seems that history of Korea

can also be written in this fashion, just as individual histories can be written for the Huns, the Soenbies, the Turks, the Mongols, the Kitans, the Geum, and the Ch'ing dynasty.

Recently one frequently encounters the term 'nomadic.' A so-called nomadic world-view is too broad a term to define in this paper. However, concepts such as 'migration' and 'multilateral communication' seem to lie in the center of the concept. This may bear great significance in our world today, since, for example, can we not use their philosophy to cease the vicious cycle of confrontation and conflict and open a new era of peace and co-existence?

As we close the 20th century, which has been filled with world wars, local battles, and ideological disagreements, can we not accept this new concept as our new moto for us intellectuals? Could it not contribute in our quest for an alternative ideology, in an age where the Cold War is being replaced by a more cooperative, neo-Renaissance movement? It is hoped that studying the historical orientation of ancient nomadic culture can help us find the means to end all discord and conflicts in this world and find ways for a peaceful co-existence in which we can each respect the cultures other than our own. This is for the sake of a new kind of Orientalism. The End.

Bibliography

Korean sources
<Goryeosa>
<Gyuwonsahwa>
<Samguksagi>
<Samgukyusa>
<Joseonwangjosilok>
<Hwandangogi>

Chinese sources
<25sa> Parts of (Joseonsa and Dongijeon)

[Translated publications]
Nicola Di Cosmo Tans. by Yi Jaejeong, 2005
<The birth of Barbarians>, Originally <Ancient China and Enemies>

John M. Hobson. by Jeonggyeongok 2005

<Western civilization began in the Orient>

originally, <The Eastern origins of Western civilization>

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Hilmi Ziya Ülken'in Düşüncesindeki Şahsiyetçi Özelliklerin Değerlendirilmesi

Prof. Dr. Nurten Gökalp
gokalp@gazi.edu.tr

Şahsiyetçilik(Personalizm) teriminin felsefe ile tanışması çok eski olmamakla birlikte hareket olarak oldukça uzun bir tarihe sahip olduğu ifade edilebilir. O bir felsefi akım olarak popülerliğini yirminci yüzyılın başlarında elde etmiştir.

Terim, felsefede genel olarak şahsiyete çok önem veren düşünce hareketini açıklamak için kullanılmaktadır. Metafizikte ise şahsın ontolojik esas ve böylece şahsiyetin temel açıklayıcı prensip olduğu bir felsefi sistem ya da bakış açısı olmaktadır.

Şahsiyetçilik, geniş anlamda, şahsiyeti, değerler, epistemoloji ve metafiziği de içine alan problemlere anahtar yapan bir düşünce biçimidir. Şahsiyetçilik, terim olarak, şahsiyete çok önem veren düşünce hareketini açıklamak için kullanılmaktadır. Bir doktrin olarak ise, şahsiyeti en üstün felsefî ilke olarak alan, onu değerler, epistemoloji ve metafiziği de kapsayan problemlere anahtar yapan bir düşünce biçimidir. Yani şahsiyetçiliğin temel problemi şahıstır. Metafizikte ise şahsın ontolojik esas ve böylece şahsiyetin temel açıklayıcı prensip olduğu bir felsefi sistem ya da bakış açısı olmaktadır.

Köklerini Yunan metafiziğine dayandıran ve Hıristiyan dininin motiflerini taşıyan bu düşüncenin tarihini belirlemek oldukça güçtür. Heraklitos, Anaxagoras, Platon, Aristoteles, Plotinous, St. Augustine, Thomas Aquinas, Bruno ve Descartes'ın düşüncesinde şahsiyetçi unsurlar görmek mümkündür. Öte yandan doğu (Hint ve Çin) düşüncesinin etkisi de unutulmamalıdır. Ramuja'nın düşünceleri buna örnek olarak verilebilir.

Özellikle Avrupa'da gelişen ve Katolik teolojik düşüncesi ile birlikte canlanan realist şahsiyetçiliğin en önemli düşünürleri Fransız Jacques Maritain, Etienne Gilson ve Emmanuel Mounier'dir. Biz burada, Batı düşüncesinden örnek olarak E. Mounier'in şahsiyetçi düşüncesindeki bazı unsurları alıp bunların Çağdaş Türk Düşüncesinin önemli bir ismi olan Hilmi Ziya Ülken'in düşüncelerinde etkisi olup olmadığını göstermeye çalışacağız.

Şahsiyetçiliği açıklarken şahıstan topluma doğru bir yön çizen Mounier, fert ile şahıs arasında ayırım yapmaktadırlar. Zira beşeri varlık iki kutuptan oluşmaktadır. Biri gerçek şahısla ilgilenmeyen şahsiyetin gölgesi veya ferdiyeti ile ilgili maddi kutup, diğeri hakiki

şahsiyeti ile ilişkili spiritüel kutuptur.[1] Ruh ve madde aynı varlığın ortak iki prensibi, bir ve aynı gerçekliktir. İnsanın çabası fertten uzaklaşarak şahıs olmaya çalışmak olmalıdır.

Fert çözülme şahıs çoğalma sürecidir. Bu iki gergin güç arasında sürekli bir varoluş mevcuttur. Mounier bu durumu şöyle açıklamaktadır: "İnsan fert ve şahıs olarak vardır ve her ikisi de gelişme biçimlerinde kendi yollarını izlerler"[2] Bu gelişme mümkün olduğunca dengeli ancak şahsiyetleşme yönünde olmalıdır ki insan diğer canlılardan farklı bir konumda olabilsin.

Ayrıca şahıs yetki, seçme ve iyilikle ilişkili olup bir tasdik sürecidir. Yani şahıs kendini seçer ve tasdik eder. Bu tasdik sürecinde hürriyet belirleyicidir. Ancak hürriyete sahip bir varlık kendini seçip belirleyebilir.

Şahsiyetleşme sürecinin hürriyet dışındaki bir diğer zorunlu unsuru diğer şahısların varlığı yani toplumun varlığıdır. Çünkü insan şahsiyetini başkalarına bağlı olarak elde eder. Mounier şahsın yalnızca başkalarına yönelmiş olarak varolduğunu, başkası aracılığıyla kendini bulup kendini gerçekleştirdiğini düşünür.[3]

Şahsiyetleşme ve şahıs olmanın şartı bir toplumun üyesi olmaktır. Şahıs başkaları ile karşı karşıya geldiğinde şahıs olmaktadır. Çünkü şahıs şahsiyetini ancak başkaları ile karşı karşıya geldiğinde ortaya koyabilmektedir. Bu nedenle şahsiyetleşmede toplumun önemine işaret edilmektedir. Böylece şahıs hem kendi içinde bir bütün hem de bir bütünün parçası olmaktadır. Ayrıca toplum şahsı tabiata, başkalarına ve kendisine karşı korumaktadır. O bütün bunları kendisini oluşturan kurumlar ve kurumlar ortaya koyan şahıslarla yapmaktadır.

Çağdaş Türk düşünürlerinden olan Hilmi Ziya Ülken (1901-1974) de şahsiyete ve şahsa önem vermektedir. Şahsiyeti bütün manevî ve ruhî vasıfların yüksek bir vahdeti olarak anlamamız gerektiğini ifade eden Ülken, şahsiyet ile insanın kendini diğer insanlardan ayrı, insanlığın mahiyetine bağlı olarak belirlediğini düşünmektedir.[4]

Bu tanım ile şahsiyetin genellikle sosyologların yaptığı gibi sadece ferdin şuurunda sosyal değerlerin pasif bir aksinin olmadığının da vurgulandığını ifade eden Ülken, Ziya Gökalp'in düşüncesinin de bu bağlamda değerlendirilebileceğini söylemektedir. Çünkü Gökalp'e göre "ferdiyet, insanın uzviyen ruhî olan mevcudiyeti, şahsiyette bunun üzerine

---

[1] N. Gökalp, "Realist ve İdealist Personalizmden Çizgiler", **Felsefe Dünyası**, 13, 1994, s.36

[2] Dindar B., **Emmanuel Mounier'de Personalizm**, Kültür ve Turizm Bakanlığı Yayınları, Ankara, 1988, s.29

[3] A.g.e., s.27

[4] Hilmi Ziya Ülken, **Millet ve Tarih Şuuru**, Dergah Yayınları, İstanbul, 1976, s.31

katılan içtimaî varlığıdır"[5]. Gökalp'in düşüncesine göre şahsiyet kazanmanın tamamen sosyalleşmek demek olduğunu belirten Ülken'e göre bu durumda şahsiyet ferdin cemiyeti kendinde yansıtmasına bağlı monadcı bir şahsiyet teorisine yol açacaktır. Monadcı şahsiyet teorisi ise iki yönden eleştirilebilir: İlki, bunun tamamen zihniyetçi(entellektüalist) bir teori olduğu, ikincisi ise bu teorinin şahsiyetteki otonomi ve hürriyet özelliklerini açıklamadaki yetersizliğidir.

Bu eleştirilerin sonunda Hilmi Ziya Ülken'e göre, "...şahsiyeti ne ferdin kendi kendine yarattığı manevî bir teşekkül, ne de cemiyetin ferdin şuuruna aksettirdiği kıymetler alemi olarak telakki etmek doğru değildir...Şahsiyet bir takım ruhî unsurların birleşmesi ve terkibi olmayıp parçasız ve kısım kabul etmez bir bütündür."[6] Bu bütünlük sadece şahsın kendi bütünlüğü olmayıp şahsın toplumla da olan bütünlüğüdür.

O halde şahsiyetin anlaşılabilmesi için fert-toplum ilişkisine ve onların karşılıklı etkisine bakmak gerekmektedir. Zira Ülken'e göre, "Her şahıs (veya karşılıklı tesir kompleksi), kendi potansiyelinin tamamlayıcısı potansiyeller tarafından, hapsedilmemiş kısmının gerçekleşmesi olduğu için, her şahıs bilfiil yani fiilleşme olarak bir ferd, bil kuvve yani imkanlarının normlar halinde ifadesi olarak bir cemiyettir. Nitekim her şahsiyet objektifleşme olmak bakımından cemiyet, subjektifleşme olmak bakımından bir ferttir."[7]

Bu durumda her şahıs kendinde hem ferdi hem de cemiyeti yansıtmakta, bir boyutuyla fert, diğer boyutuyla şahıs olmaktadır. Bu düşünce şahsiyetçiliğin fert, şahıs ve toplum ilişkisini hatırlatmakta ve bu ilişkide önemli olan niteliklerden biri de değerler olmaktadır. Şahsiyetçilikte de fertten şahısa geçişte toplumun ve toplumun değerlerinin önemi vurgulandığı hatırlanmalıdır.

Hilmi Ziya Ülken'e göre de fert ile cemiyet arasındaki ilişkinin gerçekleşmesi değerler vasıtasıyla olmaktadır. O, toplumsal ilişkiler ve değerlerin temelinde ise kişisel değerler ve ilişkileri görmektedir.

Değerlerin gelişiminde ilk sırayı kişisel değerler alır. Kişisel değerler daha sonra yaygınlaşarak ortak "kanaat ve zihniyet"lerin oluşmasına yol açar. Bu ortak kişisel değerlerin kalıplaşması sonucu toplumsal norm ve kurallara ulaşılır. Norm ve kurallar ise belirli bir birikim sürecinden sonra tortulaşır, seçkinleşir. Böylece giderek örf ve adetlere ulaşılır.[8]

---

[5] A.g.e., s.32

[6] A.g.e., s.34

[7] H. Z. Ülken, "İnsan İlimleri Mümkün müdür?", **Sosyoloji Dergisi**, İ. Ü. Ed. Fak. Yay., 1949, No.4-5, s.33

[8] H. Z. Ülken,**Sosyolojinin Problemleri**, İ. Ü. Ed. Fak. Yay., İstanbul,1955, s.71-74

Peki bu değerler nasıl gerçekleşebilirler?

Ona göre değerler ancak hürriyet ile ilişkili olarak gerçekleşebilirler. Çünkü toplumda şahıs iki biçimde anlaşılmaktadır.Biri bir insan olmak bakımından gerçekten varolan, diğeri de olmasını arzu ettiğimiz yetkin ve örnek insan yani ideal insan olmak bakımındandır. İdeal insanın temeli ve esaslı unsuru hürriyet olmaktadır. Ancak hürriyet vasıtasıyla insan diğer canlılardan ve şahıs olmayanlardan ayrılır. Zira bu anlayışa göre, şahıs sosyal kuvvetleri aksettiren bir ayna değil, kendi başına aktif ve yaratıcı bir kuvvet olmaktadır.

Ülken bunu,"şahsın eşyadan farklı olan bu işleyişi, değerler alemi dediğimiz cemiyet içinde kendilerini kontrol ve yargılamadan başka bir şey olmayan vicdanı meydana getirir"[9] ve "Hürriyeti kazanabilmek için her şeyden önce insana tâbi ve içtimaî muayyenliklere göre iç hayatını yaratmış olması, içtimaî yükümlülüğün bu iç hayat tarafından duyulmasından başka bir şey olmayan vazife ve vicdan duygularının gelişmiş olması lazımdır." [10] biçimindeki ifadelerinde dile getirmektedir.

Dikkat edilirse bu noktada Ülken'e göre şahıs olmak için zorunlu olan değerlerin gelişmesinde önemli bir şart olarak belirlenen hürriyetin kazanılabilmesi ve kullanılabilmesinde vazife ve vicdan duygularının gelişmiş olması zorunluluğu ortaya çıkmaktadır.

Zira ona göre, hürriyet tabiat ve toplum kanunlarına aykırı olmamak şartıyla insanın vicdanından gelen bir sevkle ve severek hareket etmesi olarak anlaşılmaktadır. Yani hürriyet içimizden gelen doğal bir itilim ya da içgüdü olmayıp şuur ile birlikte ortaya çıkmaktadır.

Hürriyete giden yol üzerinde kabul edilen vazife, Ülken'e göre ferdin sosyal zorunlulukları benimsemesi ve şuurlu bir biçimde boyun eğmesi diye tanımlanmaktadır.[11] Toplumun hedef edinilen gaye değerlerine karşı vicdanda duyulan şuurlu ve iradeli bir bağlanış olmaktadır. Yani toplumun hedef edindiği ve herkesin ulaşmak gücünü gösteremediği gaye değerleri kendine hedef olarak seçmek ve bunun için yaşamını ve davranışlarını şekillendirmek için yapılan ahlâkî bir zorunluluk olarak değil, estetik bir eğilim olarak insanda ortaya çıkan duygu olarak değerlendirmektedir.

Öte yandan şahsın eşyadan farklı işleyişini gerçekleştirebilmesi değerler alemini oluşturan toplum içinde kendi kendini kontrol ve yargılama yetisi olan vicdan ile de bağıntılıdır. Bütün insanların vicdanlı, yani kendi nefsini yargılayıcı olmasını beklediğimiz modern cemiyette her hakka karşı bir vazifeden, her hürlüğe karşı bir sorumluluktan bahsetme imkanı vardır.

---

[9] H.Z. Ülken, **Millet veTarih Şuuru**, s.97

[10] A.g.e., s.89

[11] A.g.e., s.90

Ülken'e göre, vicdanlı, aynı zamanda hür ve sorumlu kişiliklerin ortaya çıkması şahsiyet terbiyesi ile mümkündür. Şahsiyet terbiyesi ve onun gelişmesi için özel tarihi şartlarla ilişkili olarak insan şuur ve iradesinin işe karışması gerekir.[12]

Bununla birlikte, şahsiyetin gerçekleşmesi için gerekli olarak kabul edilen bu toplumsal özelliklerin neler olduğu da onun düşüncesinde yeterince açık değildir. Bunun nedeni onun özellikle toplum ile ilgili düşüncesinin yeterince net bir biçimde ortaya çıkmaması ve sürekli değişim göstermesi olarak izah edilebilir.

Yine de onun şahsiyetteki toplumsal boyut ile ilgili düşüncelerini çok net olmasa da millet, medeniyet ve milliyet kavramları hakkındaki değerlendirmeleri ile ilişkili düşünebiliriz.

Ülken'e göre millet her zaman mevcut olmuş sosyal bir bütün değil, oluş halinde bulunan kollektif heyetin ileri bir safhası olmak bakımından bir gerçek, fakat ulaşmak istediğimiz üstün bir değer alemini temsil etmesi bakımından bir idealdir.

Ona göre, "halk şahsî yaradış ve irade medeniyetinden aşka bir şey olmayan milletin temeli, ve şuurlaşacak olan kaynağıdır. Millet zihnî ve teknik inkişafın son halkası değil, orijinal ve kökten gelen kuvvetlerin şahsî kıymet yaradışlarına imkan vermesidir."[13]
Burada millet ve şahsî yaradış arasındaki bir ilişki dile getirilmekte, milletlerin vücuda getirdikleri kültürler ve medeniyet millî yaradışın eseri olarak görülmekte ve insanın şahsî yaradışları için gerekli olduğuna işaret edilmektedir.

Millî medeniyeti belirleyen en önemli vasfın tarih şuuru olduğunu ifade eden Ülken, millî medeniyetin irade ve şahsî yaradış medeniyeti olması sebebiyle diğerinden ayrıldığını düşünmektedir.[14]

Çünkü o, bugünün medeniyetinin tarih şuuru ve bunun neticesi olan içtimaî kendini yaratmaya dayandığına inanmaktadır. Ona göre tarih şuurunun temeli vatan olan şuuraltını aydınlatması, onun hammaddesine şekil vermesi, millî kültürleri yaratması, milletlerin uyanışından ve içtimaî kendini yaratmalardan başka bir şey değildir.[15] Buna bağlı olarak kendi tarih şuurumuz, bugünkü varlığımızın köklerini belirten ve içtimaî şahsiyetimizin kadrolarını çizen bir şuur olacaktır. Ancak böyle kendi temellerimizi ortaya çıkarıp, onları anlamlandırır, canlandırır ve onlardan yeni değerler oluştururuz.

Bu durumda, tıpkı şahsın kendini cemiyet fert ilişkisi içerisinde belirlemesi gibi, medeniyet de tarih şuuru ile gerçekleşen sosyal kendini yaratma ile belirlemektedir. Yani

---

[12] A.g.e., s.99

[13] A.g.e.,s.200

[14] A.g.e. s.203

[15] A.g.e., s.233-234

Hilmi Ziya Ülken insanın şahsiyetleşmesi gibi medeniyetin de şahsiyetleştiğini iddia etmektedir. Medeniyetin kendi içinde şahsiyetleşmesi ile ferdin şahsiyetleşmesine olan katkısı birlikte düşünülmekte, fert cemiyet içinde şahsiyetleşirken, cemiyet de tarih içinde şahsiyetleşmektedir. Yani şahsiyet tarihsel bir süreç içerisinde gerek toplumsal gerekse ferdî bir anlam yüklenmektedir.

Dikkat edilirse Hilmi Ziya Ülken'in şahsiyetleşme fikri şahıstan başlayıp cemiyete doğru genişleyen bir gelişme göstermektedir.Aynı şekilde fertten şahsiyete geçişin kriteri olarak belirlediği değerler de kişisel değerlerden toplumsal değerlere doğru genişlemektedir.

Kişisel ve toplumsal değerlerin temelinde varolan hürriyet ise hem ferdin şahsiyetleşmesi hem de toplumun şahsiyetleşmesi için zorunlu görülmektedir.

Hürriyetle birlikte zorunlu olarak çıkan bir özellik olan ödev de hem kişisel hem de toplumsal bir anlam yüklenebilir. Dolayısıyla hem ferdin hem de toplumun şahsiyetleşmesi zorunlu bir ödevdir ve bu da ancak tarihsel bir süreç içerisinde gerçekleşebilir.

Görüldüğü gibi Hilmi Ziya Ülken'in düşüncelerinde şahsiyetleşme fikrinin varolduğu ve bunun fert ile toplum arasındaki düzlemde ele alındığı rahatlıkla söylenebilmektedir. Bu düşüncelerin Avrupa'daki Şahsiyetçilik akımı ile de zaman dilimi bakımından da bir paralellik gösterdiği ve bir etkilenmenin varolabileceği de bir gerçektir. Ancak Hilmi Ziya Ülken'in düşüncesindeki şahsiyetçi eğilimin medeniyet ve tarih şuuru ile bağlantılı olarak daha farklı ve özgün niteliklere sahip olduğu söylenebilir.

Batı şahsiyetçiliği ile Hilmi Ziya Ülken'in şahsiyetçiliği genel çerçeve itibariyle benzerlikler göstermekle birlikte, Hilmi Ziya Ülken'in düşüncesinde, şahıs, toplum ve değer ilişkisi farklılıklar göstermektedir.

Bu farklılığın temelinde de değerlerin kazanılmasında ferdin etik sorumluluğuna yapılan vurgu yer almaktadır. Ancak bu etik sorumluluk yalnızca bireysel değil, toplumsal bir sorumluluk olarak da değerlendirilmektedir.

Öte yandan değerlerin tarihsel boyutu ve bunların medeniyetle ilişkili olarak değerlendirilmesi de bir başka farklılık olarak göze çarpmaktadır.

Yine şahsiyetleşme sürecindeki bireysel gelişmeyi biçimlendiren bir şahsiyetleşme eğitimine dikkat çekilmekte ve bu eğitimin içeriği millilik ve tarih şuuru ile biçimlendirilmektedir.

Sonuç olarak Hilmi Ziya Ülken'in bu görüşleri hem zamanının düşünce akımlarını Türk düşünce hayatı ile tanıştırması hem Türk düşüncesinin şekillenmesinde etkili olması hem de düşüncesinde Türk düşüncesine özgü motiflerin yer alması bakımından anlamlı, önemli ve özgün bir örnek olarak karşımıza çıkmaktadır.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Kore

Cultural properties of East Asia and its Life of Culture

Lee, Heejae(Professor, College of Humanities Science of Gwangju University)
Jrhee00@dreamwiz.com

Abstract

In the current cultural crisis, uncontrolled desire is running rampant and a true appreciation of human beauty is being corrupted. Moving toward Western civilization focuses on its materialistic aspect above all and cutting-edge scientific technology serves as a culture of military power.

The core culture of East Asia is based on not the law of dominance but civil and humane administration.

A concept of 'Asian value' is derived from the common cultural property of East Asian countries, which is Confucianism. It means that Asian authoritarian political system has significance as a civilization rather than a barbarism.

In East Asian culture, ideologies or philosophies have some kind of overlap one another. This kind of overlapping, the quality of mutuality and coexistence, prevails from natural religion of ancient Shamanism through Mahayanist Buddhism, the juste milieu of Confucianism to oneness of Lao-tse and Chung-tze. This philosophical tradition of East Asia is one of its capacities to embrace alien cultural elements into its boundaries.

In this context, culture refers to something, regardless of its ideological origin, that people don't need political power or financial affluence to enjoy or appreciate that is, poetry, paintings, calligraphic works and music.

Culture can not be something grandeur, remote from the reality. The most important component of 'Asian value' is propriety. For any kind of disciplines or training whether it is from Confucianism, Buddhism or Taoism, morality and propriety are considered as the first priority.

The spirit of harmony from the idea of "One is all, and all is one"helps relationships between one another more desirable in this fiercely competing world. Based on this attitude, the spirit of tolerance which accepts cultural diversity plays a major role in a life of culture.

주제어: 문치교화(文治敎化): Civil administration, 화이관(華夷觀): perspective toward civilization and barbarism, 조화: harmony, 문질빈빈(文質彬彬): Harmony (between the interior and the exterior).

A Life of Culture in East Asian culture

I. A life of culture and art

There are separate sections for politics, economy, society and culture in a newspaper. The articles on the culture section must be about different experiences or aspects of life from those of political, economical or general social activities of humans. It is not necessarily related to power or money which people show strong preference over. If someone's life is virtuous and full of love with beauty, we can call his or her life 'a life of culture'.

It has significant connection with art. Confucius is told to have had a deep interest in music and enjoyed it very much in his life. Art is something that you can enjoy, rather than work on, in your life.

'Understanding is inferior to liking and so is liking to enjoying.'[1]

There is an episode that you will understand how much Confucius enjoyed music.
'While he was staying in Je country, he got to listen to the music of Soh, which was made by Emperor Soon. He was so captured by the beauty of that music that he didn't realize the taste of dishes he had eaten over three months. Then he cried, "I never imagined there is such a heavenly music in this earth."[2]

Along with listening to music, he used to sing a song with his pupils. When a number of people sing together and one of them stands out, he always calls him forward and asks him to sing again, then singing along with his song.[3]

For him, moral goodness is originally same as beauty of art. As he was listening to Soh, the music of Emperor Soon, he told that it was very beautiful as well as good.[4] In this context, we can see beauty and goodness are the most important values in music. From his comment, we understand a Confucian life is related to an artful life. In other words, beauty is equal to goodness.

Not only music but also poetry, paintings and calligraphic works represent the Confucian attitude to art. When some is good at poetry, paintings and calligraphic works, he is called Sam Jul, who is basically a scholar and writer. Generally they are called Mum In Wha Ga (calligraphic writer and painter)[5] They thought that art should have one of three essential

beauties or all three: elegance, simplicity and purity. Their paintings were praised elegant, simple and pure. These qualities were true of calligraphic works as well.[6]

However, art is not first in Confucianism. First is personality, which is represented in art. So art is not a fundamental value for Confucians.

"We pursue for Tao, believe in benevolence and appreciate art."[7]

From this phrase, we could see the ideal Confucian life places its priority to morality but wouldn't ignore the beauty of art.

Also we can take Chu-Sa, Jung-Hee, Kim as an example of 'a life of culture'. He is very famous of his unique calligraphic writing, Chu Sa che, but he was not just a writer or painter. He had a tendency to pursue for beauty of art and enjoy it as well as humanitarian cultivation. His life is a typical example of 'a life of culture'. Shortly he was neither interested in only technical aspects of art, nor an occupational artist.

"What kind of books or writers do you read or admire, who do you meet, what kind of teas do you drink, what kind of scent do you use, what paintings do you enjoy or what do you drink or eat…. What kind of conversation do you have, what dream do you dream and what kind of thinking do you have?"(From a letter to Suk-Jun, Kim)."[8]

We know how much emphasis he put on reading as an artist. Regardless of its purpose, reading provided a solid foundation for his life of culture and his calligraphic works.

Confucian calligraphy requires more literature, academic base and intellectual asset than calligraphic techniques or skills. These basic foundations are called 'Seo Gwon Gi' which means intelligence through reading.

退筆如山未是貴; It doesn't matter how many brushes you destroy.
讀書萬卷乃通神: After you read ten thousand books, you will reach a level of art.[9]

Chu-sa, Jung-Hee Kim and Da-san, Yak-Yong Jung were thrown away from their political position and supposed to live a hard life in a distant island during the post period of Chosun Dynasty. But as long as they have their life of art, no one can tell their quality of life is poor or bad.

We can feel they enjoyed and pursued elegant, beautiful fragrance of cultural life from every aspect of their lives which include relations with people, tea, scent, drink and food. Their lives were not about competition, battle or commerce.

Confucian life of culture emphasized on discipline through reading and pure, frugal mindset for his enjoying art.

In East Asia, culture is something you can enjoy with the least resource such as music, poetry, painting and calligraphic works based on beauty and goodness, not political power or monetary resource, regardless of its origin.

II. A Life of Culture and Propriety

Among East Asian countries, traditional Korean society was built on propriety and courtesy based on benevolence. For Korean people, justice and propriety always took precedence over profit or benefit. Then as the society moved its eyes to economic growth as a national goal, the opposite started happening. It became more money-focused, power-driven and traditional values went weak. A life of culture focusing on benevolence and justice began to recede, called an old-fashioned way of life.[10]

If we separate civilians from barbarians according to their morality, what is morality? The answer is ethical values infused into traditional East Asian philosophy. On the basis of this philosophy, propriety was demanded for relations between people.

It is original East Asian culture that humanity is divine and reasonable. It is the culture of discipline and training. What is human dignity? Is human nature or desire good? We can feel confused to answer these questions. It's because our personality and character have already been driven and shamed by exceeding desires. Moral or ethical chaos is becoming more serious in multi-cultural, anti-authoritarian era.

Modern society only requires obligation to law and regulation to be qualified as a civilian. But Confucian society demanded that a civilian should control himself without help of law or rule. There is a law or rule and morality based on internal conscience rooted in reason and between both law and reason is propriety.

"If you can't find reason there, go to look at propriety. If you don't find propriety there, go to law, which decides right or wrong. Law is lower than propriety, and propriety is lower than reason, so reason is the highest."[11]

If you live by propriety than law or rule, you deserve to be called a true civilian. Propriety means etiquette or manners which is an expression to other people and meaningful when the external formality combines with internal harmony.

Therefore, culture is different from barbarism, and a concept of morality and manners. A life of culture should be ethical and righteous. Morality doesn't mean manners. When someone is ethical or righteous in his mind but doesn't act properly or by courtesy, he can not be regarded as having manners, or vice versa. A life of culture should be achieved when mind and action match together.

Culture can not be something grandeur, remote from the reality. The most important component of 'Asian value' is propriety. For any kind of disciplines or training whether it is from Confucianism, Buddhism or Taoism, morality and propriety are considered as the first priority. And its core is common sense, founded on kindness and reason. A life of culture is deeply related to have propriety with human relationship as well as obligation to law or public courtesy. Even though he pursues for Tae but doesn't have manners, being ungrateful, he cannot belong to civilians.

III. A Life of Culture and a Spirit of Harmony

Now we are moving toward globalization in culture, staying away from traditional culture or value. As you see in the likes of FTA, economic activities are steadily being globalized and every human activity is evolving more and more to globalization.

Our cultural phenomena are based on worldly common ideology and go over its social system, a tribe, a nation, viewing social, historical incidents from the perspective of the earth. This creates an earth spirit in one sense. An earth spirit includes comprehensively eco-friendly attitude. Under this, we share our value system with other people around the world and communicate vigorously with different cultures of the globe.

Especially, American culture has spread over the world very quickly. Globalization also helped Korean culture accessible and enjoyable to other countries, which we call Han Ryu. Recently, Korean and Japanese culture are gaining most popularity among Chinese. Korean restaurant, food, fashion, drama and films fascinate Chinese consumers.

In Korea, Western material civilization is the main stream of its cultural phenomena. Because its basic idea is based on common reason and scientific truth, we should incorporate it with our traditional value system. In the past we adhered to our standard of

civilization and barbarism and excluded any kind of western cultural element as barbarian while Japan opened its gate to this advanced civilization.

It doesn't mean that they didn't give up their original cultural tradition for this new current of culture. In contrast, they willingly accepted good, advanced factors of the culture with the spirit of harmony and strode to advance in modernization. Now we are trying to harmonize between East and West culture in this country. Of course we are having some conflicts and argument during the process.

That's where our present lives reside. In the trend of globalization, we are living in the world of conflict and harmony between Western and Eastern culture. In other words, we are facing multi-culturalism. If we are too eager to protect our own tradition from outside influences, we may not have a balanced value system that accepts different cultures or value systems. For this purpose, we need to have the spirit of harmony and the mind of tolerance.

At first glance, this kind of spirit or mind is not adequate to compete for survival in fierce, capitalistic world. But the spirit of harmony between reality and culture based on benevolence is the key to world peace and meaningful as an earth ethic.

The spirit of harmony from the idea of "One is all, and all is one"helps relationships between one another more desirable in this fiercely competing world. Starting from this, the mind of tolerance, which agrees on cultural diversity, takes an important position in a life of culture.

Old Eastern culture didn't care about individual dignity of a person because it focused so much on the benefit for the whole family and country. It insisted that the existence of 'I' should be sacrificed for 'We'. Today, we are experiencing the opposite inclination between 'I' and 'We'as Western individualism came and became popular in our society. Therefore, what we need to have is the spirit of harmony.

VI. Conclusion

In East Asian society, the meaning of culture can be resulted from tradition of civil administration of Confucian. Being civil is rooted in the theory of ··· that respects and believes humans'natural-born good nature but rejects and denies any kind of power or violence that destroys human nature with the name of law. Thus, the key factor in Confucian culture of East Asia is to act on benevolence and justice as a moral.

And the measurement between civilization and barbarian is called Wha-ii perspective. This perspective also does take its measure from morality, not geological distance. Korean people thought of themselves as civilized in terms of morality and propriety of their culture even though it was not located in China. So they believed that Western countries or Japan which tried to invade and seize the control of Korea with military force were barbarian.

The main characteristic of East Asian culture is the culture of harmony and coexistence, not invasion or dominance. This dominates relationships between nations, through their people and nature surrounding them.

It also had a deep impact on the life of East Asian people. Art would be appreciated higher when it used to be applied to discipline or training for personality than art itself. First is personality, and second is art. Therefore, a life of art is equal to that of morality. Music, poetry, paintings and calligraphic works elevated quality of life for the intellectuals of East Asia, serving as an essential civilization study.

Further they willingly would act on their principle of morality and propriety. Propriety and manners were always respected as basic elements of civilized household and society.

The present globalization tends to be biased to westernization, which is not the right direction at all. For the century of multi-culturalism, the combination and collaboration between different cultures should be required to all of us living in this globalizing world.

Reference

1) 『論語』, 「雍也」, '知之者 不如好之者 好知者不如樂之者'
2) 『論語』, 「述而」 '子在齊聞韶 三月不知肉味 曰 不圖爲樂之至於斯也'
3) 『論語』, 「述而」 '子與人歌而善 必使反之而後和之'
4) 『論語』, 「八佾」 '子謂韶 盡美矣 又盡善也'
5) Cho Minhwan(조민환), 「Sunbidul ui Yesulsekye ea daehan Yeonkoo(선비들의 예술세계에 관한 연구), 『Youkyo sasang yeonkoo(유교사상연구)』 2005.p.393.
6) Cho Minhwan, ibid. p.406.
7) 『論語』, 「述而」 '子曰志於道 據於德 依於仁 游於藝'
8) You,hongjoon(유홍준), 『Wandang pyeongjeon(완당평전)2』 ,Hakgojae(학고재),p.691.
9) 蘇東坡
10) Yoon,yongnam(윤용남), 「Youkyoui miraenun innunga(유교의 미래는 있는가)?」, 『Hyudaesayuiaesea Youkyoui yeokal ea kwanhan jaeean mit banghyang(현대사회에서 유교의 역할에 관한 제언 및 방향)』, Hankook youkyo hakhwui(한국유교학회).2005. p.163.
11) 『雅言』 卷 8, 「伊尹」 第 22, '未見其理 求之於禮 未知其禮 求之於律 則可否斯決矣,... 律巖於禮 禮巖於理 理最精微

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

CONCEPTS AND CATEGORIES OF KAZAKH PHILOSOPHY

Gulnara K. Yeleukulova, PhD, Senior Lecturer, Suleyman Demirel University, Almaty

Introduction

It is well know that philosophy from its very beginning reflects the reality of the material world in the form of thought. And because the world is diverse and appears for a human being in its diversity, then its philosophical reflection is also manifold. Philosophy is capable of expressing and producing new worldview to help to create and develop man's social being. The diversity of philosophic systems is based on the relation: Man – all of Reality.

Philosophy represents the epoch and the people. According to Hegel, philosophy is the epoch grasped by the thought. Bertrand Russell wrote that in order to understand the epoch or nation, we should understand its philosophy. We should, to some extent, be philosophers ourselves. There is a clear connection: circumstances of life make people's philosophy and vice versa, their philosophy, to a great extent, makes these circumstances. (Russell, 1959).

Constant change of the generations either it happened in the East or in the West, among settled people or nomads –it was followed by philosophical contemplation. And everywhere philosophy reflected the forms of being of the people in space and time. The thoughts of previous generations became the source of thinking for their offspring. But the endless step made time and space sensed differently for nomads. The idea of unified time and space for a nomad gave perceiving time as unlimited in length a more vast notion connected to both past and future. This is one of the manifestations of perception of time through space and vice versa. This is another form of relation of Man – Reality. The reality of endless steppe gives a specific perception of time. The category of land is specific for a Kazakh. The land is holy, it unites all of us as integrity, it gives us the sense of feeling and realizing our tie with the whole Universe. It grants us the ability to understand the idea of being a harmonious integrity of man and world. These kind of relations formed the character of Kazakhs.(Hurlanova, K., 2000)

The sense of being the one with the native land forms a firm spiritual comfort in the life. It is difficult to over evaluate this spiritual state of a man caused by his sense of being the one with his native land. This relation to the land is expressed in the philosophy of life, in the work of the soul which demanded to overcome the everyday difficulties of life of a nomad. Contemplation as the way of organizing the relation to the world and with the world is the basis of Kazakh worldview. (Nurlanova, K., 1994)

Kazakhstan is situated on the crossroads of civilizations which made a great impact on the lives and thinking of Kazakhs. Located in the very centre of Eurasia, Kazakhstan became the meeting place of economic, social, and cultural changes both of the West and the East. The East-West dichotomy is accepted and proved by the social science. The civilization established in the Steppe has absorbed characteristics of both East and West. That intersection of East and West brought into life a peculiar worldview and thinking of Kazakhs.

An outline of Kazakh philosophy. Periods in the development of Kazakh philosophy

We distinguish between the following periods in the development of Kazakh philosophy:

the period before the ninth century or so called philosophy of proto Kazakhs. At that period their philosophy had a strong shade of religion;

philosophy of Turkic peoples, so called "Golden Age;"

philosophy of the period of the Kazakh Khanates;

nineteenth century philosophy or the philosophy of Kazakh Enlightenment;

the early twentieth century philosophy

Kazakh Soviet philosophy

Philosophy of the independent Kazakhstan. (Nurysheva, G., 2001)

The Golden Age Philosophy

The Golden Age of Kazakh philosophy begins with development of the Turkic people's philosophy. And the philosophers of the period are common to all the Turkic people-Anary s, Korkut, al-Farabi, Jusup Balasagun, Hodja Ahmet Yassaui.

When expressing the views of Korkut it will be necessary here to mention the term "the steppe knowledge." There are two notions in the history of Kazakhs which influenced both material and spiritual life of Kazakhs. They are: Great Steppe and Turkistan. (Kassymzhanov, A., 1998)

Korkut is an outstanding representative of the Kazakh steppe civilization. This term has recently been introduced by Omarov. (Omarov, Ye., 2005). However there still exists another term to define that civilization "nomadic culture, nomadic civilization."

The phenomenon of the Great Steppe so far it had existed had to emerge a special tradition or knowledge, which, because of the place it emerged, could be called "the steppe knowledge." (Kodar, A., 1998). This term is relevant in order to distinguish between the knowledge of the settled people and the one of the nomads. Because the roots of that of the farmers is based on written resources of material culture. As for the steppe knowledge, being unreal and non-material it is very concrete so it cannot be referred to just folklore. It is evident that in the steppe knowledge there is nothing of mythology. It operates with legends and traditions rater that referring to the gods or angels. It may be connected to the discreet, singular character of the Steppe knowledge because it has no basis, centrifugal, anonymous and legendary. (Kodar, Almaty,1998). And the main characteristic of the steppe knowledge is its syncretism.

One of those legendary persons is Korkut. It is said about him "a Saint old man, who is neither alive, nor dead." But Korkut was a real historical person. In nomadic gnosis that what brings the cult is real. Navoi, Abulghazi, Rashid-ad-Din wrote about him. In the Middle Ages legends about Korkut were known in the Asia Minor, and Caucasus. He is the central figure in Oguz epos

"The Book of My Grandpa Korkut." This idea was explored and developed by philosopher of the twentieth century Magzhan Zhumabaev.

Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Awzalagh al-Farabi (former Farab is the present territory of Kazakhstan) was born in approximately ah 257/ad 870. He may rightly be acclaimed as one of the greatest of Islamic philosophers of all time. Al-Farabi was known to the Arabs as the 'Second Master' (after Aristotle), and with good reason. It is unfortunate that his name has been overshadowed by those of later philosophers such as Ibn Sina, for al-Farabi was one of the world's great philosophers and much more original than many of his Islamic successors. A philosopher, logician and musician, he was also a major political scientist.The circumstances of his death are not clear: some accounts portray him dying naturally in Damascus while at least one holds that he was mugged and killed on the road from Damascus to Ascalon, having joined the Sufis.

Like for Aristotle, a human being was one of the objects of research for al-Farabi. Like Aristotle, al-Farabi thought that the end goal of life of a man was happiness. The true happiness is in knowledge, virtue and beauty. But not everyone is capable of reaching it. Because we have different capabilities: perception, imagination, ability to think happiness may be out of reach for us. A man who does not know what happiness is, who does not understand how to attain it, may choose a different path, rather than achieving absolute virtue he will get absolute evil, warns Al-Farabi. Al-Farabi gave careful directions for being a good teacher or ruler. He described twelve characteristic features of a virtuous ruler of a virtuous city. In order to be happy you need the people around to be happy, too, otherwise your happiness is incomplete. He also listed the characteristics belonged to the citizens of the cities which were contrary to the virtuous ones.

Another philosopher to be mentioned of the period was Jusup Balassagun who lived in the eleventh century. "Kutadgu Bilig" by Jusup Balassagun is one of the first written literary monuments of the aesthetical thought of the Turkic people. In the history of the mankind, almost without exception, every state, every empire, every social formation is reflected not only in their historical works and scientific treatises but also in great art works of oral and written character, that gives the future generations rather vivid and clear representation of the detailed picture about the life of the society and the people of the previous epoch. One of the central problems in aesthetics is known to be the problem of beauty. Democritus saw beauty in the order, symmetry and harmony of one part to the other. It must be noted here, that Jusup Balassagun's views in relation to the beautiful coincide in many aspects with those of Aristotle and Confucius. Thus, according to Balassagun, the beautiful in man, the beautiful in his deeds exists not only in manifesting

the individual but at the same time is in the social significance of the manifested. Therefore, from our point of view, Balassagun approaches the understanding and treatment of the beautiful as a social phenomenon, which makes it possible to speak about the social purposefulness of his aesthetic views.

Actually, one should bear in mind that in relation to the problem of human perfection Yusuf is firmly connected with theological views of his time, that cannot be otherwise. In his opinion, the whole of human nature, all the beautiful in man: his mind, his senses, etc. is the gift of God. But not all the beautiful, earthly is treated by Balassagun in this way. He mainly praises the earthly joy of life and the beauty of the real world, where man lives and works. The most beautiful for the poet seems to be the beauty of nature which is limitless and endless. And therefore he praises this beauty with great strength.

For him the most precious in the world is human being. God created not him but also the Sun and the Moon, and everything else in the world. So the end goal for human is to discharge all the responsibilities for the God, that is the goal is to live the orderly life. For that reason four things will be necessary: fairness, wealth, wisdom, and gratification.

He says that any man may do a cloak of honor, but true nobility belongs to the man of wisdom and intellect, therefore your words will be an eye to the blind. This means that according to Jusup's study, knowledge, the power of the word and the power of reason are more powerful than weapons. To prevent evil and fault it is necessary to be able to use this great power.

Another thinker of the Middle Ages is worth to mention here: a prominent thinker and prophet of the Kazakh lands - Hodja Akhmet Yassaui. He got a special "status" in the development of philosophical and public thought because he introduced of the Sufi-Islamic concept of God to the traditional outlook of the Kazakhs. To some extent he made a synthesis of Sufism and Tengryanism.

The expansion of Islam into the steppe, where people worshipped Tengri was a difficult one. It was promoted by the Sufi teachings of Yassaui. Sufism was "simplified" in its ritual and religious ceremonies and this played an important role in the nomadic culture and even to a certain extent met the requirements of nomadic lifestyle. This was spread by dervishes in the boundless spaces of steppe. In its most secluded places, it synthesized the main postulates of Islam with the traditions of public beliefs.

Moreover, this process was not unilateral, but really bi-lateral: the moral-spiritual essence of Islam found its response in the hearts and souls of nomads and was accepted by them; but, in its turn, the concrete historical entrance of Islam was complemented by elements of pre-Islamic religious practices: the cult of the ancestors spirit, the worship of

graves and "holy places", etc., that were very stable in the steppes of Central Asia. (Nyssanbayev, A., 2005)

According to Yassaui, the aim of human life is to achieve the perfection. And in order to attain the perfection a man should be a Sufi, follow the idea of Almighty God, refuse the family, material wealth, follow practices based on divine love. Sufis were individuals in search of communication with God through ascetic practices. Afterwards there was formed an order of followers of Ahmet Yassaui. On the way to Allah there is an obstacle, human's greediness, exceeding his simple needs. Therefore, asketism is highly valued by him. A man who practices these rules will become spiritually purified, will ascend above everyday rutine, will acquire the following traits of character: gratification, fairness, and other features of ideal man. Only then he will overcome sharigat, tarikat steps and will approach hakikat. It is difficult to get to hakikat, but you have to try, for it is the duty of each Moslem to do it, says Yassaui.

Philosophy of the Kazakh Khanates.

During the fifteenth to eighteenth centuries the following three streams were developing: philosophy of zhirau, philosophy of biy, and the so called "Zar zaman philosophy".

The humanistic ideals of Yassaui have found their continuation in the creative activity of prominent Kazakh akyns Asan Kaygy, Shalkiiz, Buhar-zhyrau. Moreover, due to the influence of Yassavi on the richest verbally-poetic heritage of Kazakh people, a tradition of religious-moral genre comprising poems, legends, dastans, among which are poets Zar-zaman "Girl Dariga", "Zarkum", "Muhammad Hanafiya" and others, was created and further developed. The Sufi traditions found their existence in Kazakh poetry.

Kazakh poetic tradition was a bright example of the worldview of the people. V. Radlov writes that Kazakhs were able to recite long improvisations in the form of poetry, the quality which distinguished them from their neighbors. And he adds that for that reason they may be called the Frenchmen of Western Asia. (Radlov, V., 1989) Kazakhs expressed their worldview and philosophy in the form of verses. These verses as part of Kazakh culture comprised their ethical, aesthetical, religious, scientific and political views. They were the spiritual heritage transferred from generation to generation in verbal form.

The philosophy of the Kazakh Enlightenment

The philosophy of the Kazakh Enlightenment was developed by Shokan Ualikhanov, Ybyray Altynsarin, Abay Kunanbaev.

A philosophe and thinker to be mentioned in this period is Abay Kunanbaev, a 19th century poet and man of letters who launched Kazakh as a literary language and translated Russian works into Kazakh. Before Abay, Kazakhstan literature consisted chiefly of long verbal poems.

Abay was a great poet, musician, and translator, philosopher and a real son of his nation who was concerned about the life of his country. Abay was the first to enrich Kazakh poetry with philosophy. He discovered a new poetry, developing a synthesis of philosophical and artistic principles. With Abay, a new Kazakh poetry and philosophy was born in the steppe. His "Kara Sozder" is a masterpiece of poetic philosophical genre and Nurlanova compares his work with Montaigne's .....

The Early Twentieth Century Philosophy

Philosophy of the early twentieth is represented by Alikhan Bukeyhanov, Ahmet Baytursynov, Mirzhakyp Dulatov, Magzhan Zhumabaev, Zhusipbek Aimautov, Gumar Karash, and Shakarim Kudayberdiev.

"A man sees and perceives the truth not only with his eyes, but with the eye of his reason." (Kudaiberdyuly, Shakarim, 1991). With these words Shakarim begins his work "Three Truths".

The idea of God and nature, soul and reason were always disputable topics among the philosophers. There were written piles of learned dissertations on these topics. It is relevant here to mention "Three Truths" written by Shakarim. This work is the result of thirty years of deep mental work and thinking. Shakarim studied works of Plato, Kant, and Schopenhauer. He knew Arabic, Persian, Russian and Chagatai languages and worked in the libraries of Istanbul and Paris. He continued the ideas of Islamic philosophy, too. He concluded in his work that there is a creator of everything, the soul exists and develops, and conscience is the characteristic of the soul.

The life that we are living in is divided into two: material life and spiritual life (life after the dealt of body). And spiritual life is far more important than the material one just because it lasts for an infinite period of time and depends on the difference of evil (our faults) and good. That is the point which most of us do not take into account and end lives with mournful results. Some say that this life has no single creator, or even that it is created by itself, and others think that creator is one and that is Almighty God. Discovery of atoms became the reason of spreading of different thoughts. Shakarim studied the works of European philosophers: Gassendy, Descartes, Newton, Linney. After studying religious treasures of East and West, he said that idealistic and materialistic points of view are different on the idea of existence of God. "Uzhdan" is the property of soul.

Like Abay, Shakarim sees the only way of spiritual and moral purification the society through dissemination of Islam, but Islam which is adapted to the life of Kazakh society. This was the way many Kazakh thinkers thought because in their opinion the steppe is more close to the Islamic world rather than to the Western world based on Christianity. (Segizbayev, O., 1996)

Like Abay, Shakarim considered the problem of man in the centre of his philosophy. He thought that man and his being is the main problem of philosophy. Human being has two intentions-to satisfy his body and to enrich his spirit. Exploration of the mysteries of the world lead him to self-study because he, himself possess the ability of soul to get faith as the highest property of soul which enables him to learn the God's soul.

According to Shakarim one of the truths is faith, which acknowledges the existence of creator and the soul is immortal. He thought that the basis for a good life are honest work, conscientious reason and sincere heart.

Conclusion

Kazakh philosophy at last becomes the topic of investigation and research because this phenomenon has not been properly studied yet. Never before Kazakh verbal traditional culture has been investigated. Firstly, the steppe civilization left us no references in Kazakh. Secondly, the existing resources are in many other languages, except Kazakh. During one century Kazakh alphabet was changed three times. Thirdly, a few generations

of the scientists who were capable of reading those papers were erased from existence by the Bolshevics. And lastly, the ideological discrepancy between old minded philosophers and modernized ones is another obstacle.

We hope that this unexplored wisdom of the Steppe civilization, the proto civilization for the East and West will be studied and we will learn a lesson for the new paradigm of the Asian Community which for the moment has taken the responsibility and turn to promote human race to live further on our Globe.

References

1. Касымжанов, А. Bolashak jane mentalitet. Культурные контексты Казахстана: история и современность. А., 1998.
2. Кодар, А. Легенда о Коркыте в перекрестье историологии и герменевтики. Культурные контексты Казахстана: история и современность. А., 1998.
3. Kudaiberdyuly, Shakarim, Ush Anyk. Almaty, 1991
4. Нурланова, К. Человек и мир. Казахская национальная идея. Алматы. 1994
5. Нурланова, К. Земля - духовная опора народа. Алматы, 2000
6. Нурланова, К. Эстетика художественной культуры казахского народа. Алматы, 1987.
7. Nurysheva, G. Adam omirinin filosofiyalyk mani. Almaty, 2001.
8. Nyssanbayev, A., Cultural Inheritance and Social Transformation in Kazakhstan. Kazak Philosophical Studies
9. Omarov, Kazakh Civilization from Scythia to up-to-date. Civilizations of Mankind. Almaty, 2005
10. Radlov, V. From Siberia. Notes from the diary. Moscow, 1989
11. Russell, Bertrand. History of the Western philosophy. Moscow, 1959

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

RATIONALITY AS THE COMMON BASIS OF UNDERSTANDING BETWEEN WESTERN AND OTHER LIVING CIVILIZATIONS

Yılmaz Özakpınar Fatih University, Istanbul

The concept of civilization

The concept of civilization implies rationality. The fundamental motive which creates a civilization is the awareness of human beings of their own minds as the source of countless possibilities. When human beings can envisage their own existence and their own minds at a rational level of thinking, as if they are looking at themselves from outside, there exists the necessary condition for the birth of a civilization. From this point of view, every civilization entails the production of actions in a conscious spiritual orientation in the mind by making oneself rise above the level of sheer necessity of biological survival.[1] This rational dimension of civilization is the source of cultural diversity and openness to change in those societies participating in the fundamental values of a particular civilization. These fundamental values psychologically constitute a belief system which appeals to the innermost layers of the human spirit, it sheds light to man's relationships with nature, life, and the hereafter, and it sets forth an ethical discipline to regulate the interactions of individuals. A culture attached to a rational belief system is in a continuous process of change due to its own dynamics and contact with other cultures. In history, civilizations have been influenced from each other. Cultural exchange has always been a part of normal functioning of any society belonging to a civilization.

The Clash of Civilizations

Samuel P. Huntington published in 1993 a paper entitled "The Clash of Civilizations?" [2] in which he argued that after the end of Cold War, the coming phase of conflict will not be between nations or ideologies but between civilizations. This view is advanced in the style of a hypothesis, of a scientific prediction, of a speculation and of prophesy in different contexts of his argument. He enlarged and revised his thesis in a book published in 1996, "The Clash of Civilizations and the Remaking of World Order". [3] The thesis depends on an

inappropriate concept of civilization. Civilization is a scientific construct used in historical and sociological analysis to give meaning to and integrate diverse facts. Therefore, a civilization has neither a concrete existence like peoples belonging to it nor a formal status of organized political units such as states and empires. Therefore, civilizations do not clash. In reality, the clashing sides are always political units with specific interests and power.

The intellectual roots of the notion of the clash of civilizations

As a matter of fact, the roots of Samuel P. Huntington's thesis can be discerned in the views of American geographer Ellsworth Huntington and English geographer Halford Mackinder. In his "Civilization and Climate" published in 1915 and expanded in the third edition of 1924, Ellsworth Huntington advanced such ideas about the relationship between civilization and climate that have the odor of racism: "In addition to all this, many differences in the degree of progress among people of similar climates are due to racial inheritance." [4] Although Ellsworth Huntington sees a correlation between favorable climate and civilization, he adds that natural selection and the development of human culture and its diffusion from land to land were other two factors. [5] Nine years after the first appearance of "Civilization and Climate" he published "The Character of Races" in which he elaborated the influence of natural selection on the progress of civilization: "The more we study this process of selection, the more we realize why one race differs from another in temperament and mentality as well in physique, and why the spirit of one age is diverse from that of the next." [6]

"Beginning in the 1860s British and continental theorists showed increasing interest in the *imperial idea* -strictly speaking, the political control of non-sovereign peoples." [7] Toward the end of the nineteenth century, in 1880s and 1890s, Social Darwinism was ascending in American thought. The Darwinian principle of "survival of the fittest" was applied to nations as well as to the animal kingdom. "A Presbyterian clergyman, Tennis S. Hamlin, warned that struggle was a permanent aspect of the human condition." [8] As he was interpreting the logic and the aim of the war for Philippines and in the Transvaal, he said that "a higher civilization is facing a lower, and the great evolutionary law of the survival of the fittest is at work." And he added: "That is nowhere a gentle law, and civilization seems unable to soften it." [9]

The fallacy of Social Darwinism

Social Darwinism is based on Darwinian principles, but it is nothing more than a misapplied analogy because the principles of natural selection and survival of the fittest denote a specific relationship between the change in environmental conditions and the variation in genetic make-up. Those organisms having the best fit to the new environmental conditions are selected by nature to survive. The fallacy of the social analogy to Darwinian principles stems from the fact that human beings as a species have the unique capacity of rational thinking. Human beings are conscious of their consciousness, and consequently they can exercise deliberate thinking. They can represent reality in their minds even when they are out of the concrete situation. They can consider the available courses of action under the prevailing conditions, they can choose one of them as the most appropriate, and before actually acting, they can think out the possible outcomes of the selected course of action, evaluate these outcomes according to their aims and values, and either get engaged in performing the selected course of action or begin to think out another solution and to evaluate again its consequences in the abstract plain of thinking. The capacity of abstract rational thinking renders human beings capable of adapting to the changing conditions in quite flexible ways. Instead of brute struggle, they can adopt cooperation and exchange. They can find new physical and social means to satisfy their varied needs.

Values and the ethical accountability of human beings

At this point, we come up against the problem of values. Due to the capacity of rational thinking and the capacity of being conscious of their consciousness, human beings can cross-examine themselves and question the rightness of their actions. Although they can be selfish and behave in an unfair way toward their fellows at times, they have nevertheless conscience, and they know when they do deliberately wrong. In other words, human beings as a species have the capacity for ethical accountability. When a lion hunts and eats a deer, we do not reproach it, because that is in its nature. But when a man kills another man, it is not because he is genetically prearranged to do it; on the contrary, he chooses to kill.

Samuel P. Huntington eschews the ethical problem. He thinks of civilizations as if they were each a monolithic political unit. This is a factual mistake. Consequently, the conception of the clash of civilizations is a fiction of his mind. But I believe that, as a political scientist and the former director of security planning for the National Security Council in the Carter administration, he could not be so naïve as to confuse fact with fiction. I rather think that the thesis of "the clash of civilizations" is a preamble for a political strategy based on geopolitical considerations. The main source of these geopolitical considerations can be traced back to the Heartland Theory of the English geographer Halford Mackinder.

Mackinder's geopolitical theory

Mackinder submitted in 1904 an article entitled "The Geographical Pivot of History" to the Royal Geographical Society. [10] In this article he formulated the Heartland Theory of geopolitics. The basic doctrine of Mackinder divides the geography of the Earth into two sections, the "World Island" which comprised Eurasia and Africa, and the "Periphery", which included the Americas, British Isles, and Oceania. The World Island was the greatest mass of land in the world, and it contained natural resources and a large population. Heartland was comprised of Ukraine, Western Russia, and Mitteleuropa. Mackinder's doctrine found its summary expression in his following dictum: "Who rules East Europe commands the Heartland; who rules the Heartland commands the World Island; who rules the World Island controls the world." [11]

Mackinder's theory was not without its critics, and it has been much debated. [12] But what is certain is that the theory has been very influential in the foreign policies of the great powers ever since.

The political motives behind "the clash of civilization" thesis

I am not going into world politics here. What I want to point out is that Samuel P. Huntington's thesis is in essence a sort of intellectual buttress to a political-military strategy based on a geopolitical doctrine propagated under the disguise of an apparently objectively established ontological incompatibility between civilizations. The analysis and evaluation of the foreign policies of the world powers requires thinking according to different criteria than those applied to the analysis and evaluation of scientific theories.

Therefore, I should like to limit myself to inquiring into the validity and logical consistency of Samuel P. Huntington's views on the clash of civilizations. Huntington pretends to overlook the fact that almost all international conflicts in the world are on political and economical interests rather than stemming from the difference or incompatibility of civilizations. People may have sympathies or antipathies for particular civilizations, but these subjective and most of the time prejudicial feelings of peoples are no basis for an actual clash between states belonging to different civilizations. Moreover, there have been political alignments of states belonging to different civilizations, and also political oppositions between states belonging to the same civilization. Huntington reveals the inconsistency of his thesis when he envisages a struggle for world domination between the West and the Islamic civilization backed by the Confucian civilization. The formally and abstractly postulated clash of civilizations in general boils down, in Huntington's scenarios for future conflicts, to struggles between "the West and the Rest". The thesis is in reality the intellectual substratum for the policy of containment of potential rivals and eventually for world domination.

Rationality of civilizations, and the prospect of mutual understanding between peoples belonging to different civilizations

It can be argued that core values of any civilization imply a basic rationality.

Rationality can be a common ground for the development of understanding between peoples belonging to different civilizations. If rational understanding can produce a universal system of ethical values in the long run, this may bring about positive changes in the attitudes of the peoples belonging to different civilizations, which may in turn be positively influential on the approaches of the responsible politicians to human problems. Before political peace, humanity needs peace of mind, but peace of mind can exist only if it is shared. Therefore, the happiness of humanity requires cooperation and mutual understanding between peoples belonging to different civilizations instead of self-fulfilling prophesy of the clash of civilizations. In order to achieve a peaceful world, it is necessary to seek after universal values and to be loyal to them. Scientists should encourage the adoption of this positive approach, and they should abandon such an approach as that of Samuel P. Huntington. His attitude toward the world events is unacceptable: "Muslims contrasted Western actions against Iraq with the West's failure to protect Bosnians against Serbs and to impose sanctions on Israel for violating U.N. resolutions. The West, they

allege, was using a double standard. A world of clashing civilizations, however, is inevitably a world of double standards: people apply one standard to their kin-countries and different standards to others." [13] Double standards cannot be seen as the natural way of living in an enlightened world. The guide for humanity must be the supreme values of truth and justice.

---

[1] Özakpınar, Y. "A Theory of Civilization" First International Conference of Asian Philosophical Society: The Vision of the Asian Community (Fatih University Publications, 2005 pp. 69-74)

[2] Huntington, S. P. "The Clash of Civilizations?" Foreign Affairs, Vol. 72, No. 3 (Summer 1993)

[3] Huntington, S. P. *The Clash of Civilizations and the Remaking of World Order* (Simon and Schuster, Inc., 1996)

[4] Huntington, E. *Civilization and Climate* (Yale University Press, Third Edition, 1924, p. 299)

[5] Ibid, p.365

[6] Huntington, E. *The Character of the Races* (Charles Scribner's Sons, 1924, p. 371)

[7] Bannister, R. C. *Social Darwinism: Science and Myth in Anglo-American Thought* (Temple University, 1979, p. 227)

[8] Ibid, p.234

[9] Ibid, p.234

[10] Mackinder, H. "The Geographical Pivot of History" Geographical Journal, 1904 (Reprinted in G. O' Tuathail, S. Dalby and P. Routledge (eds) *The Geopolitics Reader* (Routledge, 1998 pp. 27-31)

[11] Mackinder, H. *Democratic Ideals and Reality* (W. W. Norton, 1962, original publication 1919, p. 150)

[12] Fettweis, C. J. "Sir Halford Mackinder, Geopolitics, and Policymaking in the 21st Century" Parameters, Summer 2000.

[13] Huntington, P. S. "The Clash of Civilizations" Foreign Affairs, Vol. 72, No.3 (Summer 1993)

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Role of High Educational Institutions for Regional Innovation: Case of The City of Busan*

Dae Shik Lee Department of Economics Pusan National University
daslee@pnu.edu

1. Introduction

In the age of knowledge-based information society, the role of innovation has been increasingly emphasized. Many studies figured out the role of geographical proximity (including institutional, cultural proximity) for effective innovation. In this line of arguments, the role of HEIs(High Educational Institutions) for regional context was recently highlighted by many advanced countries like most of OECD members. 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.

* This draft was prepared for the presentation at the conference of ICAPA,2006, held in Pusan, Korea. This is preliminary version. Do not cite this material without permission of author

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 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

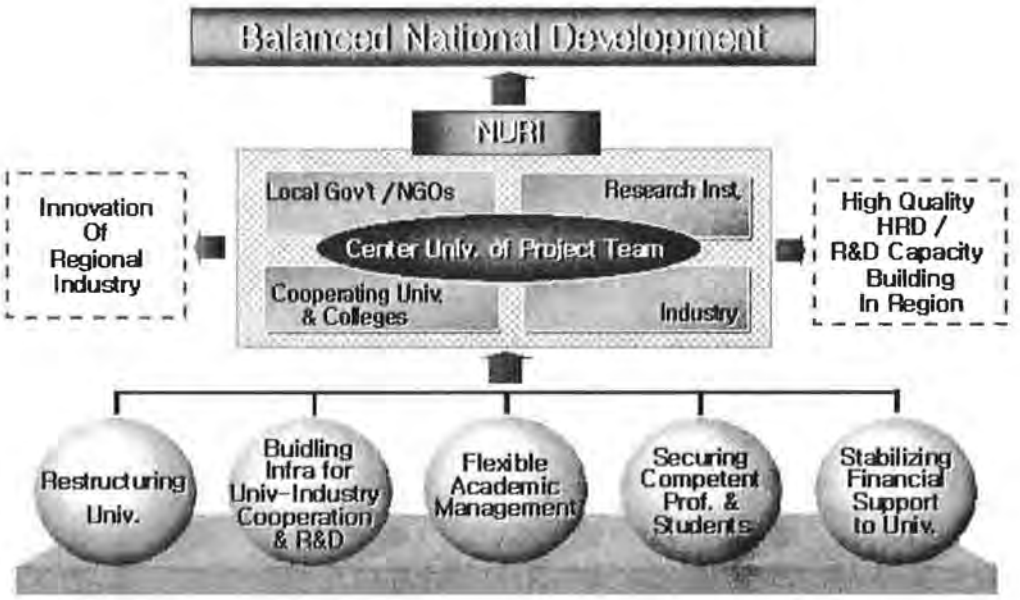
NURI(new university for regional innovation) project

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.

2. Regional higher education system and governance

The basic profile and character of HEIs in Busan

Busan has 23 HEIs whose main campus is based in Busan. They consist of 11 universities, one education college, one polytechnic and 10 junior colleges. There is also one distance learning institute and one university with satellite campus in Busan, but these HEIs will not be included in this research. The 11 universities comprise 3 national universities and 8 private universities. Education college is national, and all polytechnic and junior colleges are privately funded. In total, 23 HEIs in Busan are composed of 4 national and 19 private universities.

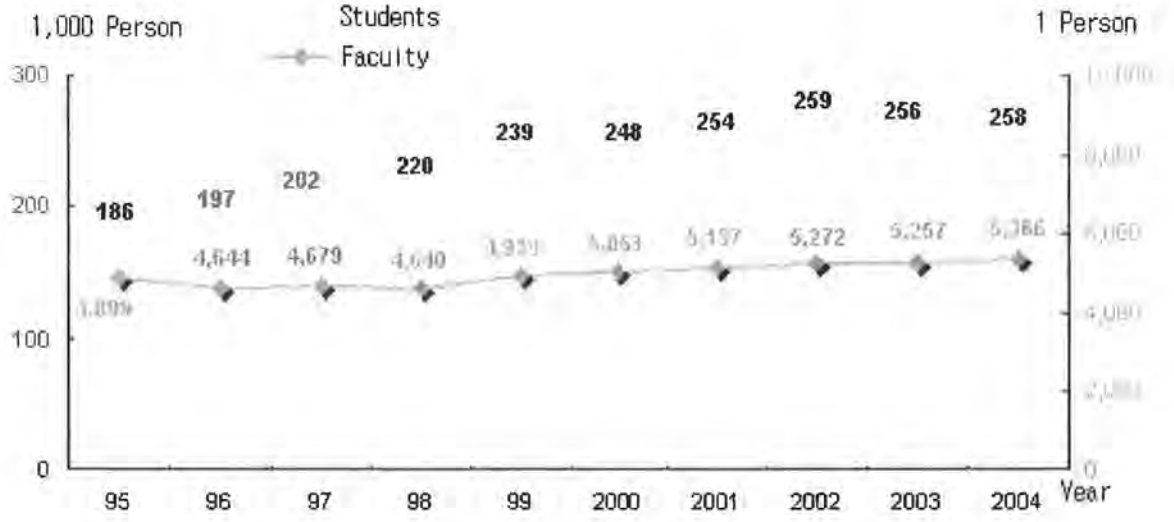
This research has looked into 12 HEIs including ten universities, one education college and one polytechnic. Of these, Busan National University, Pukyong National University, Korea Maritime University and Busan National University of Education are national institutions, while Kyungsung University, Catholic 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.

[Figure 2] The Number of Faculty Members and Students at HEIs in Busan

Unit: Person



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.

3. 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

	①None	②Some	③ Average	④Large	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.

3.1 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 (see 6 in appendix).

Collaboration with public technology institution other than HEIs in the region

With so few national think-tanks in Busan, connecting and allocating regional businesses' demand for technology innovation to HEIs was mainly done by Busan Techno Park and particularly Busan IT Development Agency in the IT industry.

Busan Techno Park was jointly financed by Busan Metropolitan government, five local HEIs and the central government (MOCIE), with the objective to serve as the regional hub for technology innovation systems in Busan. In order to develop regional strategic industries, Techno Park encourages inter-university collaboration by giving research projects to a group of experts from many HEIs across the region, which is a departure from the central government allocating projects to specific HEIs in the past. Large-scale projects always involve business and university researchers together, and small projects will be first allocated to businesses.

For specialized industries, centers dedicated to each of the six areas are used by companies to share equipment and resolve technical difficulties. List of centers are as follows: Mechanical parts and material technology support center, Auto parts technology support center, MEMS/NANO production technology center, Digital production technology support center and High-tech parts technology support center. Corporations and HEIs sit on the steering committee together and make decisions.

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.

3.2 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.

3.3 Dissemination mechanism for HEIs' innovation initiatives

Busan Metropolitan Government, local media and Korea Science and Culture Foundation co-host Busan Science Festival every year. This festival showcases the progress of industry-university collaboration and exhibits relevant technology by regional strategic industry, which serves as a good opportunity to promote the developments to businesses and the general public.

SME Technology Innovation Exposition also plays crucial role in spreading the spirit of technology innovation and motivating entrepreneurs by supporting SMEs to gain distribution channels for excellent technology (products), facilitating technology exchanges, and rewarding innovative SMEs and entrepreneurs.

Individual universities also host technology exchange sessions, new technology launching sessions, demonstrations, technology transfer exhibitions and other contests for businesses, students and the general public.

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 3> 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

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.

Strengths, weaknesses, opportunities and threats

Strengths - Diversity of research in universities ranging from maritime and fisheries to mechanical parts and materials - Home to many HEIs as a second largest city, which holds diverse industrial technology, information and rich researcher pool - Excellent production and processing, assembly technology - Logistics hub in Northeast Asia with world-class ports - Emphasis on building a scientifically and culturally rich city	Weakness - Administrative mismatch between regional universities and local industry - Regional industries giving way to service industries or collapsing manufacturing base - Dominance of SMEs without clear leadership of large companies create little demand for R&D - Absence of key national think-tanks - Poor infrastructure for start-ups and technology transfer - Lack of trust or experience in inter-university or HE-business collaboration - University-industry collaboration infrastructure has been installed only recently
Opportunity - Government's commitment to balanced development across the nation - Adoption of regional innovation	Threats - Excessive inter-university competition widening the gap - Insufficient specialization by regional HEIs

strategies and the resulting increase in regional R&D budget - If innovation is stimulated in Busan and the surrounding area (Usan and Kyungnam province)as a production cluster, demand for research will increase - Implementation of HE-industry collaboration and cluster policies linked with regionally specialized industries - Laying the groundwork for regional growth by hosting APEC and enhancing the city's brand - Creation of DIUC at regional HEIs improving the system for collaboration - Relocation of maritime and financial organizations from Seoul forming a cluster with regional industries	fails to create economy of scale - Regional businesses moving offshore, core parts industry relocating to China - Possible reduction of R&D market driven by FTA between Korean and Japan - Local universities and science/engineering departments losing popularity among students can destabilize supply and demand for research and technology labor. - Increasing brain drain out of the region.

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.

APPENDIX

< Table 4> 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 5 > 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

<Table 6> Busan's R&D activity suppoeted by central government

(unit: case, 10M KRW)

Category		No.	Amount	Category		No.	Amount
MOCIE	Regional business	6	965	MOST	NRL	16	184
	RIS	6	163		MRC	2	244
	RRC	4	513		ERC	1	198
	TIC	3	457		ABRL	1	100
	Industry foundation	3	256		Others	2	53
	Others	6	699		Sub total	22	778
	Sub total	28	3,053	MOE	NURI	13	1,890
MIC	ITRC	1	52		Technical college specialization	7	496
	Media device	1	328		Industry-academia cooperation focused universities	2	441
	Sub total	2	380		BK21	2	582
MOGAHA		3	53		Regional research focused	1	108
MOHW		3	185		Others	1	14
SMBA		3	664		Sub total	26	3,531
Busan City		33	6,754	Total		120	15,398

* Note: projects funded by Busan City are all included to Busan City.

<Table 7> Busan · Ulsan SMBA's industry-academia-research connection support projects (2003)

Tasks	Content of support	No. of businesses	Amount	Remarks
Industry-academia-research consortium status	Utilize technology development resources at universities and research institutes to support technological difficulties at SME worksites with fragile technology base, funded through local government and matching funds.	16 universities, 263 businesses	2,500M KRW	'99~'03 1,144 businesses, 10,252M KRW
Triangle of Technology Assistance for SMES (TRITAS)	Utilize high-quality (professor) and potential (Master, Doctoral courses) personnel from universities to visit SME work sites to counter technological difficulties, promote management reforms, and provide opportunities for undergraduates to have on site experience and job opportunities.	9 universities, 159 businesses	260M KRW	'00~'03 582 businesses, 914M KRW
Setup comprehensive system to support SMEs	Create DB of various support projects and expert personnel, test equipments to provide systematic information for the industry-academia-research cooperation between universities.research centers.	Underway		
University technology transfer center	Setup and operate an exclusive department within universities for technology transfer to make it easy for SMEs to utilize transferable technologies held by universities.	Dongeui university, Ulsan university	50M KRW	45consultations, 4 transfers, 413 DB management technologies, 75 industrial properties

Source: internal data from Busan.Ulsan SMBA. 2003.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006. Busan Korea

Problems and Prospects of Turkish Civil Society, at the Treshold of Turkey's Projected EU Membership

M. Lutfullah Karaman

In the last decades of the 20th century, especially under a renewed wave of democratization, the Western understanding of civil society, in its newest sense which is almost inextricably intertwined with advanced liberal democracy, has gained prominence throughout most of the world. It has proven to be especially important with respect to the massive and rapid changes that have been experienced in Eastern Europe; it has also had a prominent impact on the relatively less developed and in considerable number authoritarian states and political societies of the East. Under the banner of democracy and waves of agitation to achieve it, not only the concept of civil society appeared on the agenda in the form of a reaction against authoritarian wielding of power but also an accompanying development in the form of its growing institutionalization was apparently observed.

In line with the above development, Turkey is actually not an exception at all, but should be seen as a striking case, in particular, under the so-called Özal decade (1983-93). Indeed, in recent Turkey, especially under the just-mentioned decade, it can easily be observed that the revitalization of civil society has not been restricted to a rising interest on intellectual level but has spread throughout different segments of society through the blossoming activity of numerous associations. Accordingly, the overall subject-matter of my presentation will be related with the development of civil society in modern Turkey, focus being on the growing institutionalization in the last few decades. Here, as regards the existence of civil society in Turkey, my original suggestion will be to propose a somewhat novel differentiation: between the 'appearance' and the 'reality' of free organization; or, in other words, between the organizational appearance of civil society on the one hand and (lack of) its genuinely functioning development on the other. In Turkey today, we have the former, but not tangibly the latter, in its aforementioned newest sense interlocked with advanced liberal democracy. In conjunction with this idea, my main argument here is not to claim that there is a total absence of civil society, but, rather, to underscore the way in which it has not yet achieved a truly functional level. As a matter of fact, civil society in today's Turkey does appear to espouse the principle of free organization; we have not achieved, though, the full-fledged functionality of civil society.

Accordingly, my central thesis in exploring civil society in Turkey will be that it remains yet not genuinely developed (as it is in any -typically western- country with an established and advanced democracy) since still constrained by several factors, which can rightly be read as hindrances before its functioning development. Such factors, or clearly put, the main obstacles that continue to impede progress towards a more authentic and truly functional civil society can be classified under several items, all of which are a result of state hegemony over civil society. Thereupon, as I will argue, foremost among those factors is the Turkish state, with its almost 'transcendental', coercive nature which reflects, or is reflected by, an official ideology. Succinctly put, that Turkish State, due rightly to its well-established ideological base on which it enjoys its dominance and/or priority over the individual, has almost invariably led to the repression of the rights and freedoms of individual Turkish citizens. As I conclusively see it, this is the primary obstacle to the development and consolidation of "democracy" in the form of the creation of a genuine, functioning "civil society".

In accordance with the above frame of treatment, before dwelling on the main points mentioned, due to time limitation, I will not go into details on the conceptual background of "civil society" but only briefly note what I mean in essence by that 'newest sense' of civil society, conceptually:

In its most modern definition, the term civil society has come to inherently suggest the idea of individual and/or group autonomy vis-á-vis the state. This autonomy from government control has come to include not only specific groups or favored groups, but also all groups within society—with the exception of criminal organizations. In a truly advanced democratic society, therefore, where human and civil rights are fully respected, civil society is tantamount to political society. Through the historical travelling of the term, in its modern definition, freedom from political hegemony has emerged as the cornerstone of democratic civil society. For Keane, for example, civil society represents the sum total of all of the voluntary economic and cultural institutions which are concerned with activities "outside of the domain of state," and, if necessary, apply and/or exert different forms of pressure on the state, so as to maintain autonomy vis-á-vis the state. (John Keane, *Democracy and Civil Society* (London: Verso, 1988), p.14)

Along that line (in that sense), the term civil society was rediscovered by the Turkish intellectual milieu beginning in the 1980s, in the aftermath of the last, overt military intervention that suspended the democratic process, temporarily, once again. Along with this intervention, as if history was repeating itself, a new constitution was prepared and promulgated under the aegis of military leaders who continued to uphold the elitist

tradition. The principal concern of this new constitution, its predominant emphasis, was on the protection of the state and the survival of the regime. The new constitution, in addition, included prohibitive clauses with respect to almost every article related to individual rights and freedoms. Under such a legal framework, it is quite clear that civil society is still far from achieving a functional or authentic existence. Notwithstanding this, or in the words of a Turkish student of politics, while it is true that the 1980 military intervention "set out to destroy the institutions of civil society," paradoxically, it "helped to strengthen the commitment to civilian politics, consensus-building, civil rights, and issue- oriented associational activities." /Binnaz Toprak, "Civil Society in Turkey," in A. R. Norton, (ed.), *Civil Society in the Middle East* (Leiden: E.J.Brill, 1996), p.95) According to recent data, the number of non-governmental associations in Turkey that are active amounts presently to well above 60,000. What is more, this plethora of organizations in civil society embraces almost all segments of the society, incorporating people from all walks of life, with widely disparate world-views, while, at the same time, these organizations have become increasingly issue-oriented, as distinct from the ideological orientations that characterized the organizations of the 1970s. Accordingly, it is appropriate at this point -so as to indicate the vibrancy of their 'organizational appearance'- to name a few particularly notable examples of such non-governmental organizations, existing on a broad spectrum of associations, which can be characterized according to the following domains, from traditional to more recently developed ones:

i) First, in the traditional domains of civil society, there are three major confederations of labor unions (Turk-is, Hak is, and DISK) as well as one formed more recently by civil servants (KESK). They duly host almost innumerable big and small unions, representing laborers from many a field of work force -private or public. In addition, there are the organizations that are dedicated to the concerns of big business: from the oldest TUSIAD, to the relatively new MUSIAD, an acronym for Islamist businessmen, as well as the Association of Young Businessmen.

ii) Another traditional domain is that of private organizations related to the mass media, in addition to the press and publishers, there are countless companies working in the media sector. Of particular importance are the burgeoning, private TV and radio stations, which are slowly forcing changes in the legal norms which where established earlier on under the monopoly of state control that was exercised over institutions in this field.

iii) More issue-oriented and hence more conspicuous examples of non-governmental organizations are as follows: (a) organizations concerned with human rights: Insan Haklari Dernegi/Human Rights Association, an early formation, dating as far back as 1946—its

activities invariably disquieting the political authorities—, Turkiye Insan Haklari Vakfi, and, more recently, Mazlum Der, formed mainly by people of Islamic origin; (b) the women's movements: Turk Kadinlar Birligi/Turkish Women's Union, Kadin Haklarini Koruma Dernegi/Association for the Protection of Women Rights, Hanimlar Egitim ve Kultur Vakfi, Mor Cati Vakfi, this last one especially distinguished by its provision of havens for abused women, as well as several other, more radical, or feminist movements; (c) the environmental movements: in addition to the traditional Dogal Hayati Koruma Dernegi/Association for the Protection of Natural Life, there is now Turkiye Cevre Sorunlari Vakfi, TEMA, etc.

iv) Other non-governmental organizations have sprung from special concerns related to culture, ethnicity, and/or ideology, they include: (a) associations concerned with ethnic and cultural identity, for example, the legally short-lived Kurt Enstitusu/Kurdish Institute and successive parties which have attempted to appeal to Kurdish citizens, as well as their media intermediaries; several associations, together with Cemevleri, that sponsor houses specifically used for Alawi rituals, which try to address the concerns of the Alawites, as distinguished from the larger population of Sunnis; (b) there has been vibrant organizational activity by an increasing number of special segments of the society generally identified with Islamic thought and practice, along with those organizations mentioned above, there has been a revival of tariqa-like organizations. Of special importance are Islamic organizations devoted to banking and other economic functions, with increasing levels of foundation-based activity in cultural, educational and service sectors. (c) If partisan secularism is to be seen as representing special cultural concerns as well, then the following associations can be said to fall under this category as well: Cagdas Yasami Destekleme Dernegi/The Association for the Support of Contemporary Life, Ataturkcu Dusunce Dernegi/The Association for Ataturkist Thought, and Cagdas Egitim Vakfi/Foundation for Contemporary Education.

The above categorized review/portray on revitalization of civil society in recent Turkey, to re-emphasize, may well indicate its organizational existence, rallying people from almost all walks of life, but it cannot by itself point to its functioning development in the sense I have earlier noted. It is because, as I mainly argue, in modern Turkish politics/political order there exist (or, continue to exist) several obstacles that continue to impede progress towards a more authentic and truly functional civil society, which can be classified under several different categories, all of which are in one way or another a result of state hegemony over civil society. These include an unstable democratic process, bureaucratic centralization, intolerance of political opposition, state dominance over (or

lack of respect for) civil rights and freedoms, and the ideological structure of state control—all of which can rightly be taken as chronic indicators, in differing degrees, of – as I reflected at the title of the project- 'the crippling process of democratization' in Turkey.

First, there is a direct correlation, from a liberal perspective, between the weakness of civil society, on the one hand, and the unstable although continuing progress towards democracy in Turkey on the other. This problematic relation results mainly from the gap that remains between the state and society. The highly visible predominance of appointed over elected officials—perpetuated by the ongoing constitutional-administrative system—stands at the forefront of the government's resistance to democratic change. The restrictions and prohibitions imposed by the government have been successful in fulfilling their intended function of depoliticizing society by limiting the range of political participation. This is true with respect to relationships at all levels within the government itself, the political parties, and the organizations of 'civil society'. If one looks closely at the way in which equality of opportunity for participation is essential to the formation of democracy, it becomes painfully clear and very easy to understand—it underscores—the extent to which the formation of a truly functioning civil society is yet to be reached in Turkey.

Second, even a casual look at the history of opposition movements in Turkey reveals the fact that the ruling elite in the post-Republican period inherited and has fully endorsed the traditional attitude towards political opposition that dates back to pre-Republican, i.e. Ottoman times. As is most succinctly argued by Mardin: "Turkish political culture has an intrinsic, fierce enmity towards the concept of opposition," which results from a psychological position, "that can be described as divisiveness anxiety." (Serif Mardin, "Turkiye'de Muhalefet ve Kontrol," (Opposition and control in Turkey) in *Turk Modernlesmesi: Makaleler 4* (Istanbul: Iletisim Yayincilik, 1991), p.180) Successive governments have adopted this attitude so as to maintain the tradition of state dominance over society. The accusation of betrayal and/or separatism is the most common denominator of the history of persecution/repression of political opposition since the early years of the Turkish Republic. This political attitude, which has long characterized state tradition, continues to hinder the development of an authentic and functional democracy, hence, the development of Turkish civil society. Since the early years of the republic, the government has protected itself from any serious opposition on the part of civil society by banning political parties that it perceives to be threatening, or potentially threatening. This was the case, for example, with the Progressive Republican Party (founded in 1924), the

Free Party (1930), the Socialist Laborer and Peasant's Party of Turkey (1946), the Nation Party (1948), the Fatherland Party (1954), the Worker's Party of Turkey (1961), the National Order Party (1970), the Socialist Party (1988), the United Communist Party of Turkey (1990), the People's Labor Party (1990), the Socialist Turkey Party (1992), and the Democratic Party (1993), and last but not the least, the Welfare Party and its offspring Virtue Party (early 2000s).

The above mentioned tradition of demonization of political opposition has long been complemented by a mentality of bureaucratic centralization, reinforced by a philosophy of social control espoused by Turkey's traditional bureaucratic classes. According to this mentality "the society should be governed; it is the state which will do it, and it is the bureaucrat who will represent the state"; and accordingly, "what is sought after is indeed to gain control of strategic positions in the society and to maintain that control." (Serif Mardin, "Kontrol Felsefesi ve Gelecegimiz." (Control philosophy and our future) in *Siyaset ve Sosyal Bilimler: Makaleler 2* (Istanbul: Iletisim Yayincilik, 1992), p.134) This policy of political absolutism was especially prominent during the period of one-party politics in Turkey. And, sadly, this tradition has been persevered through succeeding periods of multi-party politics. In light of this tradition of political absolutism, then, it would not be wrong to argue that bureaucratic centralization has ever been one of the important obstacles to the progress of both a functional democracy and, hence, civil society.

In addition to the issues discussed so far, one could point to several other conspicuous—and related—obstacles that stand in the way of progressive political development in Turkey. Foremost among them, perhaps, being the widespread lack of respect for internationally recognized civil rights and freedoms. This is an acute problem with respect to both individual and group autonomy. In short, there is an acute and fundamental lack of respect for civil rights as a whole. Conceptually put; if the state exists for the individual and/or for the society which individuals constitute in free will, from a liberal perspective, then its basic function will be merely to provide the legal/administrative arrangements necessary to sustain the pluralism created by the individuals and/or groups and kept alive by all the differences in their private life domains. In other words, state interference in civil society should be limited only to the resolution of conflicts that arise within civil society, thereby safeguarding the existence and integrity of civil society. With this theoretical perspective in mind, in the case of Turkey, the central impediment to the development of fully harmonious state-society relations, to the detriment of civil society, is the lack of freedom of thought and expression. Admittedly, there are serious problems with respect to the repression of freedom of expression, even

to the extent that several intellectuals are still in prison only because they expressed what they thought. Under such circumstances, it goes without saying that the development of an authentic and democratic civil society in Turkey remains a dream, far from being realized.

Finally, the political impotence of civil society that continues as a result of Turkey's state-centered tradition of power, is continually reinforced by the perpetuation of an official ideology, established over time and grounded in the constitution and further re-produced within the certain segments of society who closely associate themselves with this official ideology. In fact, for the state to endorse any official ideology stands as an ironclad barrier, in and of itself, to the development of authentic civil society. Official ideology, by definition, is intolerant of alternative thoughts and beliefs (even identities). Turkey's political authorities are instinctively reactionary with respect to protecting the state from the influence of at least certain sections of civilian society. The establishment of an official ideology has led to a 'security-first' state which "has evolved at the expense of civil society and basic human rights, with the result that the maturation of Turkish civil and democratic society lags far behind the country's level of economic and social development." (M.Hakan Yavuz, "Turkish-Israeli Relations through the Lens of the Turkish Identity Debate," *Journal of Palestine Studies*, Vol. 27, No. 1 (Autumn 1997), p.26)

One other note-worthy example of this contradiction is the ongoing official discriminatory attitude towards different non-governmental organizations that represent specific socio-political or cultural concerns. This is illustrated very clearly by the benevolent attitude towards partisan secularist associations, foremost among them the Association for Ataturkist Thought, on the one hand, and on the other, an exceedingly intolerant (even hostile) attitude towards particular human right associations, especially the Human Rights Association and more recently the *Mazlum-Der*.

I feel that it is important to mention one more very special case of the relationship between the establishment and civic organizations. An *ad hoc* coalition of a limited number of non-governmental organizations, which survived through 1997 and 1998, and came to be referred to as the "Civil Initiative of the Five," appeared on the stage of Turkish political life along with the so-called 28 February process. An ostensibly legal movement on the part of the government and its establishment to overthrow the Welfare Party-led coalition government was in the air. Paradoxically enough, this Civil Initiative of the Five encompassed two labor union confederations (Turk-Is/Confederation of Labor Unions of Turkey and DISK/Confederation of Revolutionary Labor Unions) together with one employers' confederation (TISK/Employer Unions Confederation of Turkey) and two other relatively middle-class career organizations (TOBB/Union of Chambers and Stock Markets

of Turkey, and TESK/Tradesman and Artisan's Confederation of Turkey). This coalition represents something novel—it suggests the direction of change. It is of special interest to us for two reasons. First, it represents a coalition of two kinds of civil-societal organizations that each represent diverse, often clashing, interests and which have, heretofore been unable to forge such alliances with each other, let alone with the state. This coalition serves to demonstrate that it is possible to negotiate, to some extent, with the official establishment, to come to an understanding—it illustrates the benevolent paternalism of the establishment. This movement has become an official client of the state. We might call it a "civil society of the political state."

In conclusion, with a degree of critical summary, the picture that has been drawn in terms of the first topic of this presentation above may be made brighter by adding more and more examples of the appearance of the organizations of civil society in Turkey; and still the existence of organizations may seem impressive at first glance. Notwithstanding the above-drawn virtual reality, under this examination of the Turkish case, I will still hold the idea that the development of a conceptually right and truly functioning civil society is yet to be reached, basing it mainly on the hindrances touched upon above as the second major topic of this presentation. By way of conclusion, after due treatment of those hindrances, I will, then, confidently hold that throughout the 1990s, -fueled by the 28 February process, which served a civic façade for soft military intervention- the main obstacle to the further development of civil society in Turkey is the state's unwillingness to respond to the diversified demands of civil society. The state's reluctance to create channels to communicate with its own civil society prevents observers from being optimistic about the development and consolidation of civil society in Turkey. This ignorance by the state of the demands of (or, the state's refusal to embark on an honest/constructive dialogue with) the organizations of civil society in Turkey has dire implications for the Turkish citizens from all walks of life. The state, under the guidelines of its official ideology, uses all possible resources/measures at its disposal to maintain/perpetuate the ultimate authority of a homogenous nation-state over civil society at large. To cite but one very graphic example, the ongoing coercive regulation to ban the free exercise of the right to wear a headscarf in public—which is completely unacceptable according to internationally recognized human rights—was even applied to a member of Parliament. To make matters even worse (and more complicated), this regulation has been defended on behalf of the state, under the guidelines of its official ideology, by an elected member of the political elite who paradoxically happens to be a leader of a leftist political party, labeled as "democratic." This illustrates, quite tragically, the distance that Turkey

must travel in what will be still a long march towards freedom, democracy, and the creation of a civil society wherein the people can become the masters of their own destiny. Therefore, in conclusion, I find it true to once more assert/underscore that, under such a political structure as in the case of recent Turkey, a conceptually genuine and truly functional development in democratization is yet to be attained, let alone that of civil society, which indeed presupposes such a progress.

*****

Taking the Turkish experience as a special case, I have so far tried to portray and analyze, in this presentation, the nature of civil society under a state which dominates the society in almost every aspect, encompassing its economic, religious, legal and cultural life. In that regard, the conclusion in terms of the progress for Turkish civil society was a bleak one. Now allow me to turn your attention to the question of what has changed through, has been the role of, the process of projected Turkish membership to the European Union, over the progress of Turkish civil society.

In respect to the relationship between Turkish civil society and the integration process into the European Union, the Helsinki Summit in 1999 seems to be a starting point to open somewhat a new page. As it is known, Turkey was granted the candidate status in the Summit under the condition if it adopts the Copenhagen principles until the Copenhagen Summit to be held in 2002. Turkey's adoption of the Copenhagen principles necessitated fundamental reform in Turkish political values, in particular a fundamental change in the military civilian relations and improvement in the minority and human rights. Turkey's just-mentioned commitment made, in its turn, due pressure over the then-coalition government (composed of three parties) to take some concrete steps towards its realization.

The decision taken in the Helsinki Summit about the candidacy of Turkey brought a clash of opinions/interests not only in the government but in Turkish society at large. One can say that it sharpened the demarcation line between the so-called nationalist and Europeanist fronts. A vast majority of Turkish society (about 75 percent according to public surveys by the early 2000s) gave support to the integration of Turkey into the EU. The mainstream groups among the civil societal organizations in Turkey, such as the dominant media networks, union of artisan chambers, almost all of the businessman associations, some of the labor unions and liberal intellectuals and journalists clearly gave support to the process of integration and they went to make pressure over the government

to enact the relevant regulations in the parliament needed for the adoption of the Copenhagen principles.

The first comprehensive reform package passed in the parliament at that time was accepted by most of the journalists, columnists and several students of Turkish politics as a great reform and even a revolution in traditional Turkish politics. Two new pages opened with that package seem to be a great deviation from the traditional official policy towards creating a homogeneous public sphere and a homogeneous nation. One of these has brought freedom to the publication and broadcasting in local languages. The publication and broadcasting in Kurdish, which has been a critical issue throughout the Republican period since 1923, thus was allowed. Moreover, the death penalty rule was abolished and thus Abdullah Öcalan was rescued in that way. Thereafter, it gave rise to a strong reaction of the nationalist groups.

Despite the above-mentioned efforts by the coalition government in proceeding with the adaptation, it failed in the coming elections of November 2002. The elections brought to power, with clear majority, the newly established, Justice and Development Party (*Adalet ve Kalkınma Partisi*/AKP), under the leadership of R. Tayyip Erdoğan. Erdoğan had already passionately run on the issue of the integration into the EU soon after establishing his party and in particular during the election campaign. As soon as his party won the elections, he started to tour the European countries to lobby for getting the support of the EU leaders in securing a certain date for negotiations with Turkey in the Copenhagen Summit of December 2002. At last, Turkey was given two years for that end, under the conditions that it accomplishes the necessary arrangements. Gaining in the meantime the support of the mainstream civil societal groups, the AKP government took fundamental reforms quickly and prepared Turkey for receiving a certain timetable for negotiations in the Summit of the EU leaders in December 2004. In particular the change in the status of the National Security Council, which had earlier been under the dominance of the military members thus in practice influencing the cabinet decisions, seems to be the most critical of these reforms since it dwindled apparently the role of military in politics. Upon the passionate attitude and will of government on following the road map given to Turkey by the EU Commission, the EU leaders decided to start negotiations with Turkey in no later than October 2005 at the above-mentioned Brussels Summit.

The just-mentioned decision has motivated the activities of civil societal groups in Turkey. Before that decision one could observe among a vast majority of Turkish public, including even the Turkish President himself, such a belief that EU will not start negotiations with Turkey. This was the reason why an important section in Turkish society

had an apparent suspect about the ongoing reforms, about critical issues, particularly the initiative taken by the government to open a new page in Cyprus. But that Brussels Summit decision, indeed, made Turkey's membership real in the public eye. This decision encouraged the government to take serious and further reforms in that respect on the one hand and motivated the activities of civil societal organizations on the other. The new law on Associations enacted in 2004 seems to be one of the most critical reforms motivating civil society. Whilst the previous one had brought official barriers on the establishment of associations as well as numerous limitations to their activities, the new law simplified the regulations to establish new associations, besides giving them chance to undertake joint projects with international organizations.

One can easily observe that the post-Helsinki period has started a new trend in the activities of civil society in Turkey. It has not only promoted the activities of civil society, but also {has} created a new ground over which the opponent elements of civil society could now start to share the same platform and even the same activities. Thus, those associations that were in diverging fronts during the February 1997 process came to share the same activities financed particularly by the EU. The EU financial supports, indeed, have caused Turkish civil society to change their face from an astutely ideological tendency to a project-seeking one. Instead of learning the tactics and maneuver how to fight with each other, they came to compete for receiving projects from the EU. This, in fact, seems to change the scope of the activities of civil society as well. One can see in Turkey that more and more so many new associations will certainly come to life, indeed appears to be so, for the purpose of voluntary service in such areas as education, health, environment, care of children and women, etc.

Upon the process of Turkey's integration into EU, the Turkish case much more clearly indicates that a liberal political culture, which ensures political participation, dissociation from state, autonomization of social life, and free exercise of human rights, is necessary for the development of a democratic civil society. Similar to the competition in a free market economy among different economic enterprises, the development of civil society entails the full freedom for citizens to think and act as they wish. As state monopolization of the market breaks down competition and thus overshadows the fairness of economic life, so the monopolization of social life under the influence of an official ideology hinders the development of civil society. A state's partiality destroys equilibrium among different social groups and, accordingly, the notion of equity and justice. It follows, then, that the state should not discriminate among social groups, but be protective, as expressed by Hegel, by resolving conflicts and preventing abuses, injustices and infringements Any

group developed within the domain or domination of the state cannot dissociate itself from the state and thus from the official ideology. An organization of civil society should first of all be independent from the state and also be developed upon a particular initiative. Therefore, service to a particular interest, or a political value, is a first and foremost factor to be taken into account to consider a certain societal group as an element of civil society. Its mere organization on a societal level does not suffice for a social group to be labeled as such, in that it should in the meantime obviously act upon the "social" or "civil" – rather than "official" – impulses. The example of many an underdeveloped country –in this regard, that of Turkey being a conspicuous one– has indicated that those groups that are apparently organized on the societal level, yet actually closely dependent on official ideology, cannot truly make social differentiation possible. Accordingly, it should specifically be noted here that the autonomization of social groups necessarily means not only physical detachment from the state, but also ideological dissociation in terms of their discourses.

In addition to several problematical remarks so far indicated, the Turkish experience also particularly indicates that the development of civil society depends on several preconditions, more or less related to the state. Two such conditions maintain that the state must firstly be governed under the principle of "rule of law" and secondly be neutral among different social groups. The rule of law forces a state to clearly treat, through its incumbents, all the citizens equally, to ensure them to freely exercise their basic human rights and to prevent the arbitrary use or abuse of power by authorities at all levels of governance. This principle undoubtedly compels the state to become a democratic one and, thus, simply an intermediary institution among its citizens. A democratic state, indeed, is not an ideological one that imposes a certain way of life on its citizens; on the contrary, it is for the service of its citizens as an instrumental entity and allows different cultural, sociological and political attitudes to be expressed within social life. It is therefore imperative for the state, so as to pave the way for the development of a functioning civil society, to be a non-ideological one. Since the ideological state is not impartial in its relationship with its citizens, it will inevitably display inequitable treatment to or favoritism for those groups in society sharing the major tenets of the official ideology, to the disfavor of the others, as was –and to a certain extent has still been– the case in the Turkish Republic.

What will, possibly, happen to civil society in the process of Turkey's integration into the EU seems to be a critical question. The ongoing efforts to that end seem to serve, among others, to bring about changes in three relatively more important areas in Turkey. It

firstly gives way to the limitation of the state. The economic reforms towards market economy necessarily limit the role of state in economic activities. Paying due attention to the limitation of the state, perhaps, the most important and meaningful contribution of the EU integration process in the case of Turkey seems to be the increasing implementation of the principle of the rule of law, which according to most of the Turkish students has always been problematic in Turkey. It secondly, leads to the differentiation of Turkish society over the basis of ethnicity, culture, religion, etc that might be seen functional for the creation and development of democratic society. And finally the same process will certainly help widen the ground for the exercise of individual freedoms.

Given these results, one can optimistically expect that the integration into the EU seems to enforce Turkey to shift from a state-centered tradition likely to a society-centered future. The reforms that have been adopted in Turkey, indeed, strengthen social dynamics more than the governmental ones. A dynamic and relatively autonomous society from the state is seen more hopefully to bring a democratically functioning civil society in Turkey-a civil society serving the consolidation of a democratic system and the internalization of a liberal political culture.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Globalization and Problem of Civilization Identification

E.M. Makharov
Yegor_makharov@mail.ru

Contradictions of Globalization. The epoch of changes came all over the world on boundary of millenaries and centuries. Cardinal changes took place in the world system as a whole which can be noticed both in the life of some peoples, and the whole continents. Globalization influenced on all spheres of society regardless of distance or civilization character. On the whole it is a regular process, caused by need of unification of efforts, exchange of information and experience. Concept of globalization of the western philosophy consists of meaning of integration of markets, economy and technologies. So it is presented mainly as welfare and attractive power, leading to increase of the vital standards. However, it is known that globalization has another side, bearing serious contradictions. Sometimes transnational corporations propagate severe order, they heighten the internal inequality, and dictate strange values. In other words, negative processes also become global. Thus, besides objective moments globalization has subjective ones, aiming to spread (sometimes by force) their own concepts and values. Comprehension of these words is a methodological key for analysis of the current processes. It is important to comprehend and to take into consideration the existence of the objective and subjective things in this matter.

Civilizations in the Globalizing World. World system approach on the base of the regional geopolitical parameters let us make groups of countries which are on various stages of formational, cultural, civilizing and modernizing developments. Thus it can be distinguish West and East, Europe and Asia, South and North, Eurasia, Western and Eastern Europe, Northern and Southern America, etc. This formula helps us to understand common features of historical and cultural development, peculiarities of their interactions in economic and political spheres. Further there can be some kind of bridge to perceive the formation of various models of the civilized development, taking into consideration that concept Asia or East consists of various civilizations (China, Japan, etc.), various religions (Mussulman, Islam, Christian, etc.), and various levels of development (highly and weakly developed; modernizing countries, etc.). Concepts West, South and North

are the same. Therefore it should be noted some relativeness of dichotomy comparison of the West and East not to contrast them. Particularly, absolutization of the western civilization is connected with this thing. Considering it as universal, America and its ideologists require non-western countries to imitate the western values of democracy, free market and individualism. Theory of the end of Fukuyama history also is directed to it. As it has been already mentioned, the western civilization consists of countries situated both in the Europe and Asia. In social and cultural relations they are different. Within the frame of the western civilization there are various civilization models.

Civilization identification. Modern life is formed on various incompatible paradigms. S. Hantingtone in his work "Collisions of civilizations" put forward the idea of poly-civilization approach. This scheme recognizes the existence of simultaneous processes of dividing into small parts and integration; and that relations between the West and the rest world are dominated paradigm. In this case national states remain as the more important players. Poly-civilization approach stresses on cultural and historical contacts during analysis of the tendencies all over the world. Culture as a significant integrating factor, makes it possible to perceive the peculiarity and uniqueness of civilizations. To S. Hantingtone, people divided by their ideology, but united by their cultures consolidate like Germany or Korea and China. In these conditions their cultural, civilization self-identification becomes the most important moment of the joint life of peoples and their close cooperation. These things become more urgent in connection with increase of pressing of globalization on the peoples and national states. Peoples desire to know Who are they? What is their fate? Dialectics of life is such that there are conflicts between peoples of different cultural identifications which S.Hantingtone considers as collisions of civilizations (S.Hantingtone. Collisions of civilizations. – M., 2005. – P. 24). Thus, in the current globalizing world the civilization identification is one of the most important display of the world process.

Asian identity. Within the frame of dichotomy "West", "East", "Europe and Asia" it can be noted about Asian identity, though S.Hantigntone is against such comparison, considering it a myth which is created by the West. His objection is based on the fact that such dichotomy leads to identification of various things. For example, he considers if the West is united, the East (Chinese, Japanese, Musulman civilizations) is different. That is why to his point of view, it is better to

use terms "West" and "the rest", taking into consideration that there are many non-wests. It seems to us that to a certain extent we can agree with such statement. Really a concept "East" (or Asia) includes various cultures, religions, traditions and civilization models. They are on different levels of economic and political development (pre-industrial, industrial, post-industrial). Besides, the Western and European civilizations cannot be identified. The last one, including the western values, stresses the countries' geographic belonging to the Europe. As it is known, the Western civilization includes not only the European, but other countries, for example, USA and Japan, etc. When we speak about Asian identity we stress the existence of the common moments in the Asian countries unlike the Europe. Besides, to experts' opinions of various countries, great changes in the XXI century will take place in Asia. Today change of the world economic activity center takes place here. Rates of the gross national product are higher in the Asian countries than in the Europe. As experts accounted, after the second World War Japan spent thirty-three, Indonesia – seventeen, and the South Korea – ten years to double their national production. It means that if the West needs centuries, the Asian countries spent for it only several decades. According to some experts and futurologists, rise of Asia will deprive the West of a monopoly for the world power and will change the world. Thus to their forecasts, by 2050 Asian quota will be approximately 57 per cent of the world economy. China will be on the first, USA – on the second place; then there will be Japan, India, Indonesia and the South Korea (Utkin A.I. World order in the XXI century. – M., 2001. – P.269).

Yakutia (Russia) and the South Korea. The most important factor of such rapid change of the south-eastern countries is the peculiarity of the Asian traditional culture. It always remains as a basis of their life. Advanced Asian countries preserved their tribal values, family traditions, respect for old men, collective basis, Buddhist and Confusian ideas about a man and human relations. That is why the oriental phenomenon, particularly, the South Korea is of great interest in Yakutia. Today they pay great attention to revival of the traditional culture in Yakutia. We know that their traditions consolidate the peoples most of all. The richer are their traditions, the richer and higher are their spiritual culture, national pride and human dignity. In 2005 UNESCO proclaimed our heroic epos Olonkho as a masterpiece of oral and intangible culture of humanity that serves as a base for Yakut people to be proud of their contribution to the world culture. As En-Souk-Cha, professor of Seoul National University (South Korea) said on the XXI World

Congress on Philosophy (Istanbul, 2003), process of mondialization is taking place together with globalization. If ideas, coming from outside are settled down in the deepest structures of values of national cultures, they become their own for this culture. To our opinions, mondialization of some features of the northern people mainly was as a result of interactions among the oriental peoples: Korean people, Japanese, Chinese and others. We all belong to one Mongoloid race and thus have many common features in our characters, belief, world outlooks. Mondialization among these peoples, in its turn, was as a result of deep historical contacts. The point is that the Yakut researchers work out a scientific hypothesis of non-tropical ancient motherland of humanity. Base for this statement are stone tools of ancient human, found in 130 km from Yakutsk. Besides, there is a scientific conception about settlement of the American continent and also the Korean peninsula and Japan from the ancient north-eastern area of the modern Russia where the main part falls on the ancient Yakutia territory. Such scientific data make it possible to suppose about common roots of many peoples of the East, especially, the Yakut and Korean peoples.

Comprehension of existence of the peoples' common features and ascertaining of their spiritual affinity, political and ideological preferences is a guarantee for dialogues of civilizations and consolidation of their efforts in solution of the current global problems of humanity.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Handling another culture: a step-by-step adaptation model

Utsuki Narisuke, Sakamoto Chiyo, Kobe University
Shimabukuro Tsuneo, University of the Ryukyus
utsuki@kobe-u.ac.jp

Abstract

Culture shock has been thought to be a pathological phenomenon. However, when we see a process of cultural adaptation, we find a series of practical events that everyone must cope with in a step-by-step manner. In this article the authors gave a checklist type questionnaire to about 500 university students in China to see if a student has a particular problem and how it relates with the other factors. The results are compared with the data of Japanese students.

Introduction

Although one might grow up in not a single country, learn more than one language, and acquire plural national identities, every human being must be socialized in a particular, culturally or physically, environment. This is not only true in a sense that a typical Turk is socialized in Turkey, a typical Japanese in Japan, a typical Korean in Korea, etc. etc., but also true in a sense that all of us are, with no exception, experiencing the only, unique course of life events. One might be raised in a rich family, or in a poor family. One might be raised in a city, or in a rural area. One has no sibling; another has a lot. His or her parents might have been well or ill educated. Thus, in a very strict sense, there are no "typical" Japanese, Koreans, or Turks found.

Sociologically, a culture is of multi-stratum structure, but is unique individually. When we see a single person we find a very specific, even peculiar, culture in him or her. This is because he or she has been built as such along a unique course of his/her own life events, which cannot be shared with no one else. In other words we meet another culture whenever we meet another person.

Culture shock has been studied as a pathological state observed in a person who encountered an entirely different cultural environment since Oberg (Oberg, 1960). The fundamental hypothesis is like this. A person raised in a culture must belong to the specific

cultural group so that the person will not be able to get along with the people who belong to another cultural group. This is not true. An actual "culture shock" comes only after we noticed we had no practical knowledge to deal with a specific difficulty. We may be cognitively "surprised" when we see a very strange way of life, but we will not be emotionally "shocked" as far as everything goes well.

Some of the problems that we will meet may be very political, philosophical, or religious and difficult to deal with. But a great majority of the problems are practical ones. Provided that there are 100 problems and one can solve 80 and another can do only 40. We expect that the former will meet only one-third occasions of difficulty compared with the latter. Experience is necessary to solve a practical problem. In this paper the scope is given to a life of university students. There are a couple of reasons for this. University life offers a new set of experience to freshmen. Sometime university system imposes a new type of tasks on them that they have not experienced before. This includes the way of studying, the way of talking to professors, the way to mingle with senior students.

Majority of such a practical problem appear independently. Some students have a financial problem that cannot be easily fixed. Many of them left home and have less chance to see family members. Some from a distance experience new climate conditions, rainy, sunny, dry, humid, cold, hot, which they have never met. They may encounter some new animals around the local area of the university. They need new friends, sometimes the one of the opposite sex. They miss food, too. They don't know appropriate shopping places to buy things that they need. They have to get used to a new transportation system. These problems are generally independent of each other (Kaneda and Utsuki, 1998). Although the current viewpoint is limited to a psychological one, we should pay much attention to more practical and realistic troubles students meet before we go farther to abstract concepts like Japanese culture, or even Asian culture.

Previous factor-analysis studies (Utsuki and Kaneda, 1999; Utsuki and Shimabukuro, 2003) showed that problems enumerated by university students were quite independent each other. A financial problem is a problem, but a student who has no trouble in finance still miss his/her home food desperately. The studies showed that the expense and the time needed to get back home are rather significant factors that explain a general feeling of well being as a university student. In this study we applied the same type questionnaire to university students in China to see if the similar results are replicated in the country geographically much wider than Japan.

Method

A Chinese version of a general adaptability questionnaire was translated from the Japanese version, which contains more than 100 small questions asking whether a student met a specific problem in his/her daily university life. The translation process was verified by a back-translation procedure. In addition to this version of questionnaire another questionnaire designed to measure one's emotional intelligence was used. Emotional intelligence seemed to play an important role when we cope with negative affective states (Goleman, 1995; Mayer and Salovey, 1997). Thus, it is expected that this type of faculty of mind works well when a student meets a problem in a new academic or daily life environment and finds it is not a readily solvable one. The questionnaire (EQS) has been developed to measure one's emotional intelligence (Uchiyama, Shimai, Utsuki, and Otake, 2001). Japanese version of the EQS was translated into Chinese (Emotional intelligence scale in Chinese language, EISC). The questionnaire study was done in five cities in China; Beijing, Lanzhou, Nanjing, Xiamen, Wuhan in the late fall of 2005.

Results

Four hundred and eighty one responses (228 males and 244 females, plus 9 unknown) were collected. Average age was 20.9. Residence was mainly dormitory (377). Home commuters were only 15, and students living in an apartment were 36 (52 were unknown/ no answer). As to the time needed to get back home, 46 persons answered less than 1 hour, 49 persons less than 2 hours, 81 persons less than 4 hours, 58 persons less than 8 hours, 45 persons less than 12 hours, 83 persons less than 1 day, and 102 persons more than 1 day respectively. The expense to get back home was as follows: less than 20 Yuan (88 students), less than 50 Yuan (70), less than 100 Yuan (146), less than 200 Yuan (74), less than 500 Yuan (55), and more than 500 Yuan (26), respectively.

The general adaptability was measured in a 4 point scale: It goes quite well (1) I think my campus life is fairly well (2), I dare say my campus life has a small problem (3), and I confess, my campus life is not very well (4). Students who answered this part of questionnaire were 417, and 22, 318, 46, and 31 students chose the response of 1 to 4, respectively. In other words the great majority of students chose the grade 2 (fairly well). The Pearson correlation coefficient calculated between the time to get back home and the general adaptability was r=0.115, and the one between the expense to get back home and

the general adaptability was r=-0.046. The plus sign indicates that students who need the longer time to get back home estimate their life worse. The relation between the general adaptability and the presence of relatives and/or siblings was r=-0.051. Students who watched TV programs broadcasted in the area around the university showed more positive feeling to his/her university life (r=-0.115).

One hundred and twenty-six students answered they don't have a cellular phone, and 354 students answered "yes." The students who have cellular phone showed a general satisfaction to their campus life (r=-0.214; the coefficient increased to r=-0.301 for the first year students). Further, 318 students answered they keep a contact with friends via cellular phone frequently and they were happier than the students who didn't keep a contact (r=-0.245). The students seem to be happier if they had a close friend (r=-0.181), but rather less happy if they had a friend of the opposite sex (r=0.137). When they keep a good relation with their teachers, they seem to be happier (r=-0.235). They were less happy when local people treated them as a stranger (r=0.156). If the students thought local people are sociable they were happier (r=-0.226). They were less happy if they said yes to the question "I feel sad in weekends" (r=0.148). The students who look forward to the chance to get back home seem happier (r=-210). Students who answered they have a financial problem (n=87) seem to be slightly less happy (r=0.115).

Time and expense to get back home show a strong relationship to a wish for hometown dishes (time: r=0.312, expense: r=0.274). Time (and also expense, though less important) showed a correlation to a physical environment. Students see unpopular food selling around the city (r=0.243) and feel some difficulty to accustom to the local weather (r=0.257).

The Emotional Intelligence Scale (EISC) explained the general feeling of adaptability more than the existence of specific problems could. The scale score in intrapersonal aspect showed a Pearson correlation coefficient of r=-0.312 (n=417). The correlation coefficients obtained in interpersonal aspect and in situational aspect were r=-0.192 and r=-0.229 respectively.

Discussion

As stated before the Pearson correlation coefficients calculated between the time and cost to get back home and the general adaptability were r=0.115, and r=-0.046. These correlation coefficients vary depending on the area studied. For example, in Wuhan, the Pearson correlation coefficients calculated between the time or the expense to get back

home and the general adaptability were r=-0.239 and r=-0.208 respectively. This means that the more the time and expense are, the happier the students are. In Beijing, however, the Pearson correlation coefficients were r=0.286 and r=-0.151, respectively. The former value shows that if the longer time a student needs, the student suffers from some sort of problems. This difference may be due to the fact that 66% of students in Beijing need more than 8 hours to get back home while only 31% of students in Wohan need that amount of time.

There is a very huge difference between Chinese students and Japanese students in that the great majority of Chinese students are in dormitories (377 students out of 429 live in dormitories) but only 6 students out of 161 were in dormitories in Kobe University in Japan (data obtained in 2002). Even so, we found some similarities among students in the two countries. We calculated correlation coefficients between general adaptability scores and a list of specific problems for both Japanese students (N=161) and Chinese students (N=482); then computed a correlation efficient between the two sets of correlation coefficients. The resulted coefficient was above 0.5 (r=0.527) for university life, and another coefficient was r=0.486 for daily life. Financial problem may not have a very strong impact on the general satisfaction to the university life (r=0.115 for Chinese students and r=-0.055 for Japanese students). It was problematic only for Japanese students that he or she does not have enough number of friends (r=0.254 for Japanese but only r=0.055 for Chinese). This may come from the fact that the majority of Chinese students live in dormitories.

In summary, we found similarities among Chinese and Japanese university students in adapting to a new academic/local environment. This finding indicates that students meet or encounter a set of new environmental events and if they are enough competent they become well adapted. Since every single problem comes independently, students must overcome them one by one. To the authors' view there is no "magic" to adapt to a new culture. We are planning to run the similar research in Korea, too. Even so, some part of our competence to handle emotionally stressful situations may play a significant role when we process a new type of culture.

This study was carried out with a partial support of Grant-in-Aid for Scientific Research #16530449 from Japan Society for the Promotion of Science.

QuickTime?풋
TIFF홂??퓨뀡흠 ?粒? ?
?풉플??? 퓸惹픽?퓰?합??폰?훿

posi

Correlation coefficient between Japanese and Chinese students is 0.527.

Q1 and Q2 are questions about cellular phones and omitted here.

Q3. I am happy to come to this university

Q4. One reason I chose this university was that this university is located here.

Q5. Lectures given in this university are interesting or fun.

Q6. Lectures are difficult to understand in this university.

Q7. I wonder by what standard the professors give us a grade.

Q8 and Q9 are omitted.

10. I don't have many good friends.

Q11. I have a very close friend.

Q12 to Q15 are omitted.

Q16. I keep a good relationship with professors.

Q17. I keep a good relationship with senior students.

Q18 to Q Q20 are omitted.

Q21. I am satisfied with my life at the present moment.

Q22. Most of my friends are commuters from their home.

Q23. Most of my friends are out-of-home students.

Q24 to Q30 are omitted.

Q31. I have some friends or seniors with whom I can consult about things.

Q32. I have some relatives or acquaintances to visit casually.

References`

Goleman, D. 1996 "Emotional Intelligence" Bantam Books.

Mayer, J.D. and Salovey, P. "What is emotional intelligence?" in Salovey, P. and Sluyter, D.J. (Eds.) Emotional development and emotional intelligence. BasicBooks. New York.

Kaneda, T. and Utsuki, N. 1998 "Kuni naigai no ido ni yoru ibunka tekio (adaptation to the university life: local students and students from abroad)" Proceedings of the 62nd Annual Convention of the Japanese Psychological Association, 97. (In Japanese)

Oberg, K. 1960 "Culture shock: Adjustment to new cultural environment." *Practical Anthropology, 7*, 177-182.

Utsuki, N. and Kaneda, T. "Kuni naigai no ido ni yoru ibunka tekio (2) (adaptation to the university life: local students and students from abroad (Part 2))" Proceedings of the 63rd Annual Convention of the Japanese Psychological Association, 120. (In Japanese)

Utsuki, N. and Shimabukuro, T. 2003 "Koku-nai no ido ni yoru ibunka tekio no purosesu (adaptation to a different culture accompanied by domestic move) a study with a support of Grant-in-Aid for Scientific Research # 13610134" Final report submitted to Japan Society for the Promotion of Science. (In Japanese.)

Uchiyama, K., Shimai, T., Utsuki, N. and Otake, K. 2001 EQS manual Jitsumu-yoiku-shuppan, Tokyo. (In Japanese.)

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Traditional Values and the Crisis of Human Nature

In Bang* (Kyungpook National University)
bang@knu.ac.kr

I. Itroduction

It is our shared recognition that we in our modern age have come upon the critical situation in terms of human nature. However, this crisis in human nature cannot be said to be a unique phenomenon that peculiarly belongs to the modern age. As a matter of fact, it has been the recurrent historical phenomena in the history of mankind. Then what is the point of reiterating the crisis of the human nature? It is because the conditions of our modern life demand us persistently to ponder on the question in what way we should live. The environmental conditions of modern life seem to be grounded upon the traditions of the past and at the same time embarked upon the new journey to the unknown destination. We, like a traveler whose destination is not actually decided, are gazing upon the horizon of the future with anxiety. This traveler is asking himself if it might be the entirely new world, or could be a familiar place like one's birthplace. We are placed in a situation in which all the values of the past should be closely examined and reviewed. What meaning on the earth does the tradition have to us? Are the once habituated values still valuable for us even in the moment we are embarked upon our new journey? Or should we throw away the age-old knowledge of the bygone days in order to explore the new territory? From such perspective, we now have the task of dealing with the problems of modern crisis in connection with the traditional values.

II. The Modern Spiritual Situation and its Cultural Crisis

In our modern age, we feel that we are entering a completely new era. Certainly, we find ourselves surrounded by the completely unfamiliar environment. Now we realize that one single concept has taken a definite shape in the mind of the modern man. That is the concept of progress. Many things are claimed to be the causes that had caused the

* This work was supported by grant from the Kyungpook National University Research Fund (2005)

conviction that our history is undoubtedly in a course of progress. The evolution of science and technology gives us the conviction that we could possess the entirely new inventions. And man's persistent pursuit for the liberty and equality also gives us the belief that the human history is achieving the significant progress even in the field of human nature. Such conviction makes the modern man have the more daring thought that we are the governor of our own destiny. But it is not only such scientific developments that have been the inexperienced things during the past history. The rise of new economic system, namely the capitalism and communism should be regarded as a unique modern phenomenon. That gives us the suggestion that we can choose the one way between the two extremely different types of the economic systems. However, these two economic systems are not the types that never took place in history before modern age. Both take their roots from the ancient forms of the communal life. But in spite of history of long standing, there have hardly been occasions when the enormous number of people had shared the same fashion of economic like nowadays.

At the present day, the balance that has been so long maintained in a competitive relation between them seems to be unexpectedly broken. It looks like as if the victory of the capitalism seems to be just around the corner. Many people are convinced that it is not only a victory in terms of effectiveness of the system but also a victory of the good against the evil. However, at the same moment, plenty of people feel very anxious not hiding their feeling that the capitalism is becoming something like dinosaur that cannot even keep his life intact.

As Max Weber insisted, the spirits of the capitalism had made a compromise with the Protestantism. The citizens of the capitalistic society are blessed with the God's benediction. One doesn't have to feel guilty for seeking the material gains. Another secret hidden in the success of the capitalism consists in its ability to develop the technology for the effectiveness of its social system. That is to say, the development of the technology makes the promotion of the production and consumption of the goods and it in turn creates the development of the new technology. Although this process has been reached continuously up to now, modern man feels uncertain about the prospect of the capitalistic future. Is it possible for the capitalistic society to reach the state in which the process of the scientific evolution will go uninterruptedly and the human desires will be infinitely satisfied? Can one really justify the hypothesis tacitly presumed by the capitalistic system that the satisfaction of the desires is the emancipation of the desires? Wouldn't the rapidly developing science finally ruin us? In spite of the considerable success with the capitalism, the souls of the modern man are far from being satisfied.

III. The Adjustment of Traditional Values to the Modern Age

The elements of our modern culture are grounded for the most part on the fundament of traditions but are on the verge of departing from its footing. The sublime majesty of our tradition that had been once so proudly cherished is still preserved as a reminder of the past. But nonetheless one might scarcely find someone who insists on returning to the past in order to escape the current uneasy situations. The tradition might be thought to be precious but might not be fully restored to its original state, because the traditional elements cannot escape the need for the modifications and the transformation. If it is the case, how should the past ideals and thoughts be valued in these modern days? Just as there are few who tend to return to the part, so there are not so many people who insist on completely cutting off from the past. Perhaps it seems to be too much premature to foresee the shape of the future civilization which will be floating around the empty space in the universe. We have now come to the point of making an inventory of the past values so as to decide how to live in the present world. It might be probable that not every item of the past inventory would serve our present need. We must judge which one among the past heritages could be still useful and whether there would be some items to be repaired and adjusted for our present purposes. In the swift changes of the modern revolutionary trends, the heritages of the past are liable to be easily swept away. Just as something should be done before the statute of the Ramesses III might be immersed, we should decide whether or not to salvage the remaining of our heritages. But the objects for considering the rescue are not the things which are noticeable like the monumental sculpture as the Ramesses III. What must be rescued is mostly related with the metaphysical or ethical system of the values. These philosophical, religious, or moral values form the sub-conscious ground deeply rooted under the present consciousness. Now we have come to the point of reviewing every item of the past philosophies so as to select what should be rescued. Among the spiritual traditions of thoughts in the East, the major heritages that had profoundly and persistently influenced on the Eastern culture are the Taoism, Confucianism, and Buddhism. By reviewing these three value systems, it will be evident how the traditional philosophies could make the compatible relation with the modern way of thinking and culture.

1. The Confucian Values and the modern situation

Coming to the modern age, the vestiges of the Confucianism seems to be remained

only at the level of the formalities or the rituals. As a matter of fact, the modern Koreans do not even recognize the fact that they do really belong to the Confucian culture, if it not be the occasion of the ceremonial rituals such as the Chusok(추석), the Korean Thanksgiving Day.

Did the Confucianism cease to be the dynamic source power which affects the consciousness of the modern Oriental man? However such suspicious opinion proves to have been a superficial judgment on second thought. As a matter of fact, the considerable part of the Oriental mentality seems to be based on the Confucianism. Actually, it forms the basic ground of our sub-consciousness. It is especially true when it is referred to the practical aspect of the life, for example, the politics or the economics.

Perhaps we may confess that the role as a political ideology that the Confucianism once had might be quite limited nowadays. Nonetheless, the modern intellectuals seem to find another kind of fascination in the Confucianism. The new source of interpretation can be found in the old classic such as the Zhouyi(周易), the so called the Book of the change. Is there any profound wisdom in that worn-out book that can be useful so as to solve the current crisis? This book, which is also called the book of change, makes the pictures of our Lebenswelt with the signs and the symbols. It goes without saying that these ancient symbols are the artificial inventions created according to the will of the author the text. But the founder of these ancient emblems enlivens the abstract system of the signs with the extraordinary ingenuity. Through the medium of the symbolical operation, the whole system of the signs becomes the animated one like the real features of the life. Perhaps the doubtful modern man may still ask for what purpose this whole system could possibly serve. The symbolical system has also the logic for its operation. If we can find the logic in the text of the Zhouyi(周易), it can serve also for the interpretation of our present civilization. Let's find the logic of the signs by paralleling it with the linguistic logic. The syntax of the sings shows the logical structure among the signs themselves. On the other part, the semantic of the signs shows what meaning each sign denotes. And the theory of reference shows what the signs is referring to. However, the pragmatics of the symbols is important more than anything else for the interpretation of the Zhouyi(周易). We regard the signs as the instrument for interpreting the world. Why does our civilization need such interpretation? It is the modern trend to make an explanation of the nature by breaking it into pieces. Finally, the modern science succeeds to make the accurate description of the nature with the microscopic analysis.

But the modern science failed to patch the torn-apart parts of the nature. In principle, the nature should be the integrated whole in which the biological, physical, human

existences are influencing and interrelating each other. If we could make an explanation on the organic totality of this integrated whole, it would become a useful logical tool which could serve for the dynamic and dialectic interpretation of the world. Certainly, the Zhouyi(周易) suits that purpose and it can be a useful model for such kind of the interpretation. Zhouyi(周易) gives us the significant suggestions on which way this logical system should operate. The mechanical causality or formal logic would not be sufficient enough in order to give a vivid description on the dynamic character of world. Our civilization needs the new dialectic which is not ruled by the Hegelian Aufheben, since we are fed up with the ever-repeating negation, the simple schema of the formal logic. Our age demands the great synthesis of the worldviews and asks for the system of logic that can give a more organic and total description of the world. It is not an exaggeration at all that one can get the deep significant insight from the Zhouyi(周易).

2. The Buddhistic Modification to the Contemporary Society

The Buddhistic ideal for the salvation of the mass of the people are being challenged more and in modern times. The spirits of the Bodhisattva in the Mahayana Buddhism make it a goal to reach the sublime ideal of altruism in which the bodhisattva takes its oath not to become a Buddha, even if he is capable of becoming a Buddha, until he could salvage all the people. But the problem is how one can accomplish that lofty goal in the modern industrialized society. Will it be possible that the members of the industrialized society become the faithful performer of the Buddhistic ideal? If Buddha should come to the modern age, could he send the meaningful message to the workers of the capitalistic society? Buddha taught us that the ultimate goal of our life lay in achieving the state of industrialized society. If on decides to give up his worldly life as a worker and go to the mountain, it will be a very simple and easy answer. But the question still remains. When an ascetic in a modern age should have decided to devote himself entirely for the life of renunciation, would it not be that he had at the same time abandoned the mission of saving the neighbors except him? Modern workers, who consist of the most members of the modern industrialized society are caught are caught in the conflicting social structure. Why doesn't he try to solve the structural conflicts? The modern society makes its progress in accordance with the development of the productive capacity. However one needs to combine the capital with the labor in order to develop the productive capacity. In order to make the production of the goods, it is necessary for the capitalistic society to possess the manpower that must be extremely specialized by the division of labor. The specialized

work has made the position of the laborer like a component of the assembled machine. Being deprived of the meaning of life, he tries to find the escape way from the monotony of the boring labor. In a repetition of the mechanized work, the most of the laborers are thoroughly blocked off from pursuing the humane way of life. The Buddhistic ascetic realizes the fact that every one except himself is cut off from the way of self-realization, because the social structure of the modern society doesn't allow it.

As has been pointed out, the question was asked about how the Buddhism could reform the structural conflicts of the modern society. But It is nonetheless important to consider how the Buddhism can be accommodated to the modernity. It concerns us to know whether the Buddhistic theories belonging to the old traditions can play a positive role also in the modern situation. Among the various sects of the contemporary Buddhism, the Zen Buddhism might be the one which has the most powerful influence on the modern intellectuals. Its presence as a influential power owes itself to its history of long tradition. The Zen Buddhism still draws the attractions of the many modern intellectuals. Several causes might be pointed out for having made its prosperity. Firstly, the Zen Buddhism has the superior effect in giving the peace of mind to the modern intellectuals who had become weary of the analytic way of thinking. The Zen Buddhists could have drawn the attention of the many that were fed up with the strictness of the logical positivists. Since Zen Buddhists insisted that the end of life consisted in realizing the ultimate ness of being that cannot be explained with the logic only, it was necessary to find the transcendental method so as to reach there. Secondly, the Zen Buddhists could have drawn not only the attention of the intellectuals but also the attention of the general public. That is because the Zen Buddhists did not seem to demand a sophisticated method for the spiritual enlightenment. Their way of telling truth seemed to express the simple but deep aspects of life in a very vivid, evident way. Could the Zen Buddhists continue to inherit such merits without being damaged in the coming days? In spite of its fresh attractions, the Zen Buddhism seems to have some serious problems in getting accustomed to the modern society. It is because the Zen Buddhists have few things in common that can be shared with the modern science or technology.

The Zen Buddhism is sometimes regarded as too illogical to some intellectuals who have the analytic trend, since the way of expressing the truth in Zen Buddhism is too transcendental. As Erich Fromm indicated, it seems inevitable that the Zen Buddhism should go through the radical reform in order to accommodate itself to the modern industrialized society.

Just as the assertion can be justified that the Buddhism should be readjusted to the

modern society, so can one insist in the same manner that the modern industrialized society should be remodeled and reformed according to the Buddhistic principle. If Buddha had realized the universal truth, his analysis about the human existences should be equally applied to the present mankind. For example, he insisted that the human existences be explained as the term, dukkha, i.e., painful existences and based on such realization, he expounded the Four Noble Truths. If we could acknowledge the universal validity of such truth, we might well admit the possibility that the Buddhism can also give a curative means to the modern patient as well.

3. The Taoistic Vision for the Present and the Future

The Taoism gives a new paradigm of the worldview for the modern intellectuals who are searching for a new turnabout from the old ideologies. The philosophy of Taoism is good news for the people who had been fed up with the Absolute God of the Christianity. Once they sought to liberate themselves from the reign of the Christian God, they realized the fact that Taoism possesses everything they wanted. The unique characteristic in the concept of the Taoistic nature is clearly shown in defining it as a spontaneous state of being. It differs also from the Kantian concept of nature because the Kantian nature is ruled by the necessity of the mechanical causalities. It is the Taoist way of thinking that nature operates according to the principle of circulation and the rotation among the opposites.

The modern science has succeeded in achieving the enormous development but it demanded the cruelest sacrifice as the result of that development. Now it became evident that the process of the industrialization had created undesirable results as its consequences. The irony of the modern man lies in demanding the clean environment, not giving up the luxuries of the modern culture. Could we satisfy this two ends at the same time? Today we cannot succeed in going back to the primitive style of living. Undeniably, there is an element in the philosophy of Lao-tzu that can be interpreted as an radical reactions. However, Lao-tzu never denied the necessity of the technology. What he criticized was the phenomena of the subordination of the human life to the technology. Then how could it be possible to escape ourselves from the state of subordination? Where do the phenomena of slavery to the technology come from? Taoistic view can be inferred from the butcher's story shown in the chapter, 'The Lord Who Generates the Life'(養生主), of the Chuang-tzu(莊子)'s Inner Chapters(內篇). The story is as follows. In the ancient times, there lived a expert butcher whose skill in killing the ox was marvelously trained

just like the dancer's movement. His proficiency in killing the ox is owing to not going against the bone structure of the ox's trunk. That is to say, the butcher's skillfulness comes from his ability to discern the specific structure of the things in nature. This analogy seems to be used in order to emphasize the fact that the skill is subject to the great principle of the Tao, which rules the natural order. As a natural consequence, the Tao is a principle superior than the skill or technology. One becomes the slave of the technology, because one isolates the skill from the natural law. One must recognize the fact that the technology also takes its origin from the natural order.

The crisis of the technological society comes from the blindness in using the technology. Judging from the perspective of the values, the modern technology takes a neutral stand between good and evil. For example, the use of the atomic energy can be used for the either end, good or evil. If it be used for the pacific purpose, it can make a contribution to the increase of the human welfare. On the other side, if it be converted to the atomic weapon, it can cause the destruction of the mankind as the worst result. Would it be possible that modern technology could be endowed with the good will? We, as a employer of the technology should exert ourselves to control the excessive of the technology by subordinating it under the nature. If we fail to make the proper use of the technology, it will cause the complete destruction of our civilization. The present civilization had cut off the navel string early in his infancy, but we have come to the point of recalling our lost womb again.

IV. Conclusion

Up to now, we have reviewed the relation between the traditional values and the modern situations. It is our shared recognition that the present civilization is confronted with the critical situation. However it would not be so easy to find the common solution even if we start from the same recognition. The attitude of the modern man to the tradition seems to be somewhat equivocal and ambiguous. Should the tradition be overcome or restored? Perhaps the tradition has both sides. Let's exclude ourselves from indulging in two extreme attitude toward tradition, either optimism or pessimism. Throughout the history, the traditional ideas have been persistently readjusted and transformed in its historical context. It would be meaningless and also in a sense impossible to restore the tradition to its original state. Only the deep philosophical insight toward the tradition can give us the new interpretation on how the traditional ideas should be dealt with in our

contemporary society. At the present moment, our civilization is undoubtedly at the turning point of the Weltanshauung. We are the witness of the process in which the once separated civilizations, i.e., Eastern and western cultures, are being united and combined. If this whole process of integration could be completed, the forthcoming civilization would have the amalgam of the thoughts newly molded from this furnace of the Weltanshauung. But it is not certain whether it will mean the advent of the single Weltanshauung which unites the any sort of philosophy and religion that way exist in the world. Anyway, it is sure that the future worldview, whatever it might be, will be the living organism rooted in the soil of the tradition.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

DOĞU'DAN BATI'YA AŞK

Yusuf Cetindag Fatih University, Turkey
ycetindag@fatih.edu.tr

Özet

Kâinatın en büyük ve en bilinmez gerçeği aşktır denilse hiç şüphesiz abartılmış olmaz. Zira insanoğlu bu duygu sayesinde çok farklı bir hale bürünür, kendini aşar ve büyük bir coşkunluk yaşar. Başlangıçtan itibaren insanoğlunun yaşadığı bu coşkunluk, birçok düşünür, şair ve mistiğin dikkatini çekmiş, aşk etrafında çok köklü ve değişik düşünce sistemleri kurulmuş, varlık aşkla yorumlanmış, birçok dinin ve mistik akımın kaideleri aşk etrafında örgülenmiştir. Mesela tasavvufun zaman içinde aşklaştığı, tüm teoremlerini aşk ekseninde örgülediğini görüyoruz. Bu yüzden XIII. yüzyılın mutasavvıf şairi Mevlana, İslam dinine *aşk dini*, Hz. Muhammed'e de *aşk peygamberi* diyebilmiştir. Eski kültürde sadece tasavvufun değil güzel sanatların ve şiirin de yönü aşka doğrudur. Biz bu çalışmamızda Doğu toplumlarında, özellikle de İslam toplumlarında, aşkın algılanışı ve gelişimi üzerinde durmaya çalışacağız.

DOĞU'DAN BATI'YA AŞK

"Tanrı bir de baktı ki bütün harcı tükenmiş, kadını nasıl yaratsın... Ayın yuvarlaklığını, sarmaşığın kıvrılışını, asma filizlerinin yapışkanlığını, çimenlerin titreyişini, sazların bükülüşünü, çiçeklerin kadifeliğini, ceylanın bakışını, peteğin hendesesini, gün ışığının neşesini, bulutların gözyaşını, rüzgarın kaprisini, tavşanın ürekliğini, tavusun kibrini, papağanın göğsündeki yumuşaklığı, elmasın sertliğini, balın tatlılığını, kaplanın zalimliğini, ateşin yakıcılığını, karın serinliğini, ala karganın gevezeliğini, kumrunun ötüşünü, turnanın riyakarlığını, Şakravatanın sadakatini, biraraya getirerek kadını yaratmış ve onu erkeğe sunmuş." Brahmanalar'dan…

Hayalin, masalın, gizemin, huzurun ve hepsinden de öte *aşkın* olanın vatanı Şarkta belki de en farklı ve en kendine özgü kavramların başında aşk gelmektedir. Şarkta aşkın, varlık kadar, hatta varlıktan da kadim olduğu "Önce aşk vardı" vecizesiyle anlatılmıştır.

Şarklı bilgelerin "aşk(ın) yorumlarına" geçmeden önce aşkın manasına ve tariflerine değinelim. İbnü'l-Kayyim'e göre "Sevgiyi anlatan dört kelime vardır. Bunlardan *Aşk* sevgiliye doğru bir baş eğiş, hep onun tarafında olma isteği ve gönlün kendini ona kaptırması; *vecd* sakin bir sevgi; *heva* bir şeyi doğru veya yanlış olsun arzulayıp ardı sıra

gitmek; *muhabbet* ise işte bu üçünü dengede tutmaktır."[1] Sözlüklerin *"şiddetli ve aşırı sevgi; bir kimsenin kendisini tamamen sevdiğine vermesi* şeklinde tanımladıkları aşkla ilgili çok farklı tarifler yapılmıştır. Aşk, kelime manasından da anlaşılacağı üzere bünyesinde "aşırılığı" barındırır. Yani aşk, sevgide çok ileri gitmeye, sınırları zorlamaya ya da şiddetli sevgiye işaret eder. Aşkın bu özelliğinden dolayı lügatlerde bu kelimenin "'**aşeka**" yani "sarmaşık" kökünden geldiği söylenir. Mesela İbnu'l-Arabî: "Aşake, sarmaşık ağacıdır. Çiçek açar, sararır ve bitiştiği ağaca da dolanır. İşte bu kelimeden âşık ismi türetilmiştir"[2] der.

Hiç şüphesiz kâinatın en büyük ve en bilinmez gerçeği aşktır denilse abartılmış olmaz. Başlangıçtan itibaren insanoğlunun teşhis koyamadığı bu sır; birçok düşünür, şair ve mistiğin dikkatini çekmiş, aşk etrafında çok köklü ve değişik düşünce sistemleri kurulmuş, varlık aşkla yorumlanmış, birçok dinin ve mistik akımın kaideleri aşk etrafında örgülenmiştir. Mesela tamamen akılla hareket eden ve aşkı olumsuzlayan felsefenin bile zaman içinde aşka karşı yumuşadığı ve onu kabullendiği görülür.

Peki felsefeden tasavvufa, edebiyattan güzel sanatlara, bu kadar üzerinde durulan ve her dem taze kalan aşkla ilgili görüşler nasıldır? Yeryüzünde hiçbir cevap bu soruya verilen cevap kadar birbirinden farklı değildir ve bu cevap kadar öznel değildir. Diğer bir ifadeyle cevapları açısından bakıldığında daha bu soruyu sorar sormaz ne kadar çetrefilli ve problemli bir alana girdiğimiz anlaşılır. Belki de aşkın böylesine meşhur olması ve onun hakkında çok konuşulması, ne olduğundan başlayarak aşkla ilgili birçok soruya kesin cevaplar verilememesindendir. Her ne kadar "Aşk nedir? Tarif edilebilir mi?" sorularının cevabı hem çok belirsiz olmasına ve hem de birbirinden farklı ve bir o kadar da göreceli olmasına rağmen verilen cevaplardan birkaçına değinmek istiyorum.

Bu sorunun cevabını öncelikle felsefecilerin bakış açısıyla cevaplamaya çalışalım. Özellikle de beşeri aşk açısından verilen en eski cevaplardan birisi *"bölünmüş ruhların bütünleşmesi"* ya da *"ittihat"*'i şeklindedir. İlk olarak Brahmanistlerin ortaya attığı bu görüş Eflatun'dan itibaren bazı felsefeciler tarafından da benimsenmiştir. Zira hem Yunan[3] ve hem de Hint felsefesinde[4] birbirine benzer mitolojik bir efsane vardır. Buna göre yaratılan ilk insan başının arkasında da yüzü olan dört elli, dört gözlü bir varlıktı. Ancak tanrılar bu insanı iki ayrı insan olacak şekilde ikiye böldüler, erkekle kadın böylece ortaya çıkmış oldu. Bu yolla ikiye ayrılan insanların birbirine olan meyli bu bölünmüşlüğe dayanır. Bu efsane

[1] İbnü'l-Kayyim el-Cevziyye, Âşıklar Kitabı, Feyzullah Demirkıran, Savaş Kocabaş, Şule yay., İst. 2001, s.11.
[2] İbn Arabî, İlâhî Aşk, çev:Mahmut Kanık, İnsan Yay, İst.1992, sç15.
[3] Eflatun, Devlet, çev: Sabahattin Eyüboğlu, M.Ali Cimcöz, Remzi Kitabevi, İstanbul 1985.
[4] MERİÇ, Cemil, Bir Dünyanın Eşiğinde, İletişim Yay., İstanbul 1999

veya düşünceden hareketle İbn Hazm beşeri aşkı ayrılmış ruhların ittihat arzusu olarak yorumlarken İbn Arabî farklı bir yaklaşımla Hz. Havva'nın Hz. Âdem'e meyilli olmasını - daha genel bir ifadeyle kadın ile erkeğin birbirine meyilli olmasını- Hz. Havva'nın eğe kemiğinden yaratılmasına bağlar. Buna göre eğe kemiği meyilli olduğu için kadın da erkeğe meyillidir.[5] Bu eğrilik, onun vatanına (erkeğe) olan meylini simgeler. Zira her varlığın bir gerçek vatanı vardır ve vatanına kavuşmadan rahat edemez. Mevlana insanın varlığa olan meyline daha genel ve daha felsefik bir yaklaşım getirir ve ney ile insan arasında ilişki kurar. Mevlana'ya göre de insandaki meylin ve hüznün asıl sebebi vatan özlemidir. İnsan da ney misali vatan hasretiyle yanıp tutuşur. Ancak insanda iki vatan vardır. Birincisi ruhunun vatanı, ikincisi bedeninin vatanı. İnsan hangisine daha çok meylederse o tarafa kavuşur. Eğer ruhunun ve gönlünün mertebelerini aşarsa ebedi gönül ülkesine doğru yol alır, yok eğer teninin isteklerine göre hareket ederse bu sefer de toprağa doğru yol alır. Görüldüğü gibi Şarklıların nazarında, meşru dairede kaldığı müddetçe, kadın-erkek sevgisi de kutsaldır.

Felsefecilerin aşk nedir sorusunun cevaplarına yeniden dönecek olursak, bazı düşünürler aşk için "âdilik", "rezillik", "zillet", "zayıflık", "körlük", "idrakin körelmesi", "iradeyi terk", "delilik lügati", "aşırıya gitme", "boyun eğme", "meyletme", "sevgilinin sıfatına bürünme", "sevdiğine düşkünlük", "yapışkanlık", "patolojik bir hastalık", "İlahî hastalık", "iç sıkıntı", "kan emici", "evveli aldanış sonu ölüm", "dert", bela, vb. tarifler yapmışlardır. Bu tariflerden felsefecilerin aşka olumsuz baktıkları anlaşılmaktadırlar. Özellikle de Aristo ile başlayan bu tür tarifler daha çok filozof doktorların bakışını yansıtır ve Freud'la en son noktaya taşınır. Mesela Eflatun'a göre beşeri aşk *ölçüsüzlük* anlamına gelmektedir: "Şehvet iğnesi yaban arısı iğnesine benzer ve ölçüsüzlüğü getirir. Bu yüzden Yunan mitolojisinde sevgiyi yani Eros'u zorbaya benzetirler."[6] Aristo aşkı "Ticaret veya zanaat gibi bir uğraşı olmayan, boş bir kalpte peyda olan bir cehalet" şeklinde tarif eder. Sophokles aşktan kurtulunca: "Deli ve belâlı bir efendinin elinden kurtulmuş gibiyim."[7] der. Freud ise "Cinsel zevk, zevklerin en üst noktasıdır. Ancak aşk bir hastalıktır."[8] der. Eski doktorlara göre "Aşk, kalpte doğan, hareket eden ve gelişen bir arzudur. Bu arzu ilerledikçe, ona hırs türünden şeyler eklenir. Bu hal güç kazandıkça, kişinin heyecanı, dalgalanması, talep etmedeki arzusu ve hırsı uzar. Ta ki onu gam ve ızdıraba sürükler. Bu halde kan tutuşup siyaha dönüşürken, öd suyu da yanarak kararır. Böylece siyahlığın galebe çalmasıyla fikir bozukluğu baş gösterir." Pierre Janet: Aşk bir yoksunluk hali olduğu için

[5] İbn Arabi, a.g.e.i s.45.
[6] Eflatun, a.g.e., s.56.
[7] Sophokles, Antigone, 781-800.dizeler; Brondel, a.g.e., s.45.
[8] Orhan Şaik Gökyay, Kâtip Çelebi, İş Bankası Yay., Ankara 1982.

patolojiktir ve ruh hastalığı olarak kabul edilir. Aşk sağlıklı bir ruh hali değil, hüzün, mutsuzluk ve güçsüzlük anlarıdır."[9] der.

Bu tariflerde anlatılan aşk beşeri aşktır ve büyük bir tehlike ve günah gibi gösterilmektedir. Özellikle de bu tür cevapları veren felsefecilerin aşkı insana yakıştıramadıkları görülür. Çünkü onlara göre aşk, insanı zayıflatmakta ve onun kişiliğini alçaltmaktadır. Bir insan ne kadar onurlu ve olgun olursa olsun aşka düştükten sonra birden bire alçalır, küçülür, sefil bir yaratık haline gelir. Dolayısıyla insanı böylesine basitleştiren ve onun benliğini zedeleyen aşk insanoğlu için zararlı ve tehlikelidir. Muhakkak uzak durulmalıdır.

Mutasavvıflara göre ise aşk ezeli ve ebedi, hazine, kimya, âlemi unutma, Hz. Musa'nın Tur'u, Hz. İsa'nın nefesi, noktası bin kitap, zerresi güneş, iğne deliğinden on sekiz bin âlemi seyretme, cennet, güzellik cilası, tatlı bela, acayip deniz, gülzâr-ı belâ, âb-ı hayat, şem'-i İlahî, ateş Kevseri, kâinatın güneşi, güzele meyl, günahın zarar vermeyeceği bir sevap, özel bir lisan, göklerin bağışı, sevgilinin sıfatına bürünme, gizemli ayna, kuş dili, dipsiz bir derya, gaybın latifesi, cezbelerden bir cezbe, Allah'ın özünün özüdür şeklinde tariflerle anlatılmaya çalışılmıştır.

Bu tariflerden sonra Şarklı mistik bilgelerin "aşk(ın) yorumlarına" devam edelim. Şarkta aşk temelde beşeri ve İlahi olmak üzere ikiye ayrılır. Eflatun'a kadar uzanan bu düşünceye göre insan sevecekse kusursuz olanı, yani *güzelliğin kendisini sevmelidir.* Güzele bakıp da onun arkasındaki yalın güzelliği göremeyenler gerçek sevgiye eremezler. Ona göre seven sevdiğini güzelliği için, oğluymuş gibi öpebilir. Bundan ileriye gitmek güzellikten anlamamaktır. Ona göre *Güzeli, güzel şeylerle; güzel şeyleri, güzelle karıştırmak hoş değildir.* Sıradan güzelleri sevmek, yani beşeri sevgi Güzellikle güzelleri birbirine karıştırmaktır. Asıl olan bir sürü güzel şeylere bakıp da "yalın güzelliği" görmektir. Aslında benzer bir yaklaşım Eflatun'dan daha önce ortaya çıkan Brahmanizm'e ve Budizm'e kadar uzanır. Bu görüşe göre kainat kutsal bir senfonidir ve Brahman (Tanrı), Atman'ın (Yaratılan) içindedir. Dolayısıyla insan varlığın özündeki Brahman'ı bilinçli bir şekilde sevmelidir. Panteizm de denen bu düşünceye göre insan bu senfoniye karışana kadar ruh göçüne (Samsara) maruz kalır. Samsara esnasında ruhunu aşk yoluyla temizleyen insan bu senfoniye katılacak, bütünle vuslatı yakalayacaktır. Aşk ve çeşitleriyle ilgili en ayrıntılı gruplandırma ise İbn Arabî'ye aittir: O, muhabbeti üçe ayırır: İlâhî Sevgi, Ruhânî Sevgi, Tabiî Sevgi. 1.İlâhî Sevgi: Allah'ın sevmesi demektir. Allah hem kendi zâtını, hem bizi (zatında gizli bulunan a'yânı) sever. 2.Ruhânî Sevgi: Sevenin sevgilisinin rızasını esas alan

[9] Eric Brondel, Aşk, çev:Esra Özdoğan, YKY, İstanbul 2003.

sevgidir. Tabiî Sevgi: Âşıkın gözü kendisinden ve aşktan başkasını görmez. Maksadı da kendisini tatmin etmektir.[10]

Şarkın en büyük bilgeleri varlığın yaratılışını İlahî aşka bağlarlar. Mesela Hz. Muhammed'in bir sözüne göre "Allah gizli hazineydi bilinmek istedi", ya da bazı mutasavvıflar gibi daha *aşkın* ifade edecek olursak "sevilmek istedi ve varlığı yarattı." Yani varlık Mutlak Güzel'in kendi isim, sıfat ve fiillerine aşkının açığa çıktığı (taayyün) çeşit çeşit aynalardan oluşan bir âlemdi. Şeyh Bayezid'in dediği gibi "Kendi hüsnün hûblar şeklinde peydâ eyledi/ Sonra dönüp çeşm-i âşıktan temaşâ eyledi." Büyük mutasavvıflardan Cüneyd, Elest Bezmi'nde Allah'ın: "Ben sizin Rabbiniz değil miyim?" sorusuna karşılık ruhların "Evet" cevabını vermesine, "karşılıklı aşk anlaşması" nazarıyla bakar.[11] Şarklılar bununla da yetinmez, Hz. Âdem'le Hz. Havva'nın cennetten dünyaya gönderilişini de aşka yorarlar ve "Dünya aşk ve niyaz makamıdır, eğer Hz. Âdem'le Havva cennette kalsaydı, Hakk'ın aşkını idrak edecek kıvamı yakalayamazlardı. Halbuki aşkın kıvamı için dünya, yani ayrılık ve inleme mekânı şarttı." Sırf bu yüzden Mevlana: Hz. Âdem, en yücelerden en aşağılara, yani dünyaya özür dilemek ve ağlamak gelmiştir der. Dolayısıyla Şarklının nazarında cennetten çıkış büyük bir rahmettir ve yeryüzü de "sevme ve sevilme mekânı"dır.[12]

Daha önce de söylediğimiz gibi Şarkta tamamen akılla hareket eden ve aşkı olumsuzlayan felsefenin bile zaman içinde aşka karşı yumuşadığı ve onu kabullendiği görülür. Bu yüzden İbn Sina yıldızların ve evrenin hareketini aşka yorarken, İhvan-ı Safâ aşkı, Allah'ın ruhlara koyduğu yakınlık duygusuyla açıklar. İbn Hazm ise ayrılmış ruhların ittihat arzusu olarak yorumlar. Diğer taraftan tasavvufun zaman içinde tamamen aşk kesildiğini ve neredeyse tüm teoremlerini aşk ekseninde örgülediğini görüyoruz. Bu yüzden Hallâc-ı Mansur *"Allah'ın özü aşktır"* derken; Mevlana İslam dinine *"aşk dini"*, kıbleye *"aşk kıblesi"*, Hz. Muhammed'e de *"aşk peygamberi"*, miraca da *"aşk miracı"* diyebilmiştir.

Eski kültürde güzel sanatların ve şiirin de yönü aşka doğru olmuştur. Mesela Hüsn ü Aşk'ın şairi mesnevisinin girişinde aşk dururken başka konuları anlatmanın anlamsız olacağını söyler. Hafız ise "Aşktan başka bir şeyle uğraşırsam adım âşıklar divanından silinsin." diyerek aşkın kıymetine dikkat çeker. Şiirde aşkı böylesine vazgeçilmez bir cevher olarak gören şairler, bıkmadan usanmadan aşk demiş ve gözleri aşktan başka bir şey görmemiştir. Ayrıca bu şairlerin ısrarla üzerinde durdukları diğer bir nokta ise aşkın evrenselliği, ölümsüzlüğü, ebediliği ve hiç sönmeyen bir güneş olduğudur. Nitekim Hâfız: "Aşk gamı ancak bir hikâyecik. Fakat şaşılacak şey şu ki hangi dilden duyarsam duyayım

[10] Muhyiddin-i Arabî, Fütuhat-ı Mekkiye, tercüme: Selâhaddin Alpay, Esma Yay., İstanbul-tarihsiz, s.304.
[11] Altuntaş, a.g.e., s.81.
[12] Kaynak: Yusuf Çetindağ, Doğuda Aşk Bir Başkadır, Emre Yay., İstanbul 2005, 506s.

tekrarlanmamış, yepyeni söyleniyor gibi!" der. Hatta bu şairlere göre tekrarından rahatsızlık duyulmayan tek konu belki de aşktır ve aşk da âşıklar da sonsuza kadar yaşayacaktır. Bu yüzden İzzet Molla, adeta Şeyhülislam Yahya'nın:

Aşka kâbil dil mi yok şehr içre yâ dilber mi yok
Mest yok meclisde bilmem mey mi yok sâgar mı yok[13]

beytine cevap verircesine: "aşkın ve aşk hikâyesinin sonsuza kadar devam edeceğini vurgular. O, bazılarının dediği "artık aşk bitti" ya da "aşk da eskilerle beraber tarihe karıştı" sözlerine inanmaz:

Tüketti sanma hezârân hikâyet-i 'aşkı
O kıssadan dahi söylenmedik neler kaldı

Goethe de İzzet Molla gibi düşünür, aşkın sonsuza kadar devam edeceğini, aşka dair konu ve kitapların her dem taze kalacağını: "Kitapların en harika kitabı Aşk kitabıdır; dikkatle okudum onu, pek az sayfa sevinç, formalar dolusu acı, bir bölüm sonudur ayrılık, yeniden buluşma, küçük bir parçadır, yarım kalmış, Ciltlerce dert, şerhlerle uzatılmış, sonsuzca, ölümsüzce," sözleriyle destekler.

Söz şiirden açılmışken bir konuya daha dikkat çekmek istiyorum. Şarkı, şark yapan önemli konulardan birisi de *aşkla şiirin vuslatıdır*, izdivacıdır. Şarkta aşkla şiirin izdivacı Şark medeniyetin tohumlarının atıldığı gündür. Bu ikisi Şarkta sürgüne uğradığı güne kadar asla ayrılmamış, şiirden düzyazıya, musikiden güzel sanatlara her alanda en aşkın ürünler vermiştir. Bu yüzden Şarkın son büyük bilgesi Şeyh Gâlib: Kalmadı mı neşe-i muhabbet/ Pâyâna mı erdi ol hikâyet/ Hiç aşkdan özge şey revâ mı/ Sarf etmeye gevher-i kelâmı"[14] diyerek söz ya da şiir cevherinin aşktan başka şeye harcanmasının uygun olmadığını söyler.

Ve sonuç olarak diyebiliriz ki aşkla ilgili tanım ve yorumların birbirinden çok farklıdır, hatta taban tabana zıt görüşler vardır. İmam Rabbanî bu konuda "Aşkına düştükleri kadardır insanların yolları" derken Tolstoy "yürek sayısı kadar farklı aşk vardır" der. Ayrıca Şarkın gerçek manada Şark olduğu dönemlerde Aşk vazgeçilmez bir kutsaldı. Onun vatanı Şarktı ve Şarklıların gönlüydü. Şark Şarklılığını yitirince bu kutsal da vatanından kovuldu, sürgüne gönderildi. O gün bugündür aşk aşklığından sıyrıldı, kendinden utanır hale geldi. Belden aşağıya, yani ayağa düştü, dilden öteye geçemedi, yani lafazanlıktan ibaret kaldı.

[13] Ş. Yahya Divanı, haz. Rekin Ertem, Ankara,1995

[14] Şeyh Gâlib, Hüsn ü Aşk, Haz: Orhan Okay, Hüseyin Ayan, Dergâh Yay., İstanbul 1992.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

THE NEW CULTURE OF ASIA

METANET ALIYEVA AZARBAIJAN STATE ECONOMICAL UNIVERSITY
tuncay_gokturk@yahoo.se, gulcatay@yahoo.com

Which culture is important to come ahead for living without any problems on the earth during the global problems happening in the world. The new creating asion culture can't be without foundation which culture must be accepted as an establishment and with languages culture must be chosen as a leader of the whole world. Can the Europian culture holding the world be able to lived the world without any problems? Will the Turkish culture be able as a leader in Asian sosiaty?

ASİYANIN YENİ KÜLTÜRÜ

Dünyada giden globalizede hankı kültürün öne çı kması , yani küresel toplumun sorumsuz yasaması icin hankı kültürün öncül olması cok önemlidir. Yeni yaradilacak Asya kulturu temelsiz olamaz. Temel olarak hanki kultur kabul edilmeli ve hanki dil-ahlak - kultur kuresel dunyanı n öncülü secile bilir? Bu gunumuzde dunyanı kapsayan Avrupa kültürü küresel dunyanı sorumsuz yaş ata bilirmi? Turk kültürü Asya toplumunun öncül kültürü olarak öne çika bilirmi?

İ lk kez 1893 yı lı nda Chicago da İ slam dünyası ndan bir katı lı mcı olmayan " Dunya Dinleri Parlamentosu" yapı lmı ş ve 100 yı ldan sonra 1993 yı lında II Dünya Dinleri Parlamentosu yeniden çağ rı lmı ş tı r. Bu Parlamentoda İ slam dünyası nı n bir sı ra din uzmanı katı lmı ş tı r. Parlamentoda bütün dini inanclara dayalı ortak deyerlerlerin bir araya getirilmesini ortaya koyan " Evrensel bir Ahlaka Doğ ru İ lk Dokuman" kabul edildi. Sonuc olarak II Dünya Dinleri Parlamentosunda Dünya Ahlaki projesini geliş tirmek teklifi ireli sürülmüş tür. Hans Küng- Karl Josef Kuschel II Dünya Dinleri Parlamentosunun tekliflerini ve Dünya Ahlaki projesini geliş tirmeye çalı ş an " Evrensel bir ahlaka doğ ru" kitabı nda yazmı ş tı r: " Dünya Ahlakı derken kastedilen: ne bir dünya ideolojisi, ne mevcut dinlerden ayrı bir dünya dini, ne de mevcut dinlerin bir karı ş ı mı dı r. İ nsanlar artı k birlik ideolojilerden bı kmı ş durumdadı r. Dünya dinleri ise, inanc esasları doğ maları , simgelerive ibadet kuralları ile bir birinden

o kadar farklı dı rlar ki, bir " birleş me tesebbusu" anlamsizdir... Bu dünya ahlakı , yine de dinlerde ortak olan ş eyi bulmaya çalı ş mak durumundadı r... Bir baş ka deyiş le dünya ahlakı ... dinlerdeki ahlakı acidan ortak olan ilkeleri belirlemelidir." Aslı nda konuş ulmayan ve din uzmanları arası nda kabul edilmeyen bir hakikat vardı r ki, bu da tüm dinlerin bir-birinin tamamlayı cı sı olarak yaranması ve İ slamı n sonuncu olarak Dinleri bütünleş tirmesidir.Yani aslı nda küreselleş me ele bütünleş medirse neden dinler bütünleş meye doğru getmiyor ve gederse her ş eyin İ slam ahlakı nda bütünleş mesini bülunacaktı r. Allahimiz birdir ve onun gönderdiyi Kutsal kitaplar bir hatt üzerinde endirilmektedir. Yalnı z zaman ve toplum farkları vardı r. Bir felsefi fikirdeki gibi " Akar suya bir kere girilir" Yani ikinci kere girilirken suda baş ka olur, zaman da . Kutsal inanclar ve Kitaplar da aynı . Vahit Tanrı tarafı ndan baş ka zamanlarda (geliş ime doğ ru irelilemede) baş ka inanclar ve Kitaplar gönderilmiş ve sonuncu olarak Kuranı nazil etmiş tir. Her kes Qiyamet gününde musliman olacak deyildiyse, bu insanları n zamanı n hareketine karş ı çı kamayacağ ı nı . yani bir hristian hala hristian olarak kaldı ysa o da geliş medeki bir gerilik elameti gibi deyerlendirilmektedir. Tanrı insanları gerilikden korkutmuş geleceye doğ ru kendi kafası ile yürümesini emr etmiş tir. Hristian ve yehudiler muslimanları n düş menidir deyilmesi aslı nda geriliyin geliş meye bir engel olduğ u ve geleceye acik gözle bakı lması hak edilmiş tir. Geliş mede zaman kaybi olsa bile sonuncu Kitap Kuran olarak sonuncu armağ an gibi toplumları n hepsinin ahlak kurallar toplusudur. Aslı nda **Hans Küngun ortaya koyduğ u ilkede budur. Tüm toplumları n demokrasi deyerlerini bir araya getirmek.** Eski türk kültürünün bir çok tarafları nı içine alan sonuncu kutsal kitabı mı z Kuranda ası l demokrasi bulunmaktadı r. İ slamı n demokrasinin özelliklerini taş ı ması aslı nda bu günümüze kadar dini siyasi arac olarak kullananlar tarafı ndan açı klanmamı ş , insanlarda sevgiye karş ı lı k korku yaratı lmı ş tı r. Bu sabepten de ister müsliman ülkelerde, isterse de diger toplumlarda İ slamı n felsefi yönü ile ş ariat yönü bir-birinden ayrilarak anlatı lmı ş tı r. Hz. Mevlananı n " Mesnevi" eserinde ise her iki yön birleş miş tir. Nası l ki, **Farabi felsefesinde** Platonla Aristodan farklı yaklaş ı m vardı . 1300 yı l Aristo telimi ile giden dünyada Farabi telimi de maddiyle manevinin bütünleş mesi idi. Aslı nda İ slamı deyrerlerin demokrasi deyerler, demokrasi deyerlerin ise eski türk kültür deyerleri olduğ u günümüzde açı klamaktadı r. Her bir dinde, her bir kültürde demokrasi deyerler vardı r ve onu yaş atan insanlar olmuş tur. Yani İ slam dedikde aslı nda tüm demokrasi deyerlerin toplandı ğ ı bir sistem baş a düş ülür ki, bu gün dünyanı n kabul etmek istemediyi, lakin kabul etmeye doğ ru giden hakikatda budur.

BILDIRI

büyük ilmi iş ci
METANET AZİ ZGIZI ALİ YEVA

AZERBAYCAN DÖVLET İ KTİ SAD UNİ VERSİ TETİ

THE NEW CULTURE OF ASIA

Which culture is important to come ahead for living without any problems on the earth during the global problems happening in the world.

The new creating asion culture can't be without foundation which culture must be accepted as an establishment and with languages culture must be chosen as a leader of the whole world.Can the Europian culture holding the world be able to lived the world without any problems?

Will the Turkish culture be able as a leader in Asian sosiaty?

ASİ YANIN YENİ KÜLTÜRÜ

Dünyada giden globalizede hankı kültürün öne çı kması , yani küresel toplumun sorumsuz yasaması icin hankı kültürün öncül olması cok önemlidir. Yeni yaradilacak Asya kulturu temelsiz olamaz. Temel olarak hanki kultur kabul edilmeli ve hanki dil-ahlak kültür kuresel dunyanı n öncülü seçile biliyor?

Bu gunumuzde dunyanı kapsayan Avrupa kültürü küresel dunyanı sorumsuz yaş ata bilirmi?

Turk kültürü Asya toplumunun öncül kültürü olarak öne çika bilirmi?

Asiyanin yeni kültürü kavramı modernleş me süreciyle doğ muş , küreselleş meye doğ ru giden dünyanı düş ündürmeye baş lamı ş tı r. Çokkültürlülük bu günkü dünyamı zda yerini ortak deyerli kültüre vermektedir. Helsinki Yurttaş lar Derneğ inin Mart 2000' de İ stanbul' da düzenlediyi " Modernleş me ve Çoğ ulculuk" konulu toplantı nı n sonucu bası lan " *Modernleş me ve Çokkültürlülük" /Modernity and Multiculturalism* adlı kitaptan, modernleş me ve çokkültürlülük konusunun arastı rmacı lar tarafı ndan güclü tartı ş ı ldı ğ ı nı görüyoruz. Postmodernizm yerini

küreselleş meye - globalizme verdikce modernleş menin temel dinamiklerinden biri sayilan ulus devlet kavramı düş üncelerden silinmeye doğ ru getmektedir.

Küreselleş me dünyanı n tek bir mekan olma bilincinin doğ ması demektirse, bu mekanda ulusal devletler, ulusal kimlikler, ekonomiler ve sı nı rlar çözülerek, sosyal hayatı n büyük bir bölümü küresel süreçler tarafı ndan belirlenecektir.Yani dünyanı n bir ekonomik bütünü oluş acak, toplumlar bir-birine benzeyecek, çokkültürlülük itecek ve tek bir küresel kültür ortaya çı kacak ki, bu da dünyanı n küçülmesi ve ulusal olan her ş eyin anlamı nı n yitirmesi demektir.

Bildiyimiz gibi tarihde yeni bir çağ açı lmadı ğ ı için hala kapitalizmin en yüksek aş aması olan emperyalizm çağ ı nda yaş ı yoruz. Yani bizim ve bir cok bilginlerin düş üncemize gore " küreselleş me" bir olgu deyil, kapitalizmin dünyada yarattı ğ ı ekonomik, politik, kültürel ve b. alanlardakı bütünleş menin yeni ideolojik bir kavramdı r. Bu kavram ise kapitalizm dünyası nı n bütünleş tirmesi sürecini ifade etmektedir ki, bu süreç de Sermayenin, İ ş gücünün, Pazarı n, Ekonominin, Hukukun, Kültürün, liberalizmin uluslararası bütünleş mesi demekdir. Sungur Savran " Küreselleş me mi, uluslararası laş ma mı ?" yazı sı nda küresellesmenin bir hegemen sı nı f ideolojisi olmaktan baska bir ş ey olmadı ğ ı nı söylüyor. " *Globalizm, olmayan bir süreci olmuş gibi göstererek emperyalizmin ve sermayenin önündeki engelleri aş maya çalı ş an bir hakim sı nı f ideolojisidir*").

Boyle bir ideolojinin dünyayı kapsaması nda tebliğ at ve reklamçı lı ğ ı n rolu çok büyüktür. Ekonomisinin yükselmesinde en önemli yeri reklama ve tebliğ ata veren ş irketler, ticara odaları nası l ki, uğ urlar elde eder. Dünyayı idare eden hegemen devletlerde kendi ideolojisini oyle one çı karmaktadı rlar.

Bu ideoloji ise Dünya Bankası 'nı n dünyaya verdiyi " küreselleş me kaçı nı lmazdı r" düş üncesi ile yayı lmaktadı r. Yani bu ideolojideki kilit düş ünce küreselleş menin kaçı nı lmaz ve o sistemin dı ş ı nda hiç bir ş eyin olmaması dı r.

Küreselleş me ideolojinin hayata geçmesinin temel ş artı olan bu kilit düş ünce farklı teorilerle anlatı lsa da, sorunlar hep birlikte paylaş ı lı r ve amacı n dünyada bütünleş miş kapitalist sistemi yaratmak olduğ unu ortaya koyuyor. Bu da kapitalist sisteminde eskinin yeniye direniş i demekdir.

Küreselleş me kavramı bir çok duş unurler tarafı ndan ulusal ekonomilerin küreselleş mesi olduğ u söyleniliyor. Bazı ları ise küreselleş menin 3 amacı hayata geçirerek

ekonominin,

politikaları n,

toplumları n

sivil oluş umu olduğ unu söylemektedirler. Toplumları n sivil oluş umunu ise **kültürleş me-akkültürasyon** geliş tire biler. Küreselleş me deyince hemde sı nı rsı z ve ulusal devletsiz bir evrim aklı mı za geliyorsa, bu da evrimdeki insanları n bir kültüre sahiplenmesi demektir. Haman kültürün hankı kültür olacağ ı düş üncesi ise tüm dünya milletlerinin bu sürecin neresinde yer alacakları nı tayin etmek düş üncesini de ortaya koymaktadı r. **Küreselleş tiren ve ya küreselleş tirilen** olmak bu kültürün oluş ması nda esas rol oynamaktadı r. Küreselleş me ideolijisini ortaya atan ülkeler sürecin neresinde yer alacağ ı na henüz karar verdikleri için kendi kültürlerini dünyaya mal etmektedirler gibi düş üne biliriz ve ilk bakı ş tanda böyle görünmektedir. Lakin batı kültürüne dikkat edersek bu kültürün kendi oluş umunda ve geliş iminde doğ u kültür faktörlerinin olduğ unu görürüz. Yani batı kültürü doğ u kültürünün faktörlerinin modernleş mesi gibi ortaya çı kmı ş tı r deye biliriz. Nası l ki, **Farabi felsefesinde** Platonla Aristodan farklı yaklaş ı m vardı . 1300 yı l Aristo telimi ile giden dünyada Farabi telimi yeni düş ünce tarzı nı ortaya koydu. **Maddiyle manevinin bütünleş mesini anlatan** Farabi telimi dünyada felsefi fikir kolunu deyiş ti. Nası l ki, alman dahileri Bethoven ve Motsartı n kendi etirafı ndan belli oluyor ki, Hz. Mevlanamı n İ slam dininin kavranması için yazdı ğ ı ilahi müziklerden faydalanı p büyük eserler yazmı ş lar.

Bu gün dünyaya hegemenlik eden batı ve Amerika ülkelerinin modernleş miş kendi kültürleri saydı kları bu medeniyyet de aslı nda aynı kaynaktan doğ muş , sonra çeş itlenmiş tir.

Bütün dünyada olan Avrupa kültürü ve Amerikanlaş ma eğ ilimi de aslı nda modernleş miş ortak kültür faktörlerinden baş ka bir ş ey deyildir.

Amerikan egilimi ile yaratı lan kültür tutumu ile Avrupa kültürü arası nda farklı lı k o kadar da çok olmadı ğ ı için ikisinin de karmaş ı k bir kültür olarak kendi özelliyini itiren bir hali olduğ u için Asiya ülkelerinin kültürlerine yabancı görünmektedir.

Küreselleş meni hayata geçirenler bu kültürlerden kaçı nı lmaz olduğ unu o kadar inandı rı cı ş ekilde göstermektedirler ki, Amerikan egilimi ile Avrupa kültürü arası ndakı birincilik savaş ı bile bizlere görünmemektedir. Asiya ülkelerine psikoloji olarak bu kültürler karş ı sı nda direncin gereksizliyini kabul etdirmeye çalı ş an Amerika ve Batı dünyası bu yönde çok iyi çalı ş maktadı r. Küreselleş meye katı lmayan toplumları n medeniyet dı ş ı nda kalacağ ı ş eklinde milletleri korkutmaktadı rlar. Lakin Amerikan egitimi ve Avrupa kültürü dediyimiz bu kültürün temel kültürünün hanki millete bağ lı lı ğ ı söz konusu deyildir. Aynı zamanda bu

kültürlerin nereden zenginleş mesi de insanlardan saklanmaktadı r. Lakin kültürün uzun zamandı r politikacı ları n elinde siyasi arac olması Avrupa ve Amerikan kültürlerinin politikalar sonucu olarak yaranan kültür olduğ unu göstermektedir. Politikalar sonucu yaranan kültür ise dogu ve batı medeniyyetinden en deyerli incileri kendine mal etmekle yaranmı ş tı r. O sabeptende karması k bir medeniyyet sayı lmaktadı r. Ş imdi yeni dünyanı n yeni kültürünü oluş turanlar aslı nda tüm milletlerin deyerli kültür faktörlerini bir araya getirmek ve onları n üzerinde acayip bir deyiş me yapmaktan baş ka bir iş görmüyorlar. Bu ise temelsiz bir kültür oluş umuna yol açmaktadı r ki, temeli olmayan bir ş eyin ömrü uzun olamaz. Yani küreselleş meden sonrakı çağ toplumları n kültürsüzlük çağ ı ola bilir.

Ama dünya daha insaflı idare edilerse, yani ekonomi çı karlarla zorunlu Ademi merkeziyyetçilik yaradı lmazsa sanı rı m evremin kendi devretmesini sağ lamı ş oluruz.

Klasik batı müziğ i, roman, hikaye, ş iir gibi batı edebi biçimleri, tiyatro, opera, bale gibi sahne sanatları , pentür türü resim ile heykel gibi plastik sanatlar v.b. insanı n bilinen en ileri geliş miş lik düzeyi olduğ u inancı ndan hareketle, dünyadaki tüm diğ er kültürler için de Avrupa biçimleri ve normları nı n olabildiğ ine inanı rı z. Lakin halk kültürlerinin deformasi olması ile deyil ona yeni rengler katmakla. Daha bir türk müziyine ermeni müziyi demekle ve ya gürcü ritmleri katmakla deyil. Yani insan zekası nı n daha yeni dunyaya belli olmayan renglerini- çalarları nı katmakla sağ lamak gerçekten yeni bir kültürü ortaya koya biler. Bu yeniliyi türk kültürüne ait ede bilersek ve Asiyada yeni türk kültür oluş umunu sağ larsak, yeraltı ve yerüstü servetleri dünyaya taş ı ndı ğ ı gibi yeni kültürü de küçülmüş dünyaya taş ı nacaktı r.

Ama nası l? Tamamen dı ş lamaklamı , ya ş ekil deyiş meklemi? Bize öyle geliyor ki, politikaçiları n dünyada kendi çı karları için oluş turduğ u zahiri demokrasi gibi deyil, daha sağ lam bir tarzda. Biliriz ki, hegemen devletler demokrasinin özelliklerinden kendi çı karları nı sağ ladı ğ ı gibi türk kültür faktörlerinden de dünya toplumunu yaş atacak bir kültür oluş turmaktadı rlar. Lakin isim deyiş ikliyi ve ş ekil deyiş ikliyi yaparak. Bu böyledirse neden kültürümüzü sahiplenip kendi ismiyle küresel toplum kültürü yapmayayı m.

Dünyada turk halk kültür ve medeniyyetinin en eski çağ lara bağ lı yaratı lı ş ı ve Asiya gibi eski mekanı vardı r. Mitolojini ve destanları araş tı rı rken, Anadolu medeniyyetler mezarlı ğ ı nı tatkik edirken turk medeniyyetinin ş imdi dunyada demokrasi adı yla geliş tirilen özelliklerden oluş tuğ unu görürüz. Türk kültürünün tüm Asiyaya ait olması ve bu kı tanı n zengin örf-adet, kültür, medeniyyet beş i yi olması

yeni küreselleş miş dunyanı n yeni medeniyyetinin- kültürünün türk kültürü olacağ ı na iş aredir. Lakin bu yönde batı dünyası nı n kültür politikaçı ları deyi l Asiyanı n türk politikaçı ları çalı ş malı dı r ve çalı ş mazsa dünya kendi akarı yla deyi l ekonomi çı karları n devriyyesi için kendi mecrası ndan çı karak devr edecektir.

Yani bir kültür politikamı z olursa ve kürerselleş mede yerimizi belirte biliyoruzsa bunun sonucunda yaratdı ğ ı mı z kültürün sahipi oları z. Daha bizim kültürümüz bizden alı narak acayip ş ekle salı namaz. Kültürün en önemli faktoru olan dil de milli faktorlardan uzaklaş tı rı lmaz. Son yüzyı lda zamana ve tekniki geliş ime uygun yeni sözler ingiliz kelimeleri ile kabul etdirilmektedir. Birden bire milletlerin dil deyiş imi mümkün olmadı ğ ı için bu yol assimilyasyon için uygun seçilmiş tir. Yani küreselleş menin dili deyince bir ingiliz dil anlayı ş ı ve bir devlet ortaya koyulmaktadı r. Dünyaya kabul etdirilmektedir ki, küreselleş me sürecini Amerika ve Avrupa baş latı ğ ı için Küreselleş miş toplumun dili ingiliz dili olacaktı r ve bu iş için tüm dünya hazı rlanı yor egitim görüyor. Bu egitim ise daha çok Asiya toplumları na veriliyor. Çünki Asiyanı n yeraltı ve yerüstü kaynakları dı ş ı nda küreselleş meyi yapamı yor. Kaynakları kendi hegemenligine mal edilen Asiyanı n dili dünyaya mal edilmiyorsa, küreselleş me eş it yaş am tarzı deyil de hegemen devletlerin dunyayı sömürmeyidir deye biliriz.

Dünya tarihinde küreselleş me kavramı eski zamanlarda ilk olarak türk hükümdarları tarafı ndan ortaya koyulmuş ve eski İ pek Yolu da bunun bize çatan tarihi gerçekliyidir. Büyük Cı ş atay İ slam Devletini Emir Timurun " Gökte bir allah olduğ u gibi yerde de bir padiş ah olmalı dı r" düş üncesi de bunu tastik eden bir iş aretdir. Ş imdi ise batı dünyası nı n baş lattı ğ ı küreselleş meyi yalnı z bize dikte edilecek ş ekilde kavramaya çalı ş ı rı z dersek bu da doğ ru olmaz. Asiyanı n bilim insanları ayakta ve bir çok iş ler yapı lı yor.Tarihi Ipek Yolunun geçtigi merkezlerden biri olan Biskekte bulunan Kirgizistan-Türkiye Manas Üniversitesi, Türk dünyasinin doğ usu ile batı sı nı , güneyi ile kuzeyini birleş tiren " altin köprü" olarak " Orta Asyadaki Kültür ve Uygarlikları n Arastirilmasi" baslikli bilimsel arastirma projesi yaptı ve sonuc olarak Türk kültür ve uygarliginin eskiligi ve geliş imligi hususunda son derece kiymetli bilgi ve belgelere ulasildi. Lakin oyle sanı rı m ki, ilmi araş tı rmalar yalnı z arş ivlerde uyumamalı türk kültürü her bir küçük faktörü ile dünyaya tanı tı lmalı ve mal edilmelidir. Bunun için en büyük iş dincilerin ve reklamçı ları n üzerine düş üyor sanı rı m.

Din ve inancı n sosyal bütünleş mede çok büyük rolu vardı r.

Din üzerinde aparı lan araş tı rmalardan E. Durkeym, Z. Freyd, M. Weber, Merton, S.Dönmezer ve baş kaları dinin insanları n toplumsal yapı ünsürlerini deyiş tirmeye

sevk eden sosyal kontrol aracı olduğunu müeyyen etmişlerdir. Şovinistler ise her devirde dinin bu funksiyonlarını deyerlendirerek dinden siyasi maksatlar için yararlanmışlardır.

Sosyal bütünleşmeyi sağlayan faktörlerden biri din olduğu gibi, sosyal ayrılmayı yaratan faktörlerden biri de dinsizlik ve ya inanc bütünlüyünün bozulması dir. Toplum ve milletin farklı hallara gelmesi ve inanc ve ya din kimliklerinin itirilmesi için bu iki tezadlı faktorlardan geniş istifade edinmiş ve edinmektedir.

Küreselleşme politikalarının temel hedefinin toplum ve ulusları tek kütblü bir dünya modeline oturtmak olması da bu tezatlı faktörlerin hayata geçmesile ortaya çikmaktadır.

Türkiyenin Avrupa Birliğine giriş sürecinde Bektaşî ve Alevilerin azinlik olarak göstermeye çalışılması nda da haman hadeflere ulaşmak amacı yatmaktaydı. Alevi kimliyini musliman kimliyinden ayırmakla inanc bütünlüyünü bozmak ve İslamın felsefi yönünü şariat yönünden ayırmak maksatı güdülmektedir. Bu da bir ulusun varlığına, onun, tarih bilinci içinde sekillenen ortak degerlerine endirilen darbeden başka bir şey deyildir. İslam dinini zeif düşürüp hristianlığı üst dini kimliye çevirmek çabası bu gün globalizenin esas hadeflerinden biridir. Bütün bunlara rağmen Alevi, Bektaşi ve diger inanc kimliklerine malik toplumlar kendi kimliklerini zeifleden faktörlerin kendi içlerinde geliştiyini bilmeli ve bütünleşme yolunun modelini cizmelidirler.

Hegemen devletlerin Asiyaya yaptığı Küreselleşme Kültür programı bir milletin kendisine mahsus olan manevi servet unsurlarını, vatandaşların topluma yönelik bağlantılarını, yani bir insan toplumunu millet yapan bütün özellikleri mahv etmek projesinden başka bir şey olmadığını biliyoruz. Milli varlığın temeli olan Milli kültür hem kendine özel unsurları – kimliğini muhafaza etmekle ve hem de belirli bir dinamizm içinde değişmek suretiyle varlığını koruya bilir. Bu sabebden de ulus devletin en önemlisi faktörü olan kültürün kendi ismiyle yaşatılması gerekir.

Yeni kültürün **yeni ahlakı** sağladığını da biliyoruz Yeni ahlak türk ahlakının modernleşmiş tarzı ola bilir düşünürüz.

Ahlak konusu her bir milletin milli serveti olduğu kadar, dinle de bağlı olarak zaman zaman müzakire edilmektedir. İlk kez 1893 yılında Chicago da İslam dünyasından bir katılımcı olmayan " Dunya Dinleri Parlamentosu" yapılmış ve 100 yıldan sonra 1993 yılında II Dünya Dinleri Parlamentosu yeniden çağrılmıştır. Bu Parlamentoya İslam dünyasının bir sıra din uzmanı katılmıştır. Parlamentoda bütün dini inanclara dayalı ortak deyerlerin bir araya getirilmesini ortaya koyan " **Evrensel bir Ahlaka Doğru İlk Dokuman**" kabul edilmiş di. Sonuc olarak II

Dünya Dinleri Parlamentosunda Dünya Ahlaki projesini geliş tirmek teklifi ireli sürülmüş tür (4. s.302).

Hans Küng- Karl Josef Kuschel II Dünya Dinleri Parlamentosunun tekliflerini ve Dünya Ahlaki projesini geliş tirmeye çalı ş an " Evrensel bir ahlaka doğ ru" kitap yazmı ş tı r (2. s. 33, 48-52, 89, 99).

Hans Küng bu projeyi bele açı klamaktadı r:

" Dünya Ahlakı derken kastedilen: ne bir dünya ideolojisi, ne mevcut dinlerden ayrı bir dünya dini, ne de mevcut dinlerin bir karı ş ı mı dı r. İ nsanlar artı k birlik ideolojilerden bı kmı ş durumdadı r. Dünya dinleri ise, inanc esasları doğ maları , simgeleri ve ibadet kuralları ile bir birinden o kadar farklı dı rlar ki, bir " birleş me tesebbusu" anlamsizdir. ... Bu dünya ahlakı , yine de dinlerde ortak olan ş eyi bulmaya çalı ş mak durumundadı r... Bir baş ka deyiş le dünya ahlakı ... dinlerdeki ahlakı acidan ortak olan ilkeleri belirlemelidir." (4, *s. 303*).

Hans Küngun Yeni Dünya Ahlakı na bakı ş ı nda bir-birine zı t fikirler bulunmaktadı r. Araş tı rmaçı birleş meyi hem inkar ediyor. Hem de birleş meyi tavsiye ediyor. Yani Konfüçyüs (MÖ-551-489), Rabbi Hillel (MÖ 60-MS 10), Hz. Muhammed (SAV), Jainizm, Budizm, Hinduizm ve b. din ve inanc sistemlerindeki ahlakı kuralları n ortak ilkelerini bir araya getirmekden konuş ur.

Aslı nda konuş ulmayan ve din uzmanları arası nda kabul edilmeyen bir hakikat vardı r ki, bu da tüm inanc ve dinlerin bir-birinin tamamlayı cı sı olarak yaranması ve İ slamı n sonuncu olarak Dinleri bütünleş tirmesidir.

Yani aslı nda küreselleş me ele bütünleş medirse neden dinler bütünleş meye doğ ru getmiyor ve gederse her ş eyin İ slam ahlakı nda bütünleş mesini sağ lamak istemiyorlar. Ama istenilmese bile bütünleş me doğ al bir sürecle yene İ slamda bülunacaktı r. Allahimiz birdir ve onun gönderdiyi Kutsal kitaplar bir hatt üzerinde endirilmektedir. Yalnı z zaman ve toplum farkları vardı r. Hetta Eski M.Ö. III. bin yı llı kta ş umer dilinde ş ifahi yaranmı ş ve II bin yı llı kta akkat dilinde 12 gil lövheye yazı lmı ş " Bilgamı s" (Gı lgamı ş) destanı nda Arur Tanrı sı nı n Enkidünü yaratdı ğ ı nı ifade eden bu mı sra da felsefi düş ünce tarzı nı n ortak göstergesidir:

" Gilden bir ş ey yoğ urup göklerden yere atdı .

Kuvvetli bir kahraman - Enkidünü yaratdı ."

Bu destandakı Enkidünün de, ş umer yazili abidelerindeki Töratanı n da, Bibliyadakı Adamı n da, KURAN dakı Ademin de yaranı ş ı aynı dı r ve bu yaradı lı ş faktörleri eski turk kaynakları nda açı klanmı ş dı r. Yani bir insan anlayı ş ı ve onun dunyanı n bir noktası ndan baş layarak hareket etmesi ve medeniyyet yaratması faktörü vardı r.

Bir felsefi fikirdeki gibi " Akar suya bir kere girilir" Yani ikinci kere girilirken suda baş ka olur, zaman da.

Kutsal inanclar ve Kitaplarda aynı . Vahit Tanrı tarafı ndan baş ka zamanlarda (geleceye doğ ru irelilemede) ayri ayrilikta gönderilmiş ve sonuncu olarak Kuranı nazil etmiş tir. Her kes Kiyamet gününde musliman olacak deyildise, bu insanları n zamanı n hareketine karş ı çı kamayacağ ı nı , yani bir hristian hala hristian olarak kaldı ysa o da geliş medeki bir gerilik alameti gibi deyerlendirilecektir. Tanrı insanları gerilikden korkutmuş geleceye doğ ru kendi kafası ile yürümesini emr etmiş tir. Hristian ve yehudiler muslimanları n düş menidir deyimi geriliyin geliş meye (önceki zamanı n gelecek zamana savaş ı), yani sonuncu dine karş ı geldiyini ifade etmektedir. Geliş me de zaman kaybi olsa bile sonuncu Kitap sonuncu armağ an gibi toplumları n hepsinin aklak kural kitabı dı r. Aslı nda Hans Küngun ortaya koyduğ u ilke ve YUNESKO – nun 2007 yı lı nı Mevlana yı lı ilan etmesi de bunu ifade etmekdedur. HZ.Mevlanayı dünyada kabul etdiren felsefi fikir " Vahdet – yani evremin en küçük zerreciyi bile bir tamı n zarresidir" olması dı r. Bu sabeptende " ilahi aş k yolu ile Allaha kavuş mak gerekir" düş üncesi insanlı ğ ı n ortak deyerlerinden söz etmektedir. Türk felsefi deyerlerinin iyi bilicisi büyük alman ş airi Hotenin Rumi hakkı nda yazı rdı :" Reallı ğ ı n ş übheli ve sadakatsı z esasa dayanması Celalettin Ruminin yüreyince deyil, o iç ve dı ş olayları n sı rrı nı ananevi bakı mdan tayin etmeye can atı yor, onları acmaya ş alı ş ı yor. Bu sabeptende onun yaratı cı lı ğ ı yeni bulmacalar ireli sürüyor, onları da öz akarı na koymak ve aydı nlatmak talep olunuyor. Sonda o bütün varlı ğ ı n allah olduğ u hakta talime muracat etmeye mecbur oluyor."

Batı dünyası nda daha çok XVIII yüzyı ldan baş layarak Avrupa, Amerika, Rusyanı n bir çok filozofları tarafı ndan araş tı rmı ş Mevlana yaradı cı lı ğ ı Hegel, Höte, Nikolson, Boldir, Arberi, Bertels gibi ş ahsiyyatlar tarafı ndan yüksek deyerlendirilmiş , muzik korijegleri Motsart, Bethoven gibi insanları n geliş mesinde faydalı olmuş dur. deyerli Holland ressamı Rembrantı etkilendirdiyi " hint-türk devri hakta" eserlerinin birinde C. Ruminin tesvirini yaratmağ ı ndan Mevlanaya münasibeti günümüze bellidir. Gunumuzde modern Batı Pop müziyinin yı ldı zları Maykl Cekson,

Madonna ve bir çok müzisyenlerin Mevlana yaratı cı lı ğ ı ndan geniş yararlanması ortak kültür oluş umundakı türk kültür faktörlerini öne çı karmaktadı r.

Bu sabepden de Hans Küngun ortaya koyduğ u ilke bir demokratik yaş amdan söz ediyor. Demokrasinin özellikleri Kuranda olduğ u kadar, eskiden türk ahlak sisteminde mevcut olmuş tur. Temel insan hakları nı n korunması , birge yaş am, karş ı lı klı ilgi, iş ortamı , kadı n özgürlüyü ve b. gibi ilkeler eskiden türk milletinin hoş görü sisteminde ve sonra müslimanlı ktakı ahlak kuralları nda mevcut olduğ u için, geleceye doğ ru türklük ve muslimanlı k bir sistem olarak yürüyecektir. Demokrasi deyince ise bu, Türk-musliman ahlak ve yaş am sistemi anlaş ı lacaktı r.

Alvin Tofflerin : " Politik Ademi merkezileş tirme demokrasi için bir güvence değ ildir" (Alvin Toffler. Yirmibirinci Yüzyı l Demokrasisi) fikri türk insanları na evremin ilahi devretmesini sağ lamak gerekir gibi bir çağ rı sı dı r deye bilirim. Politikadan uzak bir medeniyyetin oluş ması " Politik Ademi merkezileş tirme" nin karş ı sı nı alarak devretmeni kendi mecrası na soka bilir. Bu medeniyyet ise Asiyanin eskiden bu günümüze kadar gelip çı kan türk kültürüdür. Bunu ise Asiya Birliyinin yapacağ ı reklam ve tebliğ at olacaktı r.

Avrupa ülkeleri küreselleş mede " Yüksek Avrupa Medeniyeti" oluş turarak tek ve birleş ik bir Avrupa yaparak yerini belirtmeye çaba gösteriyor. Almanya ve Fransa Küreselleş meye " Fransalmanya" gibi getmeyi karar veriyor. İ ngiltere ise Avrupa Birliğ i içerisinde olmakla birlikte ABD' nin Yeni Dünya Düzeninden hissesine düş eni de alabilmek için Amerika ile ortak siyaset yürütüyor. Lakin Asyanı n ulus devletleri bir Asiya Birliyi yaratmaya çaba göstermiyorsa Yeni Dünya Düzeninde yeri nası l olcak ve en azı ndan Asya olarak kala bilecekmi?

Türkler Asiya devletleri bir araya gelerek Asiya Birliyi yaratmalı ve türk kültürünün her faktörünü reklam ve tebliğ ederek küreselleş mede yerini belirtmelidir.

Kaynakca

1. *http://www.siviltoplum.com.tr/kitap_09.htm*
2. *Malcolm Waters,Globalization, Routledge, Londra, 1995.*
3. *." Is It Global Economics or Neo Laissez-Faire, New Left Review, 213, Eylül/Ekim 1995, s. 108. Sungur Savran*
4. *Iş ı k Kansu, Emperyalizmin Yeni Masalı Küreselleş me, (görüş meler),*

Kİ GEM, Ankara, 1996

5. *www.iscimucadelesi.net/kuresel/kurmu_ulmu.htm - 388k*
6. Evrensel bir ahlaka doğ ru. Hans Küng- Karl Josef Kuschel. (Çev. N.Aş ikoğ lu, C Tosun, R. Dogan).Gün Yayı ncı lı k, Ankara 1995, s. 33, 48-52, 89, 99)).
7. Birgöz Sunar.Geleneksel Türk Ailé Yapı sı nı n Kiş ilik Geliş imi ve Toplum Yaş amı Üzerine Etkileri. 4 Aile Ş urası Birlikleri.Ankara: T. S. Baş bakanlı k Aile Araş dı rma Kurumu, 1990.
8. Ord. Prof. Dr. S. Dönmezer. Toplumbilim. Yayı n NO: 414. Egitim Dizisi:24. Beta Bası n Yayı m Dağ ı tı m A. S..11 Baskı ocak 1994- İ stanbul.
9. Doc. A. Can Baysal. Yrd. Dac. Dr. Erdal Tekarslan. Davranı ş bilimleri. Matbaacilik. Topçular-İ stanbul: 1987.
10. B.Karagöz. Ş . Kesici. Demokrasi ve İ nsan Hakları Egitimi.Türk Demokrasi Vakfı . Ankara: 1998.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

EVOLUTION OF HUMAN SOCIETY

PUSAN NATIONAL UNIVERSITY, KOREA, TAE HYONG RHEW, pH.D
Thrhew@pusan.ac.kr

I. Evolution in Scientific Human Being

Science as philosophy might be reckoned to be originated from the Greek philosophy in 6th century B.C. in which "**science**" and "**philosophy**" were not divided each other. In the 6th century B. C., Miletos Scholars in Ionia coined a vocabulary," "**physics**" for the concept of reality (foundation of things), and they concentrated to find out the reality of existences. The vocabulary, "**physics**" was originated from the idea. They thought that living organisms and nonliving things are not different matters and that spirit is unseparabble from physical matters. Therefore, they were called as "**holozoist**" (those who think that physical matters are also living organisms). Thales among the **holozoists** insisted that all physical matters are fulfilled with divinity, and Anaximandros advocated that the universe is organic system which is supported by "**Pnueuma**" (breath of universe). The version of wholeness and organic relationship connecting the existences asserted by the holozoists was more advanced and emphasized in the doctrine of the "Heracleitos Scholars" in Ephesus. Heracleitos claimed that the universe undergoes alteration eternally and simultaneously, generated freshly again repeatedly. As far as Heracleitos is concerned, the only real existence was "**fire**" which stand as a symbol of eternal alterations and dynamic states of existences. To him, the alteration of existences was thought to be derived from the repeatitive interaction of antagonistic couples. The concepttion in which the couple of the antagonists undergo unification to be integrated oneness which includes both sides of them and simultaneously, transcends the antagonism was defined as "**Logos**" by Heracleitos.

The concept of unified, organic system of the universe was disunited by "**Elea Scholas**" They insisted that there is divine nature over the matters and human beings. The divinity was at first the concept of oneness of total universe; however, it was changed to be an intellectual humanistic "**God.**" Following the drift of thought, the division of wholeness of univers into spirit and physical matters was initiated, and it wsas called as "**Dualism**" which

became the characteristics of western philosophy later. However, Parmenides did not admit any diversity of existence and thought the diversity as a sensual illusion so that he advocated that eternal reality is the basic foundation of alteration, and the concept became the basis of the western philosophy.

In 5th century B.C., the Greek philosophers tried to overcome the discrepancy of the concepts claimed by Parmenides and Heracleitos so that they conjugated the concept of unchangeable reality with that of eternal regeneration. Resultantly, from the idea, Leucippos and Democritos established newly restored concept of real existence, and created new, clear concept of "Atom."

After that era, atomists divided the concepts of spirit and physical matters perfectly and even claimed that the physical substances were compossed of certain basic "building blocks" which were nonliving partcles. Thereafter, the "Dualism" in which mind versus physical matters and spirit versus body were separated was established adamantly.

In 4.5th century B.C., in the period of golden age in Greek philosophy and science, Aristotetes systematized the scientific philosophy, and it became the fundermental foundation of western cosmology which ruled the western philosophy for 2000 years. Galileo was the first scientist who correlated mathemetics to experimental findings and officially established "Dualism" in which spirit and physical matters are devided each other. In 17th century, the concepts matured in Descartes philosophy who devided the nature into two independent concepts of "res cognitans" and "res extensa." The Decates' concept of partitioning contributed people to think that physical matters as nonliving things which are independent from human being and which simultaneously are thought to be simply mechanical composition of foundamental particles.

Thereafter, Issac Newton constructed his "mechanism" over the basement of this idea, and turned out to be a leader of the classical physics. The Newton's mechanical version of universe became to rule over the total scientific concepts from 17th to the end of 19th century. The Decartes' "Dualism" along with the Newton's "Mechanism" contributed to human being in beneficial and simultaneously, harmful way. The theories made eventually successful concenments of classical physics and technology; however, they brought harmful effect onto human spiritual curture and global environment. Scientific methods are efficient and powerful in maneuplating human life; nevertheless, it cost a lot of reguital.

Other than that, the more precisely and efficiently the mathemetical equations in scientific theories are formulated, the further remoted the equations are from the reality and on the other hand, the closer the equations approached to the realities, the more

ambiguons and rough the equations became. Futhermore, it is even more important to acknowledge that how far the gaps between the mathematical models and the correspondent vocabularies are. For this argument, even Albert Einstein warned that whenever mathematical principles describe realities, they are not clearly formulated, and whenever the mathematical equations are clear and well-organized by themselves, they are not equal to the realities. When one look into even a simple mathemetical logic in modern physics, he will experience mysteriousness as if seeing a puzzle which is beyond comprehension

In the Newton's classical theory of "Mechanism," the resistance and the friction of air were disregarded because they are extremely weak. Nevertheless, the model was believed to be absolute truth until magnetic- along with electronic- phenoma were discovered. Only after the electromagnetic phenomena were known, Newton's model was came to people's knowledge to be imperfect, limited theory which is adaptable to only partial cosmic phenomena, especially to the motion of solid.

The Newton's theory of"Mechanism" is limited conception that is confined within the size of the particles which are larger than the atomic size and within the speed which is much slower than the speed of light. Therefore, to make the theory adjustable to all the subjects ubiquitously in the universe, the Newton's model should be substituted with "Quantum Ttheory" for the subatomic system, and it should be substituted with the "Theory of Relativity" when speed of motion is close to light-speed. However, this doesn't mean anything like that this is wrong, but that is true; Instead, each doctrine is right for the seperarated, different jurisdiction distinctly. As a matter of fact, the "Quantum Theory" also has its own defect per se, and physicans had to try continuousely to overcome the blemish and to find out perfect theory so that something like "Bootstrap theory" of Greoffrey Chew has been entered on the stage.

However, all the scientific models and mathemetical theories are only approximation of the reality, and the linguistic interpretation of those mathematic models cannot express the exact meaning of the equations so that they are even remoted futher from the reality because of the ambiguity of the linguistic image (vocabulary). Because of that, Heisenburg sighted; "Is the nature so much irrational that we see in the phenomena occurred at the subatomic levels in the experimental process?" The results that we detect in the laboratory maneuver (visible or acoustic) are not the existences themselves but only the results of experimental processes. As a matter of fact, atomic or subatomic systems are

beyond our perception. The deeper we excavate the nature, the more we cannot help relinquishing our ordinary linguistical images.

The new findings in the modern physics brought mighty changes in the basic concepts of the space, time, physical-matters, subjects, and the law of cause and results, etc.; therefore, we cannot help being shocked in front of the impacts of the changes. As a result, very new and different views of the world were established, and it was now undergoing its developmental way forming on.

As a masterpiece of the scientific development, Isac Newton formulated a completely novel idea of "differential calculus" to express the "GRAVITY" in mathematical way. Einstein admired this finding as the greatest achievement in science which can be accomplished by an individual. In the Newton's view of world, the universe was three dimensional Euclidian spaces, which was always quiscent, unchangeable "ABSOLUTE SPACE" that cannot be affected by anythingelse. Newton's concept of time also was "ABSOLUTE TIME" which can flow onlly one way from past to present and from the present to future. Addition to that, the basic particles of physical matters moving in the absolute space and absolute time were undestructable in their characteristics. Here, we need to discriminate the atomic concepts of Democritos and Newton that in what way they are different, and how far different the theories are each other. The most important differnce was that in Newton's theory, there appeared to be distinct description of "FORCES" interacting between the particles. The magnitudes of the "FORCES" were explained as the quantities which can varried dependent only on the mass of the particles and simultaneousely, on the distance between the particles. Newton named the force as"Gravity," mentioned above. Then how and from where the BASIC PARTICLES, the FORCES between the particles, the LAWS of MOTION were originated? For the argument, Newton said that they were created by the mighty God and insisted that whole matters in the univers have existed as a macinary which was ruled by eternally unchangeable laws. This idea was called by physicians as the "MECHANISM" of Newton. The mechanism happen to be closely interconnected with the "DETERMINISM" of De Cartes in their theory, such as the mechanical universe was suggested to be totally retributable and determinational in its distinctiveness. In the De Cartes theory of DETERMINISM, a subjective individual was an existence that was totally separated from the objective world so that the objective word can be described without any correlation with the observer independently. This attitude in which the nature by itself can be described objectively became to be regarded as unviolatable principle as the rule of thum in science.

Thereafter, Laplace, P.S. described the universe as completely independent machinery which behave by itself, and based on the idea, he wrote the famouse five books of "Mecaniques Celeste" in which he successfully explained natural phenomena, e.g., flowment of tides, movements of satellites, meteors, and comets. The magnificent success of The Newton's Mechanism, encouraged physicians to extend the theory to the field of continuously flowing rheological substances and even to the vibration of elastic body with another successful results. Other than that, the phenomena of heat was also newly unerstood to be a sort of energy generated by the motion of molecules, and the concept of heat was also induced into the bondary of the mechanism. The gigantic success of the Mechanism pushed people to believe that the universe is really a mechanical machinary which is ruled by Newton's law of motion; therefore, people thought that the Newton's physics as basic ruling laws of nature or as the fundamental theory of existences.

However, within a decade, the parial defaults of the Newtonian theory were revealed and exposed to be lack of absolute applicability. This trend of advances was not any abruptly arisen event but initiated in the early 19th century along with the development of science which prepared current scientic evolution in our era. The first event among the advances was the finding of" ELECTRICITY" and "MAGNETISM"; nevertheless, these phenomena were not able to be explained appropriately by the mechenical theory. The findings were accomplished by Fareday, M. and Maxwell C., and they investigated the effects of electricity and magnetism so that they substituted the concept of forces in Newtonian theory with newly coined concept of "FIELD"; therefore, first time in the scientific history, an evolution which overcome the Newton's physics took place. Instead of describing the force as in the Newton's physics for the pulling phenomea interacting each other between the opposite charges (plus vs minus), they substituted the concept of forces with an alternative concept of dispersion or condition which are generated by the charges around the environment of the charges. This condition and dispersion which have potential of generatig certain forces were defined as "FIELD." This event was the most profound change made in the concepts of physical reality. Thereafter, the concept of "force" was substituted with "field" which could be investigated without any correlation with physical matters.

Additionally, light was found to be nothing more than an "ELECTROMAGNETIC FIELD"that can disperse through space in the form of wave.

Nevertheless, in general, Newton's physics resisted to hold the position as the basic

principle of the nature which ruled all the concepts of science regardless of exorbitant advances in physics. What is worse was that Maxwell by himself tried to explain his own results that he found in his experiments with using the expression in the concept of "mechanism." Initially, he tried to interprete the "field" as the state of "Pressure" which existed within the "ETHER" that is a kind of intermediating substance fulfilling the space and as the "Electromagnetic wave" that is the elastic wave of the "ETHER."

However, at last, it was clearly illucidated by Einstein that the "FIELD" is a reality which is absolutely different from the mechanical quantities such as forces. What he declared was that there is nothing like "EHER" existing in the space and that the "ELECTROMAGNETI FIELD" is a reality which can disperse even through vacuous space with no need of intermediating media and simultaneously cannot be explainable with the theory of "MECHANISM"in its own property.

Resultantly, physicists were able to have two separated basic theories which could be applicable to two different regiment of nature, one of which was the Newton's "MECHENICAL DYNAMICS" and the other was Maxwell's "ELECTRCAL DYNAMICS." Finally, with this separation, Newton's model of physics couldn't keep the position which was ruling all the sciences as basic theory.

In 1905, Einstein published two papers of evolutionary theories one of which was the "SPECIAL THEORY of RELATIVITY", and the other one was about a new investigation method of electromagnetic radiation, which was an initiation of the concept of "Quatums Theory" that was an explanation of atomic phenomena. Thereafter, in 25 years, perfect "QUANTUM THEORY" was established by a group of physicians called "COPENHAGEN TEAM."

Einstein constructed the "SPECIFIC THEORY of RELATIVITY" by combining the two basic logics in the classical physics, e.g., "MECHANICAL DYNAMICS" and "ELECTRICAL DYNAMICS." Concequantly, the "SPECIFIC THEORY of RELATIVITY" unified the structures and simultaneousely, the concepts of the classical physics. Therefore, it made the conventional concept of time and space and the Newton's view of the world to be overthrown.

In the 'THEORY of RELATIVITY', the space is none of three-dimensional reality but four-dimensional reality of time-space combination, and in the theory; space alone without time can't exists and vise versa. Hence, a revision of the concepts of time and space was required over the whole system of natural science because the time and space are the basic concepts that describe the natural world. The important consequence of the

amendments was the new perceiveness of truth in that mass is nothing but a certain form of energy. The relation of mass and energy can be described by the equation, e.g., $E=MC^2$

Where, E=energy, M=mass, and C=speed of light.

In 1915, Einstein published the "GENERAL THEORY of RELATIVITY" in which the concepts of "SPECIFIC THEORY of RELATIVITY" were extended to the logics include "GRAVITY" (iteraction among all physical matters which have mass).

The "SPECIFIC THEORYof RELATIVITY" was verified by a vast amount of experimental results; nevertheless, the "GENERAL THEORY of RELATIVITY" was yet verified experimentarilly; however, even without experimental varification, it is an excellent logic of gravity, so that it is applied successfully to **astronomy** and **cosmological physics**. In this theory, the "GRAVITY" makes **time** and **space** to be crooked. As a matter of fact, the space is actually bent, and the rate of bending is dependent on the intensity of the gravity.

The "TIME" also flows at different velocity depend upon the area of spaces which include different physical matters having different mass; therefore, the total system of time is determined by the distrbution of physical matters; Concequently, the concepts of "ABSOLUTE TIME" and "ABSOLUTE SPACE" in the Newtonian physics were destroyed by the "GENERAL THEORY of RELATIVITY" and, it made the concept of "VACUUM" become to be meaningless.

Moreover, a couple of phenomena which could elucidate the structure of atom that used to be unexplanable with the classical physics were discovered by laboratory experiments. The first clue for the atomic structure was revealed by the finding of "X-RAY" which was one of radial rays, and shortly after the initiation of the discovery, other radial rays that are radiated from the atoms of so-called radioactive substances or **radioactivity** were discovered. The radioactivity rendered conclusive, clear-cut lines of evidence of complex atomic structure by visualizing certain phemena in the atoms of physical matters. When radioactivity is radiated from an atom, the atom does not only radiate radial rays but also are transformed by itself to other elements. Lane, M.V. adapted the x-ray to the investigation of atomic distribution in a certain crystal, and Rutherford, E. realized that radialed **α-ray** was subatomic-sized radial particle which can be utilized in the investigation of the structure of atoms. When he shot the α- particles to atoms, Rutherford was surprised with unexpected, unbelievable results by which he could confirm that atom is not any particle of compactly solid propenty but is composed of vacant space including moving electrons around the nucleus. The truth is that is that the radius of atom is roughly $1X10^{-9}$ cm, but the most of it is nothing but vacant space.

The chemical property of all atoms is determined by the number of electrons included in it. Consequently, all logics of chemistry are based on the fundamental laws of atomic physics.

Those basic laws were established in 1920's by a group of scientists, e.g. Bohr, de Broglie, Dirac, Heisenbug, Pauli, and Schrodinger who were called as "Copenhagen Team.

Finally, Human being could encounter the subatomic realities which are so much delicate and out of anticipation for the first time in the scientific history. As a matter of fact, the subatomic existences are very abstractive two-faced realities which are revealing wave-property along with particle's property from time to time. The kind of dual property of the behavior is found in the sun-light too. To ordinary people, it should be a kind of puzle which is hard to solve that both of physical matters and sun-light are certain realities which exist as **particles** that are confined within certain fixed spaces and simultaneousely, as **waves** that can spread out throught open space indefinitely in any direction. This contrary property of the realities were arranged as a theory in the "QUANTUM THEORY", and the developement of the conceptions was actually initiated by Plank's findings of which radiant heat is not radiated continuously but **discretely**. Einstein was the physicist who named the pack of discrete energy as "QUANTUM"

Thereafter, quantum of light was accepted to scientists as real particle, and it is now called as "PHOTON." The photon is an extraordinary particle which doesn't have any mass and moves at the speed of light.

The apparnt contiadiction in the properties of **wave** and **particle** at an identical existence was unexpectedly settled now without any problem; that is to say, the physical matters at the subatomic level do not exist certainly at a fixed space at a fixed time, but they show their colors as only a **trend to exist**". Here, the tendency should be expressed as "PROBABILITY" which is dependent on the mathematical quantity of **wave form**. This is the reason, why particles which can be expressed as "WAVE" is not any physical wave like sound or water-wave but is only" "WAVE of PROBABILITY" in which observers can find out a certain particle at a certain time; therfore, in the case of subatomic description, the most logics in atomic-physics are expressed as "PROBABILITY" in this way. Nobody can describe atomic events with certainty, and one can only describe the atomic events as the probability e.g., how the events can take place. Additionally, in quantum theory, subatomic particles do not exist as independent reality but can exist only in the limit or environment of inter-relationship correlated each other.

What it means is that there can never be any fundamentally basic unit or particle of physical substances which exists independently by itself. In addition to that, the more the physical matters are decomposed, the more the complex network of composit units appeared to be correlated each other without showing any independently existing unit.

Besides, the **objective description** which was the landmark of the classical physics faded off the light. The Decartes' way of classification of individual (oneself) versus the objective world, and of observer versus the subject of observation can't come into being reality at the level of subatomic world.

The **"TENDENCY" to exist**; instead of existing at a certain fixed space at a certain fixed time, **moving against reatriction within extremely limited area** such as atomic size, **sudden conversion of particles**, and the **network of intercorrelation of the particles** in the existency is the unbeliveable characteristics of the subatomic world.

During the time, another evolution took place in the history of science that another subatomic particle, "NEUTRON" composing the nucleus was newly discovered. The neutron is a partcle which has the mass equivalent to position (around 2,000 times of electron's mass) but no charge. The neucleus containing the neutron is sized at only one over 100 thousandth of atom's size; nevertheless, it occupies almost the whole mass of atom which means that the neucleus is extremely high in density.

Since the neuclear particles (positrons and neutrons, etc.) haves the same property of quantum as electron, the movement of the particles are extremely fast at the speed as high as close to that of light. Because they are restrained within the supratiny space smaller then atom, their speed is ultrahigh at about $6.4X10^8$ m per second. Therefore, the nuclear system is completely different world than ordinary macroscopic world of our experience in our daily environment. In this extraordinerary system, the interaction among the nuclear particles are"NUCLEAR FORCE" which can be in existence only in the limited area in which the distance between the particles is shorter than one thirdth of the particles' radius. Nevertheless when the distance becomes much shorter than that, the direction of interaction turns out to be reversed, and then the particles push away each other so that they can't get closer any more.

In conclusion, in the evolution of scientific aspect of human being, at first in 1930, it came into people's knowledge that atoms are composed of "Positron", "Newtron", and"Electron." However, until that time, the findings could not strip off black illusion that still covered over the truth and that those basic particles were yet considered to be the

unbreakable, fundamental units. Since the coventional power of classical physics still rules over the people's thought, people have tried to understand them as the fundamental unit composing physical matters that can never be broken.

However, another revolution in science was followed shortly after those findings in modern physics and made it clear that the concept of fundamental particles should be abrogated. One of the two findings came out from laboratory-origonated experimental results and the other entred the stage from theoretical studies.

Firstly, the subatomic particles found in the experimental studies were within the number of only three before 1935; however, within a year of 1935 the number was enlarged to eighteen; and nowadays, it was extended to be hundreds. Under the circumstances, the concept of" **fundamental" paricle** is not appropriate any more.

Secondly, in theoretical development of physics, it became to be indisputable that the "QUANTUM THEORY" should be integrated with the"THEORIES of "RELATIVITY" for the perfect and faultless explanation of the nuclear phenomena. The argument is reasonable because the subatomic particles are actually moving within the ultranarrow space of the nucleus at the speed as fast as the speed of light, and when the phenomena of moving at the speed of light is concerned, it should be described only by the "THEORY of RELATIVITY." so that the cocept should be added to the deseription.

Consequently, what we need to understand the nuclear phenomena completely is the unified logic in which "QUANTUM THEORY and the "THEORY of RELATIVITY" are integrated; however, none of the perfect theory to meet the requirement fully yet came out to be in our hands.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

A Study on the Korean Approach to Management

Prof. Kim, Byeong Youn, Mokwon University, Daejeon, South Korea
Bykim8@hanmail.net

I. Introduction

Unlike Japan and China, little has been written about Korea's growing importance in the global marketplace. It has been active and aggressive in a diverse range of industries and services. These include consumer electronics, semi-conductors, computers, automobiles, shipbuilding, steel construction, and real estate. Korea stands today as the 11th largest economy in the world and the 12th largest trading nation. There are at present twelve Korean companies listed on the International Fortune 500 list.

As multi-national firms diversify their design, production and marketing activities throughout the world, national boundaries become blurred and as a result, such changes make an awareness of differences across cultures increasingly important.*

When business students and managers are asked the question, "what is effective management?" the typical answer is: "Effective management is the ability to identify a problem within the organization, analyze the reasons behind the problem and identify the best solution to solve the problem."

It can be argued that culture influences the way we define a problem and whether we perceive there is one, how we analyze problems in terms of appropriate method, and how we identify solutions.

Culture is subtle yet pervasive, transmitted from one generation to the next, shapes people's attitudes, behavior, and perception of the world and is shared by almost everyone in a particular group or society. Steers cites Hofstede's definition of culture as "the collective mental programming of a people." Therefore, we cannot talk about effective management without understanding the role of culture.

II. Types of employees

Japanese corporations typically have two kinds of employees. One group consists of

lifetime or core employees who have identified with the company and who have merged their career goals with the company's. The other group consists of basic workers, female employees, suppliers, and other people whose security is dependent upon the company's growth. If a Japanese company encounters hard times, it will typically eliminate some of its suppliers but not its lifetime employees.

In the United States, it is argued that virtually everybody is a regular employee but what exists is a small core of employees who supposedly have lifetime employment. In the private sector however, even the Chief Executive Officer gets fired. Therefore, in the United States there exists a labor free market on both sides. An individual is free to leave or he can be asked to leave.

The Korean situation is a hybrid of the Japanese and American models. In general, Korean companies consist of three groups of employees. There are "core" employees (a male managerial class and some male blue-collar class) that are usually long-term workers, highly valued, and typically treated quite well. This core group tends to be much smaller than a Japanese "core." But one difference is that workers including executives do get fired.

The second group consists of basic or "'regular" employees whose subsistence or future depends on the economic prosperity of the company. They have worked for the company for a sufficient time to build some commitments on both sides. Some regular employees advance to become part of the core group.

The final group consists of "marginal" employees, usually friends and relatives who are hired through personal contacts or connections. These people typically are not as motivated and are not laid off during economic downturns for obvious reasons.

III. Organizational structures

The Korean organizational structure is a hierarchy that resembles the American model with workers at the bottom and white collar workers or managers at the top. As in the case of American and Canadian companies, advancement for white-collar workers in a Korean corporation consists of a dual-track system, either along the managerial or technical/professional tracks.

There is a separate and distinct hierarchy for female employees. They are paid less, have less job security, have little input into the decision-making process, and seldom get into managerial ranks. Conceptually, the female population of a company is regarded as

totally distinct employees.

IV. Corporate culture

Many writers deal with the topical subject of corporate culture in a typically American setting such as General Motors Company but they seldom consider the concept of a corporate culture in an international dimension. While variations across companies clearly exist, it is possible to develop a rough composite picture of a typical Korean work environment by observing central tendencies across companies. We can identify seven characteristics that will help explain the Korean approach to management.

1. Work Ethic

The Korean work ethic is legendary. Even the Japanese complain that Koreans work too hard.

It appears that Koreans are not only hard-working and entrepreneurial but also extremely achievement-oriented. We mistakenly infer that the concept of achievement-motivation or achievement-orientation is similar to the West but it is very different. In Korea the individual is motivated to succeed for spiritual rather than financial rewards. His work effort is also defined in terms of group rather than individual achievement, that is, it has a collective focus that emphasized the group or company's success. In contrast, an employee in the U.S. is individually oriented; it is important that he succeeds and stands out in the group in terms of financial remuneration, promotion, etc.

Another difference is that in a typical American company, if the group succeeds the manager takes the credit but if the group fails, the group is blamed. In Korea, it is the opposite. If the group succeeds, it receives credit for the success but if it fails, the manager takes the blame.

2. Group Harmony and the Social Contract

The second characteristic of a typical Korean work environment concerns the nature of the "social contract" which is based on the belief in preserving group harmony. In contrast, the West may appear to place more emphasis on preserving justice than preserving harmony. When an individual in the West perceives that he has been injured, he will aim for fair resolution of the problem even though it may be at the expense of harmony. In several East Asian countries the opposite often occurs where the individual

will subvert his own interests for the good of the society.

It is not a case of justice or harmony being unimportant in the respective societies, but it is a question of priorities.

3. Paternalism

Korean society and Korean companies have often been labeled as authoritarian. Relationships between superiors and subordinates are characterized by a high degree of paternalism. A Western manager's authority is often defined as "I'm the boss, you are the followers and the corporation has given me the legal power or right to order you to do something." In the West this is more likely to be a one-way orientation, whereas in the East there is more of a bilateral relationship. The manager in a Korean company still has the corporate defined "right" to order his subordinates to do something but there are mutual commitments and obligations. It is expected that a supervisor or manager will assume personal responsibility for the development of his subordinates and that they will respond by showing the proper amount of respect and obedience.

4. Basis for Career Success

Career progression in the West is based on job performance, whereas in Korea seniority is the central factor in determining career advancement. This also stems from the Confucian tradition and serves to preserve harmony (since it is unseemly for younger employees to supervise older ones). Using seniority makes promotion decisions a little simpler than relying on imprecise evaluation methods to discriminate between a group of high achievers. It should be noted as Korean firms move toward greater professionalization in their management practices, greater emphasis is being placed on in-house performance evaluations as a basis for advancement.

5. Importance of Personal Relationships

Many Koreans tend to give more credence to personal contacts unlike many Westerners who stress written contracts in business relationships. In Korea, it is imperative for an individual to be "connected" both inside and outside the corporation, hence considerable time is spent developing and nurturing these relationships. Business is conducted with someone the individual knows and trusts and is often done with a handshake.

6. Decision-making Processes

In theory, the Korean decision-making process called pummi or "proposal submitted for deliberation" parallels the Japanese ringi-sho system whereby a proposal circulates throughout an organization from the bottom up so that by the time it reaches top management there is widespread consensus as to the desired course of action. In reality, the pummi approach is seldom followed in any systematic fashion in the big companies. Instead the pummi system tends to provide documentation for all company programs and new ventures and to diffuse responsibility for decision implementation.

Decision-making in Korean companies is typically highly centralized. Companies that are owner-managed tend to be more authoritarian while companies that rely more heavily on professional managers tend to be more participative.

7. Role of women in Organizations

To a large extent, women have been the source of cheap labor that has been driving the Korean economy. There is a large body of highly educated, highly skilled and motivated mobile, and poorly-paid female employees who work as assembly workers in factories and clerical staff in offices. There really is no seriously acknowledged role for women in Korean corporations.

After what was described several years ago as the "affirmative action" or "equal pay" revolution, women get paid approximately 80% of their male counterparts' salary in the same job, even though it becomes much better.

V. Conclusions

We have attempted to describe several elements of Korean culture and to show that traditional values appear to play a significant role in shaping the espoused values and beliefs of the Korean firm. The degree of commitment of a company to its stated values and beliefs is a good indicator of the relationship between management values and actual practices. The managerial recruitment, selection and management compensation practices we discussed illustrate the impact of traditional cultural values on management. There is continuing debate whether organizations are culture-free or culture-bound. This paper suggests that cultural values have helped to shape human resource management. Because behind the formal structure of East Asian companies, it is believed that informal and subtle management processes which are strongly influenced by its cultural values and belief systems play an important role. Thus, we believe that recruitment, selection and management compensation practices that we have described are unlikely to change

dramatically in the near future.

References

Alvesson, M. (1991). Organizational symbolism and ideology. *Journal of Management Studies*, 28.

Ames, R.T. (1993). *The art of rulership: A study in ancient Chinese political thought*. University of Hawaii Press, New York.

Bar-Tal, D. (1990). *Group beliefs: A conception for analyzing group structure, processes, and behavior*. Springer-Verlag, New York.

Cho, Y. H. (1995), "Corporate cultures of Korean Big Businesses" in Shin, Y. K. et al., *Management Characteristics of Korean Big Businesses*, Seoul, Korea: Seikyungsa (In Korean).

Cho, Y.H. and Park, H.H. (1999), "Conflict Management in Korea: The Wisdom of Dynamic Collectivism," in Leung, K and Tjosvold, D. (eds), *Conflict Management in the Asia Pacific*, Singapore: John Wiley &Sons (In Press).

Collins, J.C. and Porras, J.I. (1991). Organizational vision and visionary organizations, *California Management Review*, 34.

Dowling, P.J. and Schuler, R.S. (1990). *International dimensions of human resource management*. PWS-Kent, Boston.

Franke, R.H. Hofstede, G. and Bond, M.H. (1991). Cultural roots of economic performance: A research note. *Strategic Management Journal*, 12.

Lee, S.M., Yoo, S. and Lee, T.M. (1991). Korean chaebols: Corporate values and strategies. *Organizational Dynamics*, 19.

Lodge, G.C. (1991). Corporate ethics: Alternative conceptions of legitmacy and purpose. In *Public lectures by Professor George C. Lodge, Lee Kuan Yew Distinguished Visitor* (3-10 January 1991), National University of Singapore, Singapore.

Lodge, G.C. (1991). Corporate ethics: Alternative conceptions of legitimacy and purpose. In *Public lectures by Professor George C. Lodge, Lee Kuan Yew Distinguished Visitor* (3-10 January 1991), National University of Singapore, Singapore.

Meek, C.B. and Song, Y.H. (1994). The moral fabric of Korean managerial human resource practices. In Peterson, R. ed: *Managers and national culture*. Quorum Books, Westpost, Conn.

Trice, H.M. and Beyer, J.M. (1993). *The cultures of work organizations*. Prentice Hall, Englewood Cliffs, NJ.

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

ASIAN UNION- GEOGRAPHICAL AND ECONOMICAL DIMENSIONS

Mohammed Akhter Ali* and Dr. T.L.N.Swamy**
*Ph.D Scholar, Deprt., of Geography, Osmania University, Hyderabad, A.P. India
**Professor of Economic and Director, Univ., Foreign Relation Office, Osmania University, Hyderabad, A.P. India

Introduction

The spatial spread of population in the world is not ubiquitous. There are wide regional contrasts in the degree of concentration of population gibing highly variable densities to different parts of the world. According to 1995 population statistics of the United Nations, on an average, there were 44 persons to the share of each square kilometers in the world. Asia with a density of 112 persons per square kms was the most densely populated continent of the world. Many approximations have been made by scholars like Trewartha, Clarke about the proportions of area and proportions of population to highlight the fact of regional contrasts in the degree of population concentration at macro level. It has been estimated that about 80 percent of the world's population was concentrated in about 20 percent of the world's total land area.

Country	Persons/Km²
China	131
India	315
Singapore	4670
Pakistan	182
Indonesia	110
Bangladesh	925
Japan	332
Lebanon	294
Afghanistan	31
Yemen Republic	28
Georgia Republic	78

Israel	273
Vietnam	229
Jordan	61
Korea Republic	456
Sri Lanka	284
U.A.E	23

Asia (ā'zhə) , the world's largest continent, 17,139,000 sq mi (44,390,000 sq km), with about 3.3 billion people, nearly three fifths of the world's total population. Asia is the largest and most populous continent or region. It is traditionally defined as part of the landmass of Africa-Eurasia - with the western portion of the latter occupied by Europe - lying east of the Suez Canal, east of the Ural Mountains, and south of the Caucasus Mountains and the Caspian and Black Seas. Asia covers 8.7% of the Earth's total surface area or 29.8% of its land area, and contains more than 60% of the world's human population.

The European Union (EU) is an intergovernmental and supranational union of 25 member states. The European Union was established under that name in 1992 by the Treaty on European Union (the Maastricht Treaty). However, many aspects of the Union existed before that date through a series of predecessor relationships, dating back to 1951.

The European Union's 25 member states covers an area of 3,892,685 km² and has approximately 460 million inhabitants as of December 2004 . The European Union's member states combined represent the world's largest economy by GDP, the seventh largest territory in the world by area and the third largest by population. The EU describes itself as a "a family of democratic European countries",[1][1] though the extent of "European" has been a matter of debate, especially in relation to the possibility of the accession of Turkey.

Medieval Europeans considered Asia as a continent, a distinct landmass. The European concept of the three continents in the Old World goes back to classical antiquity with the etymology of the word rooted in the ancient Near and Middle East. The demarcation between Asia and Africa is the Isthmus of Suez and the Red Sea. The boundary between Asia and Europe is commonly believed to run through the Dardanelles, the Sea of Marmara, the Bosporus, the Black Sea, the Caucasus Mountains, the Caspian Sea, the Ural River to its source, and the Ural Mountains to the Kara Sea near Kara, Russia. However, modern discovery of the extent of Africa and Asia made this definition rather anachronistic,

especially in the case of Asia, which would have several regions that would be considered distinct landmasses if these criteria were used (for example, South Asia and East Asia).

Asia's border with Europe—which, geographically, may be regarded as a peninsula of the Eurasian landmass—lies approximately along the Urals, the Ural River, the Caspian Sea, the Caucasus, the Black Sea, the Bosporus and Dardanelles straits, and the Aegean Sea. The connection of Asia with Africa is broken only by the Suez Canal between the Mediterranean Sea and the Red Sea. In the far northeast of Asia, Siberia is separated from North America by the Bering Strait. The continent of Asia is washed on the S by the Gulf of Aden, the Arabian Sea, and the Bay of Bengal; on the E by the South China Sea, East China Sea, Yellow Sea, Sea of Japan, Sea of Okhotsk, and Bering Sea; and on the N by the Arctic Ocean.

Geologically, Asia consists of ancient Precambrian landmasses—the Arabian and Indian peninsulas in the south and the central Siberian plateau in the north—enclosing a central zone of folded ridges. In accordance with this underlying structure, Asia falls into the following major physiographic structures: the northern lowlands covering W central Asia and most of Siberia; the vast central highland zone of high plateaus, rising to c.15,000 ft (4,570 m) in Tibet in China and enclosed by some of the world's greatest mountain ranges (the Himalayas, the Karakorum, the Kunlun, the Tian Shan, and the Hindu Kush); the southern peninsular plateaus of India and Arabia, merging, respectively, into the Ganges and Tigris-Euphrates plains; and the lowlands of E Asia, especially in China, which are separated by mountain spurs of the central highland zone. Mt. Everest (29,035 ft/8,850 m), in Nepal, is the world's highest peak; the Dead Sea (1,312 ft/400 m below sea level) is the world's lowest point. Great peninsulas extend out from the mainland, dividing the oceans into seas and bays, many of them protected by Asia's numerous offshore islands. Asia's rivers, among the longest in the world, generally rise in the high plateaus and break through the great chains toward the peripheral lowlands. They include the Ob-Irtysh, the Yenisei-Argana, and Lena of Siberia; the Amur-Argun, Huang He, Chang (Yangtze), Xi, Mekong, Thanlwin, and Ayeyarwady of E and SE Asia; and the Ganges-Brahmaputra, Indus, and Tigris-Euphrates of S and SW Asia. Central Asia has vast areas of interior drainage, including the Amu Darya, Syr Darya, Ili, and Tarim rivers, which empty into inland lakes or disappear into desert sands. The Aral Sea, Lake Baykal, and Lake Balkash are among the world's largest lakes. Climatically, the continent ranges through all extremes, from torrid heat to arctic cold and from torrential rains (the product of monsoons) to extreme aridity (as in the Tarim Basin).

Asia can be divided into six regions, each possessing distinctive physical, cultural, economic, and political characteristics. Southwest Asia (Iran; Turkey, in Asia Minor; and the nations of the Fertile Crescent and the Arabian peninsula or Arabia), long a strategic crossroad, is characterized by an arid climate and irrigated agriculture, great petroleum reserves, and the predominance of Islam. South Asia (Afghanistan and the nations of the Indian subcontinent) is isolated from the rest of Asia by great mountain barriers. Southeast Asia (the nations of the southeastern peninsula and the Malay Archipelago) is characterized by monsoon climate, maritime orientation, the fusion of Indian and Chinese cultures, and a great diversity of ethnic groups, languages, religions, and politics. East Asia (China, Mongolia, Korea, and the islands of Taiwan and Japan) is located in the mid-latitudes on the Pacific Ocean, and is characterized by cultures strongly influenced by civilizations of the Huang He and Chang (Yangtze) river systems. It forms the most industrialized region of Asia. Russian Asia (in the northern third of the continent) consists of the vast region of Siberia and the Russian Far East. In the center of the continent is Central Asia, formed of a set of independent former republics of the Soviet Union. This region is characterized by desert conditions and irrigated agriculture, with ancient traditions of nomadic herding.

In terms of gross domestic product (GDP), the largest national economy within Asia is that of the PRC (People's Republic of China). Over the last decade, China's and India's economies have been growing rapidly, both with an average annual growth rate above 7%. PRC is the world's second largest economy after the US, followed by Japan and India as the world's third and fourth largest economies respectively (then followed by the European nations: Germany, UK, France and Italy). In terms of exchange rates (nominal GDP) however, Japan has the largest economy in Asia and second largest of any single nation in the world, after surpassing the Soviet Union (measured in Net Material Product) in 1986 and Germany in 1968. (NB: A number of super national economies are larger, such as the EU, NAFTA or APEC). Economic growth in Asia since World War II to the 1990's had been concentrated in few countries of the Pacific Rim, and has spread more recently to other regions. In the late 80's and early 90's Japan's economy was almost as large as that of the rest of the continent combined. In 1995, Japan's economy nearly equaled the USA to tie the largest economy in the world for a day, after the Japanese currency reached a record high of 79 yen. However, since then Japan's currency has corrected and China has grown to be the second largest Asian economy, followed by India in terms of exchange rates. It is expected that China will surpass Japan in currency terms to have the largest nominal GDP in Asia within a decade or two.

The Union nowadays has a common single market consisting of a customs union, a single currency managed by the European Central Bank (so far adopted by 12 of the 25 member states), a Common Agricultural Policy, a common trade policy, and a Common Fisheries Policy. A Common Foreign and Security Policy was also established as the second of the three pillars of the European Union. The Schengen Agreement abolished passport control, and customs checks were also abolished at many of the EU's internal borders, creating a single space of mobility for EU citizens to live, travel, work and invest. The

most important EU institutions include the Council of the European Union, the European Commission, the European Court of Justice, the European Central Bank and the European Parliament. The European Parliament's origins go back to the 1950s and the founding treaties, and since 1979 its members have been directly elected by the people they represent. Elections are held every five years, and every EU citizen who is registered as a voter is entitled to vote. The European Union's activities cover all areas of public policy, from health and economic policy to foreign affairs and defense. However, the extent of its powers differs greatly between areas. Depending on the area in question, the EU may therefore resemble a federation (e.g. on monetary affairs, agricultural, trade and environmental policy, economic and social policy), a confederation (e.g. on home affairs) or an international organization (e.g. in foreign affairs).

Boundaries:

Medieval Europeans considered Asia as a continent, a distinct landmass. The European concept of the three continents in the Old World goes back to classical antiquity with the etymology of the word rooted in the ancient Near and Middle East. The demarcation between Asia and Africa is the Isthmus of Suez and the Red Sea. The boundary between Asia and Europe is commonly believed to run through the Dardanelles, the Sea of Marmara,

the Bosporus, the Black Sea, the Caucasus Mountains, the Caspian Sea, the Ural River to its source, and the Ural Mountains to the Kara Sea near Kara, Russia. However, modern discovery of the extent of Africa and Asia made this definition rather anachronistic, especially in the case of Asia, which would have several regions that would be considered distinct landmasses if these criteria were used (for example, South Asia and East Asia).

Geologists and physical geographers no longer consider Asia and Europe to be separate continents. It is either defined in terms of geological landmasses (physical geography) or tectonic plates (geology). In the former case, Europe is a western peninsula of Eurasia or the Africa-Eurasia landmass. In the latter, Europe and Asia are parts of the Eurasian plate, which excludes the Arabian and Indian tectonic plates.

In human geography, there are two schools of thought. One school follows historical convention and treats Europe and Asia as different continents, categorizing Europe, East Asia (the Orient), South Asia (British India), and the Middle East (Arabia and Persia) as specific regions for more detailed analysis. The other schools equate the word "continent" in terms of geographical region when referring to Europe, and use the term "region" to describe Asia in terms of physical geography. Because in linguistic terms, "continent" implies a distinct landmass, it is becoming increasingly common to substitute the term "region" for "continent" to avoid the problem of disambiguation altogether.

There is much confusion in European languages with the term "Asian". Because a category implies homogeneity, the term "Asian" almost always refers to a subcategory of people from Asia rather than referring to "Asian" defined in term of "Asia". The fact that in American English, Asian refers to East Asian, while in British English, Asian refers to South Asian reflects this confusion. Sometimes, it is not even clear exactly what "Asia" consists of. Some definitions exclude Turkey, the Middle East, or Russia. The term is sometimes used more strictly in reference to Asia Pacific, which does not include the Middle East or Russia, but does include islands in the Pacific Ocean — a number of which may also be considered part of Australasia or Oceania. Asia contains the Indian subcontinent, Arabian subcontinent, as well as a piece of the North American plate in Siberia.

Population, Culture, and Economy:

The distribution of Asia's huge population is governed by climate and topography, with the monsoons and the fertile alluvial plains determining the areas of greatest density. Such are the Ganges plains of India and the Chang (Yangtze) and northern plains of China, the small alluvial plains of Japan, and the fertile volcanic soils of the Malay Archipelago.

Urbanization is greatest in the industrialized regions of Japan, Korea, and Taiwan, but huge urban centers are to be found throughout the continent.

Almost two thirds of Asia's indigenous population is of Mongolic stock. Major religions are Hinduism (in India); Theravada Buddhism (in Sri Lanka, Myanmar, Thailand, Cambodia, Vietnam, and Laos); Lamaism, or Tibetan Buddhism (in Mongolia and China, particularly Tibet); East Asian Buddhism (in China and Korea, mixed with Confucianism, shamanism, and Taoism; in Japan mixed with Shinto and Confucianism); Islam (in SW and S Asia, W central Asia, and Indonesia); and Catholicism (in the Philippines, East Timor, and Vietnam).

Subsistence hunting and fishing economies prevail in the forest regions of N and S Asia, and nomadic pastoralism in the central and southwestern regions, while industrial complexes and intensive rice cultivation are found in the coastal plains and rivers of S and E Asia. Because of extremes in climate and topography, less than 10% of Asia is under cultivation. Rice, by far the most important food crop, is grown for local consumption in the heavily populated countries (e.g., China, India, Indonesia, Bangladesh, and Japan), while countries with smaller populations (Thailand, Vietnam, and Pakistan) are generally rice exporters. Other important crops are wheat, soybeans, peanuts, sugarcane, cotton, jute, silk, rubber, tea, and coconuts.

Although Asia's economy is predominantly agricultural, regions where power facilities, trained labor, modern transport, and access to raw materials are available have developed industrially. Japan, China, Russian Asia, South Korea, Taiwan, Turkey, and Israel are distinguished for their industrialization. China and India are making considerable strides in this direction. The most spectacular industrialization has occurred in Japan and the "Four Little Dragons"—Taiwan, Korea, Singapore, and Hong Kong. The economies of Thailand, Indonesia, and South China are booming thanks to Japanese investment in plants and to cheap indigenous labor. The development of railroads is greatest in the industrialized countries, with Japan, India, China, and Russian Asia having the greatest track mileage. Also contributing greatly to the income of many Asian countries are vital mineral exports—petroleum in SW Asia, Russian Asia, and Indonesia and tin in Malaysia, Thailand, and Indonesia. Asia's other valuable mineral exports include manganese from India and chromite from Turkey and the Philippines; China produces great amounts of tungsten, antimony, coal, and oil.

Outline of History:

Asia was the home of some of the world's oldest civilizations. The empires of Sumer, Babylonia, Assyria, Media, and Persia and the civilizations of Islam flourished in SW Asia,

while in the east the ancient civilizations of India, China, and Japan prospered. Later, nomadic tribes (Huns, Mongols, and Turks) in N and central Asia established great empires and gave rise to great westward migration. Their tribal, military-state organizations reached their highest form in the 13th-14th cent. under the Mongols, whose court was visited by early European travelers, notably the Italian Marco Polo.

The Portuguese explorer Vasco da Gama reached India by sea in 1498, beginning the era of European imperialism in Asia. In N Asia Russian Cossacks crossed Siberia and reached the Pacific by 1640. With the formation of English, French, Dutch, and Portuguese trading companies in the 17th cent., great trade rivalry developed along the coasts of India, SE Asia, and China and resulted in increasing European control of Asian lands. By exploiting local disputes and utilizing a technological edge brought on by the industrial revolution, European powers extended political control over first the Indian subcontinent, then SW and SE Asia. European pressure opened China and Japan to trade. World War I led to a weakening of European stature in Asia, and the Wilson doctrine of self-determination inspired many nationalist and revolutionary movements.

World War II and the conflicts of its aftermath hit Asia heavily. In the postwar years, the center of conflict in international affairs tended to shift from Europe, the focus of both world wars, to Asia, where the decolonization process and the emergence of the cold war resulted in many smaller wars and unstable nations. The Arab-Israeli Wars, the Korean War, and the emergence of Communist governments in China, North Korea, and North Vietnam were among the events that heightened tensions in Asia. In the 1950s the Western powers built up military alliances (the Baghdad Pact—later the Central Treaty Organization—in the Middle East, and the Southeast Asia Treaty Organization [SEATO]) to counter the threat of Soviet and Chinese domination of Asia. In the 1960s, however, the Sino-Soviet rift reduced the possibility of joint Communist efforts in Asia.

At the end of World War II the United States, Britain, France, and the Netherlands were still major forces in Asia; but in the postwar period India, Japan, China, Indonesia, and other Asian nations sought a more independent role on the world scene. In the 1960s and 70s the British decision to withdraw "east of Suez" and the U.S. defeat in the Vietnam War foreshadowed new power alignments in the area. China's growing strength and a Soviet drive to expand relations with Asian states (particularly India and the Middle East Arab nations) polarized perceptions of Asian instability as a contest between pro-Communist and anti-Communist powers.

Other forces, however, were also shaping Asia in the 1970s and 80s. Constant high population growth left many nations struggling with chronic poverty, inadequate health

care, a largely underemployed workforce, and rapid degradation of environmentally sensitive areas. Nations with powerful militaries—Iran, Iraq, Pakistan, India, China, Vietnam, and Indonesia—invaded weakly guarded neighbors and fought low-level wars against one another. The former Euro-American-dominated world economic order received rude shocks from the Middle East-led oil embargo crises of 1973-74 and 1979 and the economic strength of Japan and the "Little Dragons." As conflicts with their origins in ethnic self-determination and perceived inequalities of borders ground on in the Middle East, the Indian subcontinent, Myanmar, and Tibet, a new force, Islamic fundamentalism, swept to power in Iran in 1979 and threatened secular governments throughout S and SW Asia; fundamentalists gained the upper hand in Afghanistan in the 1990s.

The collapse of the Soviet Union in 1991, an event in part triggered by its failed invasion of Afghanistan, led to the evaporation of the cold war polarization and to the birth of a new group of independent nations in Asia's center. In the 1990s, China emerged as a growing economic giant, but the booming economies of SE Asia suffered setbacks in the late 1990s. In Indonesia economic collapse led to the downfall of Suharto and the beginning of greater democracy as well as demands for independence or autonomy, particularly in East Timor, Aceh, and Papua. The 1990s also saw the gradual emergence of peace between a numbers of former combatants in the Arab-Israeli conflict.

Conclusion:

Asia being culturally, physically economically strong can also form Asian Union. Very important point in this aspect would be to include the thought of this ie. Asian Union in school childrens by introducing the value of Asian Union in all school curriculums. Immediate step towards this development would be unification of North and South Korea, unification of Indian Sub Continent. Academisions has to play an important role in formation of Asian Union (AU). If the rich value of our Asian civilization, oldest civilization, human values, biginning of all the major religions of the world etc can be described in detailed in all school curiculum and made it mandatory starting from 1st or 2nd class onwards will bring a value to Asian Union. All the politisians, bureacrates, businessmans, professionals etc all at some stage are students, so this is the key point to be constracted and major work towards the designe of the curriculum for the school childresn with the Asian values should be taken up on immediate prioriety.

There is one important point which we need to understand at this point of time. After disintegration of USSR, only one superpower remained and it is playing its tacticts to disrupt the whole world and inperticular the Asian countries. It has developed all deadily

weapons and now looking for marketing of its weapons and hence it dosent allow peace to take place. It is high time now that we Asian shold understand it and act it immediatelly. Secondly if we see environmentaly side too, be any means and by any one, all the bombs are being thrown in the asian countries, so the environmental threat is at high risk. Biggest pollutor of the world, imposes sanctions, restrutions, warnnings etc to the Asian countries. All these facts are high alarming and it is high time for the Asian countries to understand and act immediatelly.

Bibliography

See D. Stamp, *Asia: A Regional Geography* (1967); G. B. Cressey, *Asia's Lands and Peoples* (1968); T. Welty, *The Asians* (1984); V. Ramahappa, *Modern Asia* (1985); C. Pullapilly and E. J. Van Kley, ed., *Asia and the West* (1986); N. Nielson, *Religions in Asia* (1988); R. A. Scalapino et al., ed., *Asian Economic Development* (1988); L. A. Ziring and D. G. Dickinson, ed., *Asian Security Issues* (1988); J. Weiss, *The Asian Century* (1989).

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

Histories and Cultures of Tributary Asian Countries Originated from the Mainstream of the Dongyi Central Plains Koguryo(Xiongnu) Chosun Dynasty (东夷中原高句丽(匈奴)朝鲜)

- Centering on the Ottoman Turk (the Turk(突厥), the Huns) -

Lim Guwn Teag, Doctor of Philosophy, Styled Name : Bang Chon
World2815@hanmail.net

ABSTRACT

Turkey (the Huns) has located at the southern part of Central Asia taking a role of bridge between Asia and Europe. And the nation had positioned at the northwestern part of the Central Plains(中原) so that the territory became a number of battle places during the period that the Huanghe Civilization was being moved into Europe ancient times when frictions among prior inhabitants and later migrants had inevitably led a series of wars in every corner of Central Asia, Southeastern Asia, and Eurasia, that has caused us to give a strange sensation of aliens about the Huns for a long time while neglecting the fact that the movement was initiated by the Kogyryo nation(韩倍达), the single unique root of the all Asian countries since then.

Originally Cheondok (天笃, 天毒, 天笃) signifies a country with a supreme emperor, morality, and literature and Tianzhu (天竺) has the same meaning as well. After the time of movement the nation was nominated as Xiongnu(匈奴), which means central country under the heavens, country with good hearted people and gentlemen, and then as Koguryo(高句丽), which means highest, supreme, and most superb country under the heavens. After the ages the nation had different names including Hunjuk, Dolgwol(突厥), Balhae, Geulan, Yeojin, Euplu, Suksin, Baekmin, Yuyong, Yungjeok, Gang, Ho, Daewolsi, Sowolsi, Tobeon, Daeli, Ohwan, Oson, Daewon, Ali, Seonbi, Manjok, and its nomenclature has been fabricated as minor country names by Nambang, Gugang, Southern Xiongnu(南匈奴), and the Hans(汉族) that it is identified as one of 56 minor races and discriminated by the Chinese government even until now. The nation as like the other Asian nations as was originated from the Three Emperors(三皇) and the Five Emperors(五帝). And the Hans(汉族) could not have existed since they had not done exist never by nature.

The present Chinese government that has succeeded to Zhou Yuanzhang, southern part of the Chang Jiang, a tributary, was affiliated with the Guangdong government of Sun Wen and Mao Zhedong, southern part of the Chang Jiang River (支那). The Red Guards(红卫兵), offshoots of Hongeonjeok founded by the army of the Revolution of 1911, rose a revolt and overthrew the Qing Dynasty (清), whose tradition has been continued not only in the present Chinese government but also in fabrication of truths of the history so the true history has been continuously perverted by centering on the Hans, Southern Xiongnu(南匈奴), or southern regions of the Chang Jiang River(支那).

Since the Turk are offshoots of Xun Zhou(猃狁) who were posterity of the Heavenly Emperor the Koguryo Chosun Dynasty(高句丽朝鲜) succeeded in the Dongyi Xia Dynasty (东夷夏朝鲜), the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), and the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜) that were succeeded from the Three Emperors(三皇) and the Five Emperors(五帝). Nations risen on southern regions of the Chang Jiang River(支那), Korean peninsula, Mongolian territory, and Japanese islands have fabricated and perverted truths of the genuine history that those had been derived from the Dongyi culture (东夷文化). The historic fabrications and perverts were initiated from the time of Ming Dynasty (明) in southern regions of the Chang Jiang River(支那), the Li Shi Chosun Dynasty (李氏朝鲜) in the Korean peninsula, and around the Meiji Restoration in the Japanese islands respectively, which is a fact that provokes a wrath from all the people in the world.

In conclusions, the Three Emperors(三皇) and the Five Emperors(五帝) who were the ancestry of the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), the Dongyi Central Plains Jizi Zhou Chosun Dynasty(东夷中原箕子周朝鲜), the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜), and the Dongyi Central Plains Kogyryo(Xiongnu) Chosun Dynasty(东夷中原高句丽(匈奴)朝鲜) diffused through the whole areas in Asia, that Northern Xiongnu(北匈奴) had diffused towards the northwestern, the Koguryo Chosun Dynasty(高句丽朝鲜) to northern tributaries including Balhae Dynasty (渤海), Liao Dynasty (辽), Jin Dynasty (金), Yuan Dynasty (元), Mongolian Turk, Siberia, Central Asia, and Eurasia. The Northern Xiongnu(北匈奴) were of the Xun tribe (猃族) a northern tributary who were descendants of Xun Zhou (猃狁) a son of Xia Jie (夏桀). Towards the southern, the Southern Xiongnu(南匈奴) had diffused in Han Dynasty (汉), Tang Dynasty (唐), Song Dynasty (宋), Ming Dynasty (明), centered on the Jiu Jiang River (九江) where is a southern region of the Chang Jiang River(支那), and then the present Chinese Guangdong government of Mao Zhedong and over the wole regions of Southeastern Asia and Southwestern Asia including Indochina peninsula, and India. The Southern Xiongnu(南匈奴) is of a tributary tribe on southern region of the Huanghe River and the tributary tribe of Xia Qi (夏启) of Southern Xiongnu(南匈奴) is called the Hans(汉族) since then so that not only the Xun tribe (猃族) of Northern Xiongnu(北匈奴) but also the Hans(汉族) of Northern Xiongnu(北匈奴) were in all tributaries of the Koguryo Chosun Dynasty(高句丽朝鲜) who were of the direct line of descendants from Dingyi Central Plains Mainstream (东夷中原主流). And also therefore those who inhabit and countries founded in these territories until now

have been descended from the root of past history thousands of years only, are not the ones at the ancient times then, but the ones who have been the posterity from the single root the Kogyryo nation(韩倍达). Therefore, if they argue about our nation's history or your nation's history against national boundaries in Asia, it will be merely something like a children playing house.

Through results of this study, relevant scholars will edit and publish a common history textbook of common Asian histories, literatures, and cultures for all the countries in Asia so that they will have an Asian history in common is suggested in this paper No.87.

I. Introduction – Histories and Cultures of the Dongyi Central Plains Koguryo Chosun Dynasty(东夷中原高句丽朝鲜) and the Ottoman Turk

(1) Turkey (the Huns)

Turkey (the Huns) has located at the southern part of Central Asia taking a role of bridge between Asia and Europe. And the nation had positioned at the northwestern part of the Central Plains(中原) so that the territory became a number of battle places during the period that the Huanghe Civilization was being moved into Europe ancient times when frictions among prior inhabitants and later migrants had inevitably led a series of wars in every corner of Central Asia, Southeastern Asia, and Eurasia, that has caused us to give a strange sensation of aliens about the Huns for a long time while neglecting the fact that the movement was initiated by the Kogyryo nation(韩倍达), the single unique root of the all Asian countries since then.

Originally Cheondok (天笃,天毒,天督) signifies a country with a supreme emperor, morality, and literature and Tianzhu (天竺) has the same meaning as well. After the time of movement the nation was nominated as Xiongnu(匈奴), which means central country under the heavens, country with good hearted people and gentlemen, and then as Koguryo(高句丽), which means highest, supreme, and most superb country under the heavens. After the ages the nation had different names including Hunjuk, Dolgwol(突厥), Balhae, Geulan, Yeojin, Euplu, Suksin, Baekmin, Yuyong, Yungjeok, Gang, Ho, Daewolsi, Sowolsi, Tobeon, Daeli, Ohwan, Oson, Daewon, Ali, Seonbi, Manjok, and its nomenclature has been fabricated as minor country names by Nambang, Gugang, Southern Xiongnu(南匈奴), and the Hans(汉族) that it is identified as one of 56 minor races and discriminated by the Chinese government even until now. The nation as like the other Asian nations as was originated from the Three Emperors(三皇) and the Five

Emperors(五帝). And the Hans(汉族) could not have existed since they had not done exist never by nature.

The present Chinese government that has succeeded to Zhou Yuanzhang, southern part of the Chang Jiang, a tributary, was affiliated with the Guangdong government of Sun Wen and Mao Zhedong, southern part of the Chang Jiang River (支那). The Red Guards(红卫兵), offshoots of Hongeonjeok founded by the army of the Revolution of 1911, rose a revolt and overthrew the Qing Dynasty (清), whose tradition has been continued not only in the present Chinese government but also in fabrication of truths of the history so the true history has been continuously perverted by centering on the Hans, Southern Xiongnu(南匈奴), or southern regions of the Chang Jiang River(支那).

Since the Turk are offshoots of Xun Zhou(猃粥) who were posterity of the Heavenly Emperor the Koguryo Chosun Dynasty(高句丽朝鲜) succeeded in the Dongyi Xia Dynasty (东夷夏朝鲜), the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), and the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜) that were succeeded from the Three Emperors(三皇) and the Five Emperors(五帝). Nations risen on southern regions of the Chang Jiang River(支那), Korean peninsula, Mongolian territory, and Japanese islands have fabricated and perverted truths of the genuine history that those had been derived from the Dongyi culture (东夷文化). The historic fabrications and perverts were initiated from the time of Ming Dynasty (明) in southern regions of the Chang Jiang River(支那), the Li Shi Chosun Dynasty (李氏朝鲜) in the Korean peninsula, and around the Meiji Restoration in the Japanese islands respectively.

(2) The Kunlun Mountains(昆仑) the origin of human civilization

Since the four great civilizations that were the ones in the Dongyi Central Plains of Kunlun were formed on the four great rivers originating from the heavenly mountains Kunlun including 1) the mainstream civilization of Dongyi Central Plains on the Huanghe formed along with the He River(河水), 2) the civilization that was transferred to the Indian civilization having connected with the Southeastern Asia by succeeding the Huang He civilization along with the Chang Jiang which is connected in the southeastern parts of the Jiang River(江水), 3) it has been known as the Wei River(伪水) became the Indus river and the Ganges river so that the Indian civilization was originated from the root of the civilization of Dongyi Central Plains on the Huanghe and then transferred to seashore regions of the Mediterranean Sea, but it is the real fact that the Huanghe civilization was transferred towards the four directions by having collected the ideography of the Huanghe civilization (BC 3512 - BC 3071) and then transferred together with it by Mankind Emperor

Fuxi(伏羲人皇) centering on the Tianzhu Kingdom (天竺国), and 4) the Tian River(天水) was connected to the Gihon river and Guson river so that the Mesopotamian civilization was risen on the Tigris river and the Euphrates river and then the Egyptian Nile civilization was grown up along with circular seashores of the Mediterranean Sea on the prolonged line of it. Therefore, the four great civilizations were tributary ones derived from the root of the civilization of Dongyi Central Plains on the Huanhe along with ①the He River(河水) ②the Jiang River(江水) ③the Wei River(伪水) ④the Tian River(天水) originating from the Kunlun on the Dongyi Central Plains.

(3) The Huanghe River, i.e. the He River(河水)

All of the Huanghe civilization on the Dongyi Central Plains along the source of the He River(河水) was recorded and compiled in from the figure scripts, the Luoshu scripts, and to the porcelain scripts and the scripts on bones or tortoise carapaces having succeeded the foregoing, which was complied in the Shanxiujialinduo 38 phonography characters (删修加临多38音文字)[1] by Emperor Yao of Dangoon Kingdom (尧帝坛仆王俭, BC2351 - BC2233), who was the forefather of everlasting human phonographic characters (人类万岁音文字之祖也), that had been diffused in India through the Tianzhu Kingdom that became the Sanskrit characters at present. And the Sanskrit characters had been diffused in Sumer along with seashores of the Mediterranean Sea that became the origin of the Sumer characters and the Egyptian characters as well.

(4) Diffusion of the four human great civilizations

The four human great civilizations having originated from the three divines of the Kunlun Mountains(昆仑) had been diffused along with the four great rivers. Therefore, the regions of Turkey were located on seashores of the Mediterranean Sea as well that it took a role of bridge connecting with Asian continent and European continent from the very beginning of the epoch of the Huanghe civilization that was of the Dongyi Koguryo nation (东夷韩培达).

(5) the Dongyi Central Plains(东夷中原)

At present the Chinese continent has a population of about 1.3 billion. Far ancient times the Dongyi Koguryo nation (东夷韩培达) propagated and diffused along with the sources of the four great rivers getting harmonized with the Eden people in the Eden mountain (口东山) where is the Kunlun Mountains (昆仑东山) where was reigned by the Heavenly Emperor Huanyin of Orient (东方桓因天皇, BC7199 - BC3898). And in the

Introduction to Spring and Autumn of Canon from the High Officials(尚书大典)[2] it is recorded that there were about one hundred generations prior to Emperor Youchao (有巢以前有百余时代也). Generally one generation goes on from 30 to 40 years so that it had about 3 to 4 thousand years in the period. Historical Records from Huantan (桓坛古记) records that it had 63,182 years or 3,301 years in that and in the origin of mankind of Canon of the Nature(山海经) it records that the Longbai Kingdom enjoyed sixty thousand years(龙伯国六万岁). The 63,182 years from Huantan (桓坛古记) agrees with the sixty thousand years from Canon of the Nature(山海经) that do agree with there were about one hundred generations prior to Emperor Youchao (有巢以前有百余时代也) as well so that the Three Emperors and the Five Kings were ancestors of the Dongyi Chosun Dynasty (东夷朝鲜).

II. Main Subject - History and culture of the Dongyi Central Plains Koguryo Chosun Dynasty (东夷中原高句丽朝鲜) were the root of Asian countries

(1) Dongyi 3 Emperors(三皇) were posterity of Huanyinshi(桓因氏).

① Heavenly Emperor Dongyi Huanxiong Youchao(东夷桓雄有巢天皇) (BC3898 to BC3739), who was a descendant of Heavenly Emperor Huanyin of Sinbul Koingdom having succeeded the epoch of the tie knots (quipu) scripts and made his nation to live in houses on trees (木上巢居), who was the one succeeded form the prior civilization then and compiled human resident cultures firstly.

② Earth Emperor Dongyi Huanxiong Suiren(东夷桓雄燧人地皇, BC3739 to BC3512)[4], Li Han Literature(礼含文嘉) records that the Emperor created the methods for utilizing a fire by rubbing words (燧人始钻木取火) and for cooking raw meats (炮生为熟)so that he became the forefather of everlasting human morals and ethics (人类万岁文明伦道).

③ Mankind Emperor Dongyi Huanxiong Fuxi(东夷桓雄伏羲人皇, BC3512 - BC3071), at that time in the whole world the waters rose in the rivers and the whole territory was flooded that had gone to ruin the Daeyongbaek Sinbul Kingdom (大龙伯神市那罗)[2]. One of the survived was him, who compiled all the cultures in the tie knots (quipu) scripts and the primitive ideography Chinese characters that he became the forefather of human everlasting scripts and characters (人类万岁文字之祖也)[3]. And the primitive Chinese characters of colloquial ideography had derived to the figure scripts, the Luoshu scripts,

the porcelain scripts, the scripts on bones or tortoise carapaces , the leather scripts, the deerskin scripts, and the metal scripts. Therefore, the three ones are called as the Three Emperors(三皇) since then.

(2) The Five Emperors(五帝) on the Dongyi Central Plains(东夷中原) were descendants of the Three Emperors(三皇).

① Emperor of Agricultural God Dongyi Daxiong(东夷大雄神农炎帝, BC3071 ~ BC2707), who succeeded the Mankind Emperor Fuxi and then had reigned the Soyongbaek Sinbul Kingdom (小龙伯神市那罗), opened the epoch of the Luoshu scripts and saved and treated many sick persons and patients in the Kingdom having invented pharmaceutical technology and medicine by utilizing natural herbs so that he became the forefather of pharmaceutical technology and medicine (人类万岁医术之祖也). Therefore the oriental medicine was transferred along shores of the Four Great Rivers that the occidental medicine was born out from the root of the oriental medicine. Therefore the Oriental Dongyi Medicine and Pharmacy was the first in the human history which had been diffused in the whole world getting along with migrations of populations that was initiated by him.

The figure scripts compiled by the Mankind Emperor Fuxi had diffused to the whole world getting along with migrations of populations that leaded to form a civilization. The culture of the Emperor of Agricultural God Dongyi Daxiong(东夷大雄神农炎帝) had diffused in the whole territories of Central Asia, Eurasia, and Europe getting along with migrations of populations and then diffused and transferred in Southwestern Asia and shores of the Nile River in Africa along with seashores of the Mediterranean Sea. Besides, it had diffused even the Tianzhu Kingdom (天竺国), the central regions in Nepal, that leaded to open the Indian Civilization. At the time most of the people lived in the areas of the Wei River (伪水) where were reigned by the Emperor had a historical background that it was the central point that leaded many populations to migrate in all directions continuously. And the tie knots (quipu) scripts, the figure scripts, the Luoshu scripts and the primitive Chinese characters, which were the languages and ideography characters in the time, had transferred and diffused continually along with the shores of the Four Great Rivers directing from the east to the west, the south, and the north so that new migrants with a new culture had exploited new territories on all sides, when the cultures were founded by a unit of clan or tribe which inevitable brought a series of frictions and wars between prior habitants and new migrants. Repetitions of destruction and construction had leaded them to have new order and a series of movements of cultures leaded had leaded them to have political hegemony, new moral order, and new legal system which has brought the mankind

to form and have present mankind civilization. It should be acknowledged the historical and philosophical fact that the present mankind civilization has not been formed in a day but a long time about ten thousand years in the past having undergone developments and renovations. So an origin of civilization or a densely populated district gathers another civilization and another population. The civilization on the Central Plains the Kinlun had formed and constructed for a long time of history. And the nation gathered along with the civilization had been densely populated even more. Some of the nation had decided to migrate to other place since they had their own political purpose and living aim It is like the historical fact that when a mechanical and scientific civilization had risen in Europe where had a low population density, the western civilization had transferred and diffused in Spain, Portugal, England, Germany, France, and North America successively and then Uinted States of America has become Mecca of scientific civilization as the most powerful political force in the world. With this viewpoint, I believe in it firmly that the Asian continent, where was the center of the civilization of the Dongyi Central Plains Kogyryo, Koryo, and Chosun, will become Mecca of western technological civilization having waken up since it has come to the reality that the western technology should be moved in the Orient while comparing with the historical fact that the Orient had morals and the Occident had techniques in the past.

The Orient should understand and acknowledge a historical and philosophical reality while waking up from a long time sleep that Southeastern Asia centering on India, Southeastern Asia, and Africa are making a new historical frame. Human history cannot deny that we are now in a phenomenon of transition period that the central political axis that Ottoman Turk and Mongol, tribes of the Koguryo, KOryo, and Chosun who were the Dongyi Xiongnu Huns in the past, had governed in Central Asia, North Africa, and India has moved in North America and now is moving in the Dongyi Central Plains again.

② Emperor of Dongyi Daxiong(东夷大雄黄帝)[5] (BC2679 - BC2450), who was a descendant of Emperor Yeom and was also called other names such as Suksinsi, Baekminsi, or Yuwungsi. The Emperor had complied the cultures in the Luoshu scripts that he had opened epoch of the porcelain scripts which have been known as the primitive Chinese characters including the black porcelain scripts and the white porcelain scripts. He invented carriage with five wheels and defeated the king when he had title of feudal lord and then became the emperor. Emperor Chiwu was a descent of the direct line from Agricultural Emperor Sinnog and a brother of Chiwu, he removed Emperor Chiwu by impeaching wrong governing and combating against him. The emperor had attacked in all directions especially centering on Central Plains, the Wei River, Sichuan, and Xian and

conquered a huge area of the territories incorporating Central Asia, Eurasia, Southwestern Asia, and Southeastern Asia and the surroundings. He has 25 sons and the 12 sons among them has made new family names, who became the kings that reigned the territories by dividing 12 tribes. In the age of Jegok Gosin who was a great-grandson of the emperor people could not find out their living method because in the whole world the waters rose in the rivers and the territories were flooded, which is called as Noah's Flood in the western world. The first son of Jegok Gosin was named Giin Hujik who had became the ancestry of the Jizi Chosun Dynasty (箕子朝鲜). And King Wu, the founder of the Jizi Chosun Dynasty (箕子朝鲜) was one of the 19th generation of Giin Hujik. And his second son was Seol whose 15th generation was King Tang who had founded the Yin Dynasty (殷). And his third son was Emperor Yao of the Tanjun Kingdom who had succeeded his father. When the whole world was flooded with waters, Jegon Gosin constructed the alter for worshiping heavens and prayed to heavenly gods at the alter to remove from it earnestly then so that he was called as Tanxiong. And he had been called as Emperor Yao of the Tanjun Kingdom since after that he ascended to the throne, he had executed to offer the worship annually.

③ Emperor Yao of Dongyi Chosun Dangoon (东夷朝鲜坛君尧帝[6] : BC2351 - BC2233). He was right Dongyi Emperor of Tanjun Kingdom who was the founder of Samsin Kingdom, which is differently called as Okjeo Kingdom or Tang Kingdom. He had complied the cultures in the scripts on bones or tortoise carapaces having succeeded from the porcelain scripts. He ascended to the throne by succeeding his father Jegok Gosinsi. The year of his ascending to the throne that is BC2333 became the first year of the Chosun Dynasty. And he had complied the cultures by converting the scripts on bones or tortoise carapaces that is an ideography Chinese characters into the Shanxiujialinduo phonography characters (删修加临多音文) [1] that has become the origin of phonography characters in the whole world. And furthermore the Shanxiujialinduo phonography characters (删修加临多音文) became the Sanskrit in India when it had diffused through the Tianzhu Kingdom (天竺国) and became the Sumer characters when it had diffused in seashores of the Mediterranean Sea. All the alphabets in the West were originated from the Sumer characters and the Sanskrit are of phonography character having derived from the Shanxiujialinduo phonography characters (删修加临多音文). Chapter 8, Haenaegyeong in Canon of the Nature(山海经) states that the Dongyi Chosun Dynasty had governed its territory whose one length of the four directions was about 120,000kim on the Central Plains centering on the Kunlun Mountains of the Three Divines incorporating Central Asia, Eurasia, Southwestern Asia, and Southeastern Asia at present. Canon of the

Nature(山海经) states that the Tianzhu Kingdom (天竺国)[8] was called as the Dongyi Chosun Dynasty that had governed up to Skytie in the north, Iran, Iraq and Turkey in the south, seashores of the Medirerranean Sea, India and Indochina peninsula in the south, which was called as Cheondok Kingdom (天笃,天毒,天督) as well, whose national name means a country with a supreme emperor, morality, and literature and the Kingdom had supreme governors.

All of the human languages in the world has derived from the Shanxiujialinduo phonography 38 characters (删修加临多 38 音文). Oral pronunciations are quite unstable so that people use dialects according to each of their territories since the oral pronunciations are different according to a territory.

But the meanings are equal in spite that the pronunciations are different from territory to territory in the world. However, the Dongyi Ideography Chinese Characters (东夷表意韩文字) have common meanings in the whole world so that phonography characters, which are of dialects, should be written in the Ideography Characters and pronounced as below ; for an example,

① In the Chinese language : 毛泽东 Mao Ze Dong
② In the Korean language : 毛澤東 Mo Taek Dong
③ In the Japanese language : 溢邊 Ik Kai
④ In the English language : 去 go(pronunciation) : [gou] (original pronunciation)
Gowu

Therefore, oral pronunciations are unstable so that every language has vowels and consonants. For example, the Korean language has 10 vowels and 18 consonants and the English language 5 vowels and 21 consonants respectively. The English has only 5 vowels which bring about the pronunciations quite unstable so that they use double consonants that are unstable as well. Since the Korean language has 10 vowels, it can be pronounced more than two times exactly than the English language does so that the English has phonetic symbols to understand meaning of word. As the example in the foregoing 去 is of ideography one which is go in English. If one pronounce it as go, it cannot be understood its meaning exactly so that it requires its phonetic symbol [gou] with it. Therefore, the best phonography characters are the Korean characters in the world since a pronunciation of a word conforms exactly to its alphabets. The Korean characters are the very best prince of phonography characters in the world, which had been studied as Yidu, a colloquial dialect, of the Shanxiujialinduo phonography 38 characters (删修加临多 38 音文), which had been established as 28 sounds the most

scientific original pronunciation at the age of King Sejong in the Li Shi Chosun Dynasty (李氏朝鮮).

Worldwide diffusion of the Shanxiujialinduo phonography 38 characters (刪修加临多38音文), which was initiated in the age of Emperor Yao of Tanjun Kingdom, had made to complete the Sanskrit and the Sumer that had made to form the western alphabets, through which had formed the English, the Germany, the French, the Latin, the Russian, the Spanish, and the African in the West and the Korean, the Chinese, the Japanese, the Indian, the, Mongolian, etc. in the Orient. A series of migrations of populations had led movements of languages so that about billion 300 million of the Chinese people and overseas Chinese in Southwestern Asia, Eurasia, and America currently use the Chinese language which was originated from the Koguryo (Xiongnu) Chosun Dynasty and the Japanese people and overseas Japanese use the Japanese language which was originated from the Koguryo (Xiongnu) Chosun Dynasty as well.

④ Emperor Shun of the Dongyi Chosun Tanjun Kingdom (东夷朝鲜坛仈舜帝[9] : BC2284 -BC2224), 9th generation of the Emperor, had another name of Jesunyuwusi, ascended to the throne of Emperor of the Wu Kingdom having succeeded Emperor Yao. He had reigned the Kingdom with a good government having succeeded the virtue of Emperor Yao that generated the era of Yao and Shun. He rearranged all the nation systems especially focusing control of waters that brought forth a time of peace and prosperity. He created a heavenly worship of fire offering, which is expressed burnt offering in Christianity. At the time of his reigning he performed a beginning offering in every first day of months, a remember offering to the nature and its gods in every fifteenth day of months and then the next day performed an ancestral sacrifice to Emperor Yao. Records of Shu and Canon of Shun states that only an Emperor was allowed to perform a heavenly worship in a first day of month when he was dressed in a deep red uniform. And in the fifth day of a month feudal lords in deep red uniforms performed an ancestral sacrifice for earthen gods and grain gods. These sacrificing customs had been succeeded since far ancient times, which had became Huan sacrificing in the age of the Mankind Emperor by making a wood alter. After then they had made a rock house with four pillars and one cover, which had been called as dolmen in the West since then. It had been in the age of Jegokgososin that had been called as Tanxiong and Emperor Yao who had succeeded this customs had performed a heavenly worshiping annually by constructing an alter on a high hill to pray peace and safe. At that time a chief priest who held the heavenly worshiping was nominated as Tanjin Wangjian. Who had succeeded this heavenly worshiping was Emperor Shun to perform it annually so that he was nominated as

Shun Tanjun Wangjian since then. The heavenly worshiping was commenced from the age of Emperor Yao of the Chosun Dynasty so that the national name of Chosun has succeeded up to now for several thousand years in the past continually. No feudal lord countries could be named as Chosun in suffix and the nomenclature of Chosun could only suffixed to a dynasty with Emperor since then. Feudal lord countries to the Chosun Dynasty including Han, Tang, and Song have been called as the Five Big Powers to the Jizi Zhou Chosun Dyansty merely and fudal lord countries to the Jizi Zhou Chosun Dynasty including Qin, Chu, Yan, Ji, Han, Zhao, and Wei have been called as the seven heroes as well. Feudal lord countries to the Kogyryo Chosun Dynasty include Baickche, Han, and Silla and the Unified Silla belonged to the Unified Silla Chosun Dynasty sinc e it had succeeded the direct line of the Koguryo Chosun Dynasty. Therefore, the surrounding countries could not have a suffix of Chosun in their national names[8]. One that had succeeded the Unified Silla was right the Koryo Chosun but the surrounding countries including Balhae, Yao that is Geolan, Jin that is Yeojin, Yuan that is Mongol could not have had Chosun in their national names yet. Zhou Yuanzhang, leader of the Red Scarf Party (红巾敀) who had deprives the seal of Emperor Gongmin of the Koryo Dynasty through Li Seonggye took an air of Emperor Zhou Yuanzhang of the Ming Chosun Dynasty and then nominated Li Seonggye the feudal lord to the Korean peninsula. Since Le Seonggye was the feudal lord to the Korean peninsula, he was entitled as subject, feudal lord who reigns the Youming Chaoxian Dynasty (有明朝鲜). Bu when the Koryo Chosun Dynasty ruined in the time of Emperor Gongmin at Shenyang and royal families and cabinet ministers were escaping to the Korean peninsula pursuant to Li Seonggye, who had removed the political party of Jeong Mongju having the same political doctrine of pro-Ming Dynasty party, regarded Wu Wang the first prince to Emperor Gongmin as a son of Sin Don, and then ascended or descended arbitrarily King Chang and King Gongyang. At last Li Seonggye ascended to the throne of the Li Shi Dynasty under the rule of Zhu Yuanzhang that had continued for 500 years since then. And then Republic of Korea was founded according to democratic ideology after the liberation from the Japanese occupation so that they have been deprived from political Emperor of the Chosun Dynasty. As a result, the direct original history that had been succeeded Kogyryo Chosun, Unified Silla Chosun, and Koryo Chosun whose historical site was in the Central Plains not in the Korean peninsula was intercepted. Korean ancestors who had took refuge in the Korean peninsula had to succeed the direct original history so that the ministers has published the Summarized History of the Koryo Dynasty and the History of the Koryo Dynasty by having gathered and complied ancient

genealogies that had remained then and the two historical books have been transferred up to now.

Besides the Ming Dynasty in the Chinese continent had been divided by the Three Kingdoms when Liu Bang (刘邦) ascended to the throne of Emperor of the Koguryo Chosun Dynasty on surrounding districts of the Jiu Jiang River (九江), which had merged into the Jin Dynasty (晋), succeeded to the Tang Dynasty (唐), and then the Song Dynasty (宋) which had reigned southern regions of the Chang Jiang River (支那). And when the Yuan Dynasty (元) and the Koryo Chosun Dynasty (高丽朝鲜) were depreciated in powers, Zhou Yuanzhang, leader of the Red Scarf Party (红巾敌), had deprived the throne of the Koryo Chosun, the Dongyi Mainstream, by recruiting and gathering bands of robbers, which was the first in the human history in the world, and then founded the Ming Dynasty (明) and made the nation to construct the Great Wall (万里长城) for a period of 290 years so as to defense northern tribes and clans, so that they had perverted and converted the mainstream history of northern Dongyi into a history of tributary southern regions of the Chang Jiang River (支那) that Liu Bang in the Han Dynasty was fabricated into an Emperor of the Chosun Dynasty and even the Ming Dynasty was succeeded by an Emperor of the Chosun Dynasty. The Han Dynasty was originally founded and reigned in southern regions of the Chang Jiang River, that had paid tributes to Emperors of the northern Central Plains Dynasties, whose history had been fabricated and perverted from the Ming Dynasty, the government founded by Mao Zhedong having succeeded from Sun Wen (孙文) 1911, and even up to the present Chinese government. And nowadays the Chinese government has fabricated the direct line history of Emperors from the Koguryo Chosun Dyansty to the Koryo Chosun Dyansty by having been progressing the Northeastern Project and identifies and stipulates heir history as a history of surrounding regions to the Central Plains. That is just an anti-original history that makes all the mankind in the world to get angry.

⑤ Emperor Yu of Dongyi Chosun Dangoon (东夷朝鲜坛仁禹帝[5] : BC2224 - BC1766).

The Emperor Yu ascended to the throne by succeeding Emperor Shun. The country of Emperor Yu was called Xia Dynasty (夏) and managed and controlled over thousands of feudal lord countries, so that it was to nominated as Korea (韩国), which signifies a greatest country. Feudal lord countries to the Xia Dynasty had reached to Skytie district in the north, Central Asia and Eurasia in the west, and Southwestern Asia and Southeastern Asia in the south. Emperor Yu, 9th generation of Emperor of Dongyi, having succeeded

Emperors Yao and Shun, had reigned the nation with a good government focusing control of waters that brought forth a time of peace and prosperity. Especially, he had assigned Qi (启) his second son to progress the water control project of the Chang Jiang River. Therefore, the Han Dyansty, one of the tributary southern regions of the Chang Jiang River (支那) had made Qi (启) as their founder since then. But the Han Dynasty had been originally a feudal lord country to the Kogoryo Chosun i.e. Xiongnu and the historical background are as follows ; Emperor of the Koguryo Chosun Dynasty ordered Liu Bang (刘邦)and Xiang Yu (项羽) to conquer a rebellion of Yeongjeong that broke out against the throne[10]. When the two generals made inroad to conquer the revolt, Yeongjeong, the first King of the Qin Kingdom, came into decease and his first son Hu Hai (胡亥) had succeeded the throne. So the two generals combated with each other and Xiang Yu was defeated and killed, and then immediately Liu Bang had conquered Hu Hai and was nominated as feudal lord of the southern districts of the Jiu Jiang (九江), which initiated to found the Han Dynasty. And then Liu Bang had offered his daughter a princess to Emperor of Koguryo Chosun Dynasty and King Mu of Han Dynasty (汉) offered his daughter a princess to Emperor of Koguryo Chosun Dynasty as well. The nation had paid tributes to the Koguryo Chosun Dynasty for a period of 210 years continually. After the ruin of the Han Dyansty the Three Kingdoms (吴蜀魏) had risen on the territory of the Han Dynasty and then ruined while combating with each other, that had been overthrown by the Jin Dynasty (晋), that had succeeded by the Sui Dynasty (隋), and then by the Tang Dynasty (唐), that had been a feudal lord country to the Unified Silla Dynasty. It should be remembered a detailed historical fact recorded in Annals of the Three Kingdoms (三国史记) that General So Jeongbang was beheaded by General Kim Yusin to the Unified Silla Chosun Dynasty with a crime of disobedience when he was dispatched as leader of the saving army at the time of succession from the Koguryo Chosun Dynasty to the Unified Silla Chosun Dynasty.

The Unified Silla Chosun Dynasty, that succeeded in the Koguryo Chosun Dynasty, had established six colonial district governments in its territory so as to reign it effectively ;

(1) Anbuk colonial district government consisted of the whole area of Skida centering on inner and outer area of Mongil,

(2) Bukjeong colonial district government consisted of the whole areas in Central Asia and Eurasia,

(3) Anseo colonial district government consisted of the whole areas in Southwestern Asia and Mediterranean Sea,

(4) Anbuk colonial district government consisted of the whole areas of Southeastern Asia,

(5) Andong colonial district government consisted of the whole areas of the eastern parts of the Central Plains, and

(6) Heuksu colonial district government consisted of the whole areas of the northeastern parts of the Central Plains.

The territory of the foregoing six colonial district governments exactly conformed with the one where had reigned by Emperor Yu of Dongyi Chosun Dangoon (东夷朝鲜坛君禹帝), that had been succeeded in the Unified Silla Dynasty and the Koryo Chosun Dynasty successively so that the direct line original emperors had been continued. After the ruin of the Koguryo Chosun Dynasty, Genera Dae Joyeong founded the Balhae Dynasty on the territory where the Huns had governed incorporating inner and outer Mongol, Skitai, and Central Asia.

The Turk history commenced from the following historitical point. When the Chosun Dynasty of Emperor Xiajie (夏桀天子朝鲜)[10] ruined in the time of Emperor Tang (汤), 15th generation of Emperor Shun,the wife of Xun Zhou (猃粥), a son of Xiajie, had escaped from the country together with his royal concubines and settled at Bukya, where they had cultivated livestock. Those were called the Huns, a tribe of the Xiongnu. And Hyeokyeon Balbal, a tribe of the tribe of the Xiongnu, lived in Tongmanseong at the age of the Dynasties of Dongyi Jin and Song (东夷晋宋), and at present the territory corresponds to Hengshan Xian, Xiaxi (峡西横山县), which indicates that the time was from the ending part of the Xia Dynasty to the early part of the Yin Dynasty. Some of the nation of the Xia Dynasty (东夷万国夏) had taken refuge in Bukya by having escaped from wars, where now corresponds to district of Tawon, Jangseongbak. The canon of great historic records (史记大宛传) states that Daxia was located at an area with a length of about 8,000 km in the southern part of Dawen, where at present corresponds to Abugan..

Consequently, the territory of the Xia Dynasty(夏), i.e. Korean Kingdom(韩国), consisted of Skitai in the north, Central Asia and Eurasia in the west, Southwestern Asia in the south west, and Southeastern Asia in the south.

Therefore, the Annals of Xiongnu (史记匈努列传) states that the ancestry of Koguryo Chosun, that is Xiongnu, was Emperor Yu. The Outline of Geographies and Genealogy (括地谱) states since Xia Jie had no morals, he had escaped to Bukya when Xia Jie had ruined having caused by without doctrines and morals after that Tang had combated at Myeongjo and then his son Xun Zhou (猃粥) became the ancestry of the Huns who are now the Mongolian. Through these historical facts clearly prove that the Asian including the

Central Asian, the Eurasia, and the Southwestern have a common root of origins for their history, cultures, customs, languages and literatures, so that the Koguryo Chosun Dynasty was the common ancestry of Asian countries. Because the Asian have a common history, edition and publishing of a common and cultural textbook is suggested for all the Asian countries according to the results of this study, which will conform to the aims of this academic seminar of Asian philosophers.

And Mencius said that they had about 500 generations for the period from Emperor Yao up to Emperor Yu [11] which was called the Tang Yu Yu Three Generations(唐虞禹三代). Therefore, this is a theory from Mencius that the Asian have succeeded from a single root of ancestry so that they had been called as the Kogyryo nation(韩倍达). And in spite of the historical fact that the Han tribe (汉族) was originated by centering on Liu Bang, King of the Han Dyansty that had reigned southern regions of the Chang Jiang River where were uncivilized at that time, who had been nominated as a feudal lord by Emperor of the Koguryo Chosun Dynasty, so that the ancient history even up to the time of Qi (启), son of Emperor Yu, have been fabricated and perverted significantly. Trough this reason, history prior to the time of Qi (启), son of Emperor Yu, is called the Daemungu Era so that it is absent in the current Chinese Chronology officially published from the Chinese government. The history prior to the time of Qi (启), son of Emperor Yu, had belonged to the mainstream of the Dongyi Tribe, further more, the history of Emperors Yu, Shun, and Yao prior to the time of Qi (启), son of Emperor Yu, is belonged to that of the mainstream of the Dongyi not to that of the Han Tribe neither the tributaries in southern regions of the Chang Jiang River. The Chinese and other Asian cannot understand a practical historic fact that after the time of Huanyinshi the Dongyi Central Plains Three Emperors and Five Emperors had been respected as the forefather of the civilized history which have been descended the Dongyi Yi Dynasty, the Dongyi Jizi Zhou Chosun Dynasty, the Dongyi Koguryo Chosun Dynasty, the Dongyi Unified Silla Chosun, the Dongyi Koryo Chosun Dyansty, and even until the Republic of Korea since they have a wrong historic conscience that the direct line of history had been descended from Qi(启), the Han Dynasty, the Tang Dynasty, the Song Dynasty, to the Ming Dynasty. And also the Korean of the Dongyi Mainstream in the northern parts have excluded the Three and Five Emperors (三皇五帝) in the ancestry to the Chinese governments of Mao Zhedong and Guangdong. And also since the Chinese have identified the history prior to Qi(启) to be of that of the Dongyi people merely and excluded it from their Chinese history. Therefore, the forefathers of the Asian have been abandoned in the true Asian history, how sorrow it is !

III. Conclusions

1. Dongyi Central Plains Yin Chosun Dynasty (东夷中原殷朝鲜) was posterity of the Dongyi Central Plains Five Emperors (东夷中原五帝))

(1) Emperor Tang(汤) of the Dongyi Yin Chosun Dynasty(东夷殷朝鲜[12] : BC1766 - BC1122) was 15th generation of Emperor Shun (东夷天子帝舜有虞氏). And the Yin Dynasty was ruined in the time of Fa (发), a grandson of Jilijizi (季历箕子) who was 17th generation of Hujik. Tianzi(天子) had been initially called as Shi (氏), Huang (皇), and then Di(帝) and later it had been called as Wang(王), and then Great King (大王) when a feudal lord was called as King. Some examples are summarized in the following :

(2) After the time Tianzi had been called firstly as Huanyinshi(桓因氏) that had been succeeded for 100 generations since then, when Yuchao Shi(有巢氏), Suiren Shi (燧人氏), and Fuxi Shi (伏羲氏) had been called as Emperors so that the three were called ① Heavenly Emperor Yuchao(有巢天皇), ② Earth Emperor Suiren (燧人地皇), and ③Mankind Emperor Fuxi(伏羲人皇). When it had come to the era of the Five Emperors including ① Emperor Yan (炎帝), ② Emperor Huang(黄帝,) ③ Emperor Yao (尧帝), ④ Emperor Shun(舜帝), and ⑤ Emperor Yu (禹帝). From that time on Tianzi had been called Wang, however, in order to get rid of any confusion that a feudal lord had come to be called as Wang, it had been called Great King and feudal lord King respectively. In the age of the Jizi Chosun Dynasty the Five Heroes and Feudal Lords were called as Kings including Qin, Chu, Yan, Ji, Han, Zhao, and Wei (秦王, 楚王, 燕王, 齐王, 韩王, 赵王, 伟王) and Feudal Lord Kings including Han, Wu, Shu, Wei, Jin, Sui, and Tang (汉王, 吴王, 蜀王, 魏王, 晋王, 隋王, 唐王). And the founder of the Koryo Chosun Dynasty was called as Great Emperor Gojumong, the founder of the Unified Silla Dynasty Great Emperor Taejong Muyeol, and the founder of the Koryo Chosun Dynasty Great Emperor Wanggeon Taejo respectively. In the ending art of the Dongyi Yin Dynasty the Emperor fell in excessive drinking everyday that leaded a difficult situation in governing, they had three good ministers (殷末三贤) who recommended him to render a good and just governing, they were Bi Gan (比干), Wei Zi(微子), and Ji Zi.(箕子). Latterly Bi Gan (比干) became the forefather of Im clan, Wei Zi(微子) the forefather of Song clan and Confucius was a descendant of Wei Zi(微子). And Gong clan and Im clan have the same family origin.

2. Dongyi Central Plains Jizi Zhou Chosun Dynasty(东夷中原箕子周朝鲜) was posterity of the Dongyi Yin Chosun Dynasty(东夷殷朝鲜)[13]

(1) Foundation of the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜)

The Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜) was founded by Muwangbal, a son of King Munchang, by having succeeded the origin of the Yin Dynasty. And the Common Commentaries of the Geography (志理通释) states that the national name had been called as Chosun Yuju and changed into Zhou in the time of the Jin Dynasty. The Dynasty had divided into the Era of the Five Heroes (BC770 – BC475) according that feudal lords had grown in political powers. The Five Heroes consisted of (1) Hwan Gong in Ji Country, (2) Mun Gong in Jin Country, (3) King Jang in Chu Country, (4) King Ohap in Wu Country, and (5) King Gucheon in Wol Country. Besides Shunzi states that the Five Heroes were (1) Mokgong in Jin Country, (2) Yanggong in Song Country, (3) King Bucha in Wu Country, or Jin, Chu, Ji, or Jin.

(2) Era of the Five Kings and Seven Heroes in the Dongyi Central Plains Jizi Zhou Chosun Dynasty (东夷中原箕子朝鲜)

It had overturned from the Era of Five Kings into the Era of the Seven Heroes (BC475 – BC 256), the following seven heroes, who were feudal lords, except for Emperor of the Dongyi Central Plains Jizi Zhou Chosun Dynasty (东夷中原箕子朝鲜) ; Qin, Chu, Yan, Ji, Han, Zhao, and Wei (秦王, 楚王, 燕王, 齐王, 韩王, 赵王, 伟王). They had combated with each other to ascend the throne of the Central Plains then. And the winner was Yan, who had founded the Yan Dynasty, whose national name had been changed into the Yan Chosun Dynasty or the Jizi Yan Dynasty, and then finally Daebuyeo Chosun Dynasty (大夫余朝鲜) (BC284 – BC256).

3. Dongyi Central Plains Kogyryo(Xiongnu) Chosun Dynasty(东夷中原高句丽(匈奴)朝鲜) was posterity of the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜)

Gojumongseongje, a descendant of Jegokgosin, had founded the Kogyryo Chosun Dynasty by having succeeded the Jizi Chosun Dynasty and the Buyeo Chosun Dynasty [17]. And then the national name was changed into the Daekoguryo (大高句丽)[14] in BC232 in the time of Great King Yeoyul the third and then again changed into the Koguryo Chosun that had the following three feudal lord countries ; Baikche, Han, and Silla. Later the Dynasty had merged into the Unified Silla Chosun, which had been divided into Han and Tang by serving the Dynasty as their master country, which had been gathered and succeeded in the Koryo Chosun Dynasty, founded by Great King Wanggeon, and then which had been divided by the Dynasties of Balhae, Yao, Jin, and Yuan in the northern

parts. Yuan and Koryo Chosun had been overthrown by Zhou Yuanzhang, head of robbers, and the Ming Dynasty and the Qing Chosun Dynasty in the mainstream of northern Dongyi had been born then. In 1911 SunWen led a revolution at the ending parts of the Qing Chosun that Republic of China was founded then. The present Chinese government, which should be belonged to a tributary of southern regions of the Chang Jiang River, that has succeeded to Ju Won Jang, southern part of the Chang Jiang, a tributary, was affiliated with the Guangdong government of Sun Wen and Mao Zhedong, southern part of the hang Jiang River.(支那).

As stated in the foregoing the nations in the Central Plains had migrated in the four directions for the past historic period of several thousand years and they had established countries, kingdoms, and nations in Central Asia, Eurasia, Southwestern Asia, and Southeastern Asia. Therefore, the Asian have a common history and cultures in themselves.

Since the Turk are offshoots of Hunzhou who were posterity of the Heavenly Emperor the Koguryo Chosun Dynasty(高句丽朝鲜) succeeded in the Dongyi Xia Dynasty (东夷夏朝鲜), the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), and the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜) that were succeeded from the Three Emperors(三皇) and the Five Emperors(五帝). Nations risen on southern regions of the Chang Jiang River(支那), Korean peninsula, Mongol territory, and Japanese islands have fabricated and perverted truths of the genuine history that those had been derived from the Dongyi culture (东夷文化). The historic fabrications and perverts were initiated from the time of Ming Dynasty (明) in southern regions of the Chang Jiang River(支那), the Li Shi Chosun Dynasty (李氏朝鲜) in the Korean peninsula, and around the Meiji Restoration in the Japanese islands respectively, which is a fact that provokes a wrath from all the people in the world.

In conclusions, the Three Emperors(三皇) and the Five Emperors(五帝) who were the ancestry of the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), the Dongyi Central Plains Jizi Zhou Chosun Dynasty(东夷中原箕子周朝鲜), the Dongyi Yin Chosun Dynasty(东夷殷朝鲜), the Dongyi Jizi Zhou Chosun Dynasty(东夷箕子周朝鲜), and the Dongyi Central Plains Kogyryo(Xiongnu) Chosun Dynasty(东夷中原高句丽(匈奴)朝鲜) diffused through the whole areas in Asia, that Northern Xiongnu(北匈奴) had diffused towards the northwestern, the Koguryo Chosun Dynasty(高句丽朝鲜) to northern tributaries including Balhae Dynasty (渤海), Liao Dynasty (辽), Jin Dynasty (金), Yuan Dynasty (元), Mongolian Turk, Siberia, Central Asia, and Eurasia. The Northern Xiongnu(北匈奴) were of the Xun tribe (猃族) a northern tributary who were descendants of Xun Zhou (猃粥) a son of Xia Jie (夏桀). Towards the southern, the Southern Xiongnu(南匈奴) had diffused in Han Dynasty (汉),

Tang Dynasty (唐), Song Dynasty (宋), Ming Dynasty (明), centered on the Jiu Jiang River (九江) where is a southern region of the Chang Jiang River(支那), and then the present Chinese Guangdong government of Mao Zhedong and over the wole regions of Southeastern Asia and Southwestern Asia including Indochina peninsula, and India. The Southern Xiongnu(南匈奴) is of a tributary tribe on southern region of the Huanghe River and the tributary tribe of Xia Qi (夏启) of Southern Xiongnu(南匈奴) is called the Hans(汉族) since then so that not only the Xun tribe (猃族) of Northern Xiongnu(北匈奴) but also the Hans(汉族) of Northern Xiongnu(北匈奴) were in all tributaries of the Koguryo Chosun Dynasty(高句丽朝鲜) who were of the direct line of descendants from Dingyi Central Plains Mainstream (东夷中原主流). The nomenclature of Koguryo (高句丽) signifies a high, great, and brilliant country or kingdom which is reigned by Heavenly Emperor. And the nomenclature of Xiongnu(匈奴) signifies a country or kingdom of mind, heart, and healthy having gentlemen and worldwide spirits in themselves. Therefore the nomenclature of the Koguryo Chosun Xiongnu (高句丽朝鲜匈奴) means a central worldwide country or kingdom having divinity, brilliance, strength, and gentlemen in themselves, Xia Dynasty, that was the Han Dyansty (韩国), reigned by Emperor Yu centering on the Central Plains Dongyi. . The Southern Xiongnu(南匈奴) is of a tributary tribe on southern region of the Huanghe River and the tributary tribe of Xia Qi (夏启) of Southern Xiongnu(南匈奴) is called the Hans(汉族) since then so that not only the Xun tribe (猃族) of Northern Xiongnu(北匈奴) but also the Hans(汉族) of Northern Xiongnu(北匈奴) were in all tributaries of the Koguryo Chosun Dynasty(高句丽朝鲜) who were of the direct line of descendants from Dingyi Central Plains Mainstream (东夷中原主流). And also therefore those who inhabit and countries founded in these territories at present have been descended from the root of past history thousands of years only, are not the ones at the ancient times then, but the ones who have been the posterity from the single root the Kogyryo nation(韩倍达). Therefore, if they argue about our nation's history or your nation's history against national boundaries in Asia, it will be merely something like a children playing house.

Through results of this study, relevant scholars will edit and publish a common history textbook of common Asian histories, literatures, and cultures for all the countries in Asia so that they will have an Asian history in common is suggested in this paper No.87.

References :

1. Historic Records from Huan Tan(桓坛古记)
2. Canon from the High Officials(尚书大典)
3. Canon of the Nature(山海经)
4. Li Han Literature(礼含文嘉)
5. Origin of the Zhu Books(竹书纪年)
6. Basic Annals of the Five Emperors(五帝本纪)
7. Sage King Shun Canon(书传舜典)
8. Collection of the Great Scriptures(韩经大典)
9. Records from the Historian Liu Yuanhai(刘元海传)
10. Basic Annals of the Xia Dynasty(夏本纪)
11. Mencius (孟子)
12. Basic Annals of the Yin Dynasty(殷本纪)
13. Basic Annals of the Zhou Dynasty(周本纪)
14. Basic Annals of the Koguryo Dynasty(高句丽国本纪)

References Literatures

1. A History of the Turk, Lee Hi Su
2. A History of Central Asia, Kim Jeong Eoy
3. A History of Russia, Kim Hak Jun
4. A History of Southeastern Asia, Jeong Gyu Yeong
5. A History of India, Jeong Byeong Jo
6. A History of Eastern Europe, Lee Jeong Hi
7. A History of North Africa, Gong Il Ju and Jeon Wan Gyeong
8. Outline of Geographies and Genealogy (括地谱)
9. Common Commentaries of the Geography (志理通释)
10. Complete Collection in Four Treasuries(四庫全书).

Second International Conference of the Asian Philosophical Association
THE RISE OF ASIAN COMMUNITY AND THE NEW DIALOGUE BETWEEN
PAST AND FUTURE OF THE WORLD
October 26~October 29 2006, Busan Korea

The Relations between the Ottoman Empire and the Asian States in the 16th Century: the diffusion of Ottoman Military Technology

Prof. Salim Al-Hassani-Dr Salim Ayduz The University of Manchester
Sa@fatih.edu.tr

When the Ottoman Empire reached the height of its power in the 16th century it was monitoring three continents. Additionally they were assisting other Muslim and Turkish states in central Asia against their enemies by providing them with military support such as weapons, guns, handguns and especially weapons engineers. Cannon makers and users were sent to teach how to cast cannons and use these new military technologies. The Indian Sultanates, Uzbek Khanates in Asia, Diu and Jawa Sultanates in South Asia and the Kingdom of Mali in Africa requested skilled cannon makers and users mainly from the Ottoman Empire. The Ottoman Sultan's policy towards those seeking help was to help them against their enemies by providing them with military support, expecting in return good political and commercial relations. Through the skills of Turkish military engineers and technologists, Ottoman civilisation as well as military technology spread throughout the Turkish and Muslim states in Asia and South Asia.

The ottomans seem to have played an important role in the introduction of fire-arms into various Asian countries, either as the direct suppliers or as causing their rivals in the East to obtain them from the Europeans. In the first category can be mentioned the Khânates in Turkistan, the Crimean Khanate, the Guajarati's in India, the Sultan of Ache in Sumatra, and Sultan Ahmed Gran in Ethiopia. The Ak Koyunlu and the Safawids in Iran and the Mamluks in Egypt can be included in the Second category.[1] Also it must highlight that the Ottoman government tried to exploit its privileged position in respect of fire arms to pursue a policy of universal powder. For not only did that position bestow on the Ottoman government a definite superiority in battle over its rival in the Middle East -it gave it also an incomparable prestige in the countries which were threatened by the Portuguese, the Russians, and the Iranians in Asia.

[1] H. Inalcik, "the Socio-Political Effects of the Diffusion of Fire-arms in the Middle East", *War, Technology and Society in the Middle East* (ed. V. J. Parry-M.E. Yapp), London 1975, p. 202.

The Ottomans were the second Muslim country acquainted with the fire arms after Mamluks which they met in the middle of the thirteenth century. Although Mamluks met with fire arms before the Ottomans, they didn't use the advantages of them. Mamluks military leaders and some statesman were preferred traditional weapons rather than new invented fire arms. The Ottoman State emerged after them but they used to use fire arms very effectively and improved them after short time they obtained them. Toward the end of the Mamluk sultanate, they asked military aids, especially fire arms from the Ottomans, when they faced the Portuguese threat from the Ocean side, and they send them what they want. Before the Portuguese threat there was not any kind of serious hazard in that area using fire arms for the Mamluks. When the realised the power of fire arms it was too late to improve their military situation. Inevitably when they faced to the Ottomans, they had to look for aid to European states, especially Venetians and Rhodes Knights[2].

The Ottoman statesman gave much attention to firearms and gained very big advantages through the centuries and became the biggest state in the sixteenth century. In Europe, Asia and Africa they defeated very strong rival states armies thanks to the fire arms. While Mamluks which they were the most powerful Muslim state before the Ottomans, they gained their position and eventually defeated them and emerged own sovereignty over their soils. After the new situation the Ottomans became the protector of the Holy Lands and other weak Muslim states in the world. When the Ottomans conquered new soils in East of Anatolia and Africa, they obtained very important advantage between Turkish and Muslim states. Like Mamluks, other states which has a racial and religious relationship with the Ottomans, asked military aid from the Ottomans. It was very important opportunity for the Ottomans to enlarge their political and religious impact over other Muslim and Turcic states. They utilised this opportunity and send them some military aids and equipments as well as the weapons[3].

From Turcic khanates in Asia[4] to the middle of the Africa and Far East Asia and sub continent of Asia, very large amount of area they send their military technology and tactics via experienced Turkish masters and soldiers. This aid also provided that the Ottoman military technology expanded these countries. Thanks to these helps the Ottoman military technology reached almost half of the present world at that time. Sending this weapons and military power those countries, the Ottomans expanded their political and religious

---

[2] D. Ayalon, *Gunpowder and firearms in the Mamluk Kingdom*, London 1956, p. 126, 138; Feridun Bey, *Mecmua-i Münşeât-ı Feridun Bey*, İstanbul 1274-75, II, 468.

[3] Salim Aydüz, "16. Asırda Osmanlıların İslâm Devletleri'ne Ateşli Silah ve Teknoloji Yardımı", *Yeni Ümit*, 39 (1998), pp. 45-47.

[4] Prime Minister Archive (BA), KK, nr. 239, p. 368.

penetration over helped countries. It was an Ottoman policy to expand their power through the Muslim and Turkish states against the rival states like Iran and others.

These military aids were sending by the Ottoman upon the request of the leaders of the Muslim or Turkic states which was attacked by some European countries. This aid package was contains especially cannon, musket and gunpowder beside the gunners, musketeers and cannon makers. If the transport of the weapons face the difficulty then they send only gunners and cannon master like India and Sumatra islands[5].

The important question in this step is that via these aids has the Ottomans fire arms technology transferred over those countries rather than the political and religious effect or if yes how this transferred happened? The Powerful rival of the Ottomans and the leading Muslim state in the world at that time first appealed to the Ottomans for a military aid including fire arms and materials to build a navy able to withstand the Portuguese in the Red Sea and the Indian Ocean in 1509[6]. Due to some reasons this request had received in two years, 1511, Containing 300 muskets, 40 qantars gunpowder and other military munitions send as free help[7]. About 1512 Mehmed b. Abdallah, an Ottoman, was appointed captain of the fleet to be built at Suez. Three years later the Mamluk fleet at Suez was placed under the command of another Ottoman sea captain, Selman Reis. But Mamluks didn't use this weapons and new military munitions to improve their own military levels. As a matter of fact, when they face the Ottoman invasion they asked military help from Venetians and Rhodes knights.

The reliance of the Mamluks on Ottoman ait would appear to have enhanced the prestige of the Ottoman throughout the Muslim world at the expense of the Mamluks.[8]

While Mamluks asking the Ottoman aids again Portuguese attacks in the Read Sea, they never think that one day the Ottomans would attack and knock down their hegemony in the area. Following Mamluks, this time, Abyssinian Ruler Gran Ahmad Khan faced a serious Portuguese attacks. He received aid in the form of fire-arms from the Ottoman Pasha of the Yemen and proclaimed a jihad in 1527 against the Christian King of Abyssinia, whom the Portuguese were supporting. The ottomans had continued to send more aid to him following years. But after two years Ahmed Gran was killed and the Muslim offensive brought to a halt until the mid sixteenth century, when the Ottomans themselves took the initiative on this border and created there, eventually, a Beglerbeglik of Habesh.[9]

---

[5] Mahmut H. Şakiroğlu, "Barut", *Diyanet İslam Ansiklopedisi*, III, p. 93.
[6] H. İnalcık, "David Ayalon'un *Gunpowder and Firearms in the Mamluk Kingdom* adlı eserinin tanıtım yazısı", *TTK Belleten*, 83 (1957), p. 503.
[7] İnalcık, "The Diffusion", pp. 202-3.
[8] İnalcık, ibid., pp. 202-203.
[9] İnalcik, ibid., pp. 203-4.

Those small states Turkic khanates[10], Bornu Sultanate and Sultan Gran Ahmed al-Mujahid's (1506-1543) (Ahmed ibn Ibrahim) government[11], that received military help from the Ottomans in different years, has no enough financial power to improve and establish their own weapon industries. But some of them has utilised this opportunity and established their own arm industry like as an African state Bornu Sultanate King Idris Elevma (1571-1603). He sent an envoy to the Sultan Murad III in 1576 and announced his obedience to him and asked some military aid and he received numbers of muskets and muskets via Trablusgarb province. He utilized this help and established an army has muskets[12]. Of course to continue of this army they need a least a small factory to repair and produce what the musketeers need during the war.

The most effected areas of the Ottoman military technology were the Iran, India and Ache. The Ottoman -Atjeh relations goes back to 1538 as a political and spice trade manners. The Sultan of Ache stated also that the Friday prayer *(khutba)* in the islands under his rule was read in the name of the Ottoman Sultan. Later years Atjeh Sultan sent ambassadors to Istanbul in order to secure Ottoman cooperation against the Portuguese. In return to the ambassador's request in 1567, the Ottoman Sultan ordered an ottoman force composed of 15 regular and 2 large galleys, 1 head gunner, 7 artillery men and a company of soldiers equipped with smaller arms and cannons under the command of *Kurtoğlu Hızır Reis* to sail from Suez and go to the aid of the Atjeh Sultanate and protect Muslims from threats. The Ottoman aid, 500 Turks, many large cannons, equipment and technical experts and artillery men, did reach Atjeh in 1568 or 1569, during the reign of Alauddin, the Atjeh Sultan. This aid was containing experts and workers capable of making cannons, and they cast cannons with large calibres there. The Ottoman influence continued for years even the relations disconnected in 1580's. It was most effective in the military service, military tactics, engineering skills and artillery powers. According to an archival document dated 8 September 1567, upon the request of Ache Sultan Mauddin, the Ottomans sent them from Egypt, fifteen galleys and two *barca* with artillerymen and arquebusiers *basilics, chakoloz, mostars*, gunpowder and other munitions and warriors under the command of Kurdoglu Hizir Captain[13]. But, a little later, the envoy of the Sultan of Ache was told that,

---

[10] *Osmanlı Tarihine Aid Belgeler: Telhisler (1597-1607)* (nşr. Cengiz Orhonlu), İstanbul 1970, pp. 79-80.

[11] İnalcık, "The Diffusion", pp. 203-4.

[12] J. Spencer Trimingham, *A History of Islam in West Africa*, Oxford 1962, p. 122; Pierre Bertaux, *Afrika: Von der Vorgeschichte bis zu den Staaten der Gegenwart*, Fischer Weltgeschichte, XXXII, Frankfurt 1966, p. 80; Cengiz Orhonlu, "Osmanlı-Bornu Münâsebetlerine Âid Belgeler", İÜEF, *TD*, 23 (1969), p. 123; Davut Dursun, "Bornu", *Diyanet İslam Ansiklopedisi*, Istanbul, VI, 294.

[13] BA, *MD*, nr. 7, p. 87/234.

because of the rebellion in the Yemen, the expedition was adjourned to the next year. Thereafter, the expedition to Cyprus and the critical situation following it made it impossible for the Ottomans to realize the Ache project, though the promise of aid was in fact repeated. However, the small number of Ottoman artillerymen in Sumatra made for the Sultan of Ache 200 bronze cannon, with which he attacked the Portuguese at Malacca in 1568 and 69. These cannons and troops were slightly successful against to Portuguese at that time[14]. The Ottoman military influence continued later this event especially on the field of war tactics, military engineering and cannonry, and due to this advantages Aches sultans was superior over the other states in Indonesia for long years[15].

Iskender Muda (1603-36) introduced in his palace a military system similar to the janissary system of the Ottomans. The role and various influences of the Ottoman Empire over Atjeh, guided to Atjeh superiority over Indonesia.[16]

INDIA

The Ottoman cannonry and military engineering was well-known in India as well and Indian cannon history mostly start when the Ottoman cannon masters arriving there. Some of the cannons which cast by Turkish cannon masters under the patronage of Sultan Bahadur Khan and Babur Khan are still present in the area. The cannon masters whom were sent from Istanbul casting cannon in the name of the Sultans, meanwhile they were teaching them how to use these cannons and also the famous Ottoman war methods called "Rûmî usûl"[17].

Bahadur, the Sultan of Gucerat possessed perfect cannons in 1533. Among these cannons was a "magnificent bronze basilisk" (bacaluşka) with a capacity of firing a 50 kilograms cannon ball". The Ottoman artillery men were very famous in India. Mustafa

---

[14] İnalcık, "The Diffusion", pp. 204-6; İ. Hakkı Konyalı, "Sumatra ve Cava'da Türk Topları", *Yeni Mecmua*, 66 (1940), pp. 7-8.

[15] Salih Özbaran, "XVI. Yüzyılda Asya'da ve Afrika'da Ateşli Silahların ve Askerî Teknoloji'nin Yayılmasında Osmanlıların Rolü", *Askerî Tarih Bülteni*, 27 (1989), pp. 37-42; S. Ozbaran, "The Ottomans' Role in the Diffusion of Fire-arms and Military Technology in Asia and Africa in the 16th Century", *Revue Internationale d'Histoire Militaire*, 67 (1988), pp. 77-83. Same author, "16. Yüzyılda Asya'da ve Afrika'da Ateşli Silahların ve Askerî Teknolojinin Yayılmasında Osmanlıların Rolü", *X. Türk Tarih Kongresi Ankara 1986*, Ankara 1993, IV, pp. 1473-1479.

[16] Ozbaran, pp. 82-83.

[17] Iqtidar Husain Siddiqi, "Hindistan Müslüman Sultanlıklarıyla Osmanlılar Arasında Kültürel ve Diplomatik İlişkiler", pp. 115-121; Azmi Özcan, "Bâbürlüler ve Bâbürlü-Osmanlı Devletleri Arasındaki İlişkiler", *XV ve XVI. Asırları Türk Asrı Yapan Değerler*, İstanbul 1997, pp. 107-114; Orhonlu, *Habeş Eyaleti*, p. 15; S. A. Z. Nedvi, "The Use of Cannon in Muslim India", *Islamic Culture*, 12 (1938), pp. 408-409; Iqtidar Alam Khan, "The Role of the Mongols in the Introduction of Gunpowder and Firearms in south Asia", *Gunpowder: The History of an International Technology* (ed. B. J. Buchanan), Bath 1996, pp. 33-44.

Bayram, Selman Bey's cousin, who was working under the command of Sultan Bahadur Shah, had adopted the name Rumi Han, and his slave Sefer Selman was called Hüdavend Han. [18]. Although not planned by the central administration, the conquest under the Command of Mustafa Bayram to Diu in Yemen in 1531 was recognized as a major one due to the enormous cannons and qualified artillery men present. The Portuguese were repelled from Diu as a result of this conquest and a new page was added to the existing fame the Rumis on use of fire-arms, artillery, and war-tactics.[19]

Upon the request of the Indian Shah, Huseyin Han from Istanbul was send to the India in the reign of Suleyman the Magnificent, cast a basilisk cannon named "Mâlik-i Maydan" 42 tonnes weigh and throws 50 kg used to use till 1685[20]. The cannon masters Ustad Ali Kulu and Mustafa Han Rumi also was send to area simultaneous time to cast cannons for Bahadur Shah of Gucerat to India, they were the pioneer cannon masters in the area. [21] A huge cannon ball was throwed from the cannon which cast by Ustad Ali Kulu in 1527, went very far area and divided into two parts and killed one part eight enemy soldiers[22]. These masters continued their services after Bahadur Shah with Humayun, and the Ottomans send also new cannon masters named Ustad Kebir ve Ustad Huseyin Han whom transferred the ottoman cannon style[23]. Another cannon master Huseyin Han which was sent to India again upon request of the Babur Han, cast a cannon in the name of Sultan in Ahmed Nagar in 1549. Chemical analyzes of this bronze cannon shows that it contains % 80,43 coppers and % 19,57 tins. It was 42 tonnes weight and the inscription of the cannon inserted in 1685. This cannon displays in Bijapur. Thes some figures on the cannon which made after cast. At the muzzle there is a open mounted dragon between two baby elephants.[24].

The Ottoman war tactics and military technology effects continued for a long time which the Ottoman cannon masters and military engineers played very important role to transfer these methods. The cannon names and user titles shows that the Ottoman impact was very strong and effective in this area.

---

[18] Özbaran, *ibid.*., pp. 1476-1477; V. J. Parry, İslamda Harb Sanatı" (trans. E. Merçil-S. Özbaran), *TD*, 28-29 (1975), p. 204.
[19] Ozbaran, ibid,, pp. 80-81.
[20] M. K. Zaman, *Mughal Artillery*, Delhi 1983, p. 40.
[21] İqtidar Husain Siddiqi, "Hindistan Müslüman Sultanlıklarıyla Osmanlılar Arasında Kültürel ve Diplomatik İlişkiler" (trans. Azmi Özcan), *XV ve XVI. Asırları Türk Asrı Yapan Değerler*, İstanbul 1998, pp. 119-120.
[22] Zaman, *Mughal Artillery*, p. 18.
[23] Zaman, *Mughal Artillery*, p. 17.
[24] Zaman, *Mughal Artillery*, p. 40.

The possessions of fire arms enabled the Ottomans notable victories over the east and west states. They used the advantages of gunpowder weapons against the states that they use traditional war techniques especially. The Ottomans were first introduced to fire-arms and gunpowder in the Balkans. They did not hesitate to adopt and even develop them. Later, during the Egyptian conquest, they brought their fire arms and gained a fair fame for themselves along the Indian Ocean and the Islamic world. Soon, the Ottoman aid was sought by nations wanting to put up against the Portuguese representatives of Europe, striving to spread Christianity and shift their spice trade-route to the Ocean. No other Islamic state had reached the Ottoman's level in military technology and use of fire arms.[25]

IRAN

Iran was also was effected state from the Ottoman military methods and engineering. Although Iran Safawids received first Portuguese and Venetian[26], and later English cannon and munitions aids to reject the Ottoman raids, the used to effect the Ottoman weapon and user names while they giving their equipment terms. As a matter of fact Shah Tahmasb in 1528 established a troop under the name of "Rumlu Tüfenciler", and used those Ottoman military titles in his army: top, topcu, topcubashi, tufegci, darbzen and kazgan[27]. We understand the existence of some Turkish terms as topcubashi in the Iran army that the Ottoman effect continued until eighteenth and even nineteenth centuries[28].

The militarily and munitions aids were very effective in the civil wars which happened in Turkistan for the side was supported by the Ottomans. Beside this area, especially it was very important help those countries Abyssinia, Ache and Bornu which they were fighting against Christian allies. Between the Muslim countries this position promoted the Ottoman superiority in the name of political matters and effectiveness and also caliphate status[29]. Meanwhile, even today, the cannons which made by the Ottoman masters exhibits in India and other countries, played very crucial role not to transfer of the Ottoman military technology only, also Turkish arts as well[30].

---

[25] Ozbaran, ibid., pp. 78-79.
[26] Parry, "İslâmda Harb Sanatı", p. 206; Mahmut H. Şakiroğlu, "Barut", *DİA*, III, 93.
[27] İnalcık, "The Diffusion", p. 207.
[28] M. I. Marankowski, *Mirza Rafi'a's Dastur al-Mulûk. A Manual of Later Safavid Administration*, PhD Dissertation, 1988, Kuala Lumpur, the International Institute of Islamic Thought and Civilization (ISTAC), pp. 114-115, 320-321.
[29] İnalcık, "The Diffusion", p. 29; "David Ayalon'un..." p. 504.
[30] Fulya Bodur, *Türk Maden Sanatı*, İstanbul 1987, p. 46.

CENTRAL ASIA

The Ottoman attention in making the Central Asian states her allies goes back to the reign of Mehmed the Conqueror who, in 1478, invited Sultan Baykara of the Timurid house to make a joint attack on Uzun Hasan in İran.[31]

The Iranian success over the Uzbeks at the battle of Mashad in 1528 was ascribed to the destûr-i Rûmî, i.e., to the Ottoman tactics of Tâbur Cengi. The safawid superiority in the fire arms caused the Uzbeks to ask insistently for these weapons and also for specialists from the Ottomans; and Suleyman I sent to Barak Nawruz Khan (1540-59) an 'auxilary force of 300 Janissaries armed with the tüfeng and some artillery of the kind known as darbzen".[32] In the year 1582, upon the request of the Uzbek envoy, the Porte ordered to send a cannon master with 5 akca a day to the Uzbekistan[33], In addition to this, in 1560, the Porte published an order to send 5 more dabrzen cannons to the Ozi castle to protect it from the enemy raids and ten cannoners, twenty qantars gunpowder.[34].

It is certain that artillery was known in Asia, long before the arrival of the Europeans. It is likely that Chinese guns were at least as good as Western guns, if not better, up to the beginning of the fifteenth century. From China the knowledge of gunpowder and firearms spread to Korea, Japan, Java and other parts of Asia. For India, in the 1360's guns were largely used in the Deccan both by the Raja of Vijayanagar and by Muhammad Shah Bahmai. Actually Muhammad Shah gave special attention to artillery, added to his army a special branch for it, and employed "Rumis" (Turks) and "Farangi" (Europeans) well acquainted with the art of gunnery. . By 1368, both Europeans and Turks were acquainted with artillery, and on the other hand, the reference to Turkish gunners is not at all surprising because it is well known that Turkish influences were very strong in those parts of India in the 14th century and onwards.[35] In Gujarat, guns were used in the battle of Malwa in A.D. 1421 and in A.D. 1457 in the bombardment of Mandalgash. In the second half of the century, Sultan Mahmud Beghra had, beside field and siege guns artillery which was used in naval battles.[36]

---

[31] İnalcik, "The Diffusion", p. 208.
[32] İnalcik, "The Diffusion", p. 208.
[33] BA, KK, nr. 240, p. 368.
[34] BA, *MD*, no. 3, p. 372/1099.
[35] ,Carlo M Cipolla, *Guns Sails and Empires Technological Innovation and the Early Phases of European Expansion 1400-1700*. London 1965. pp. 104-106.
[36] Cipolla, ibid. p. 106.

KOREAN CASE

According to tradition the Koreans were introduced to the use of cannon by the Chinese at the end of the fourteenth century. Yu Sungyoung, a prime minister of the Yi dynasty during the Japanese invasion of 1592-9, wrote that "in our chosen Korea from the first there was no powder. At the end of Korny (A.D. 1372) a Chinese merchant named Lee Hang stayed at the home of general in charge of weapons… This was the first time of chosen Korea had gunpowder and fire-arms. It was started by Choi Mushen". While Boots claiming that fire-arms were first used in Korea at the end of the fourteenth century, Cipolla thinks that this event could have occurred some time earlier. As regards Japan, there are numerous references to the existence of guns prior to the arrivel of the Portuguese, although it is generally agreed that guns were not used extensively for military purposes until the end of the Tembun era (1532-54). In java the knowledge of fire arms was probably introduced by the Mongols. As to Malacca, when the Portuguese set foot in the country in 1511, according to their chroniclers they captured 3000 pieces of artillery. We are not told what kind of guns these were, but a modern author believes that it was a question of "small arms which came from foundries in Pegu and Siam, iron casting having been introduced into these countries from China".[37]

In 1516 an Ottoman galley came out of Aden and attacked Portuguese vessels. The Turks had placed aboard the galley a huge gun (a basilik), that was said to throw a shot of three-quarters of a hundredweight. When the gun was fired, the recoil was so great that the galley turned over till the Portuguese could see her keel.[38]

Against the Portuguese on the Ocean the Ottomans fought as they did at Lepanto. In 1551-2 when Piri's fleet moved to the Persian Gulf, in 1576-7 when a naval expedition was led by Ali Bey against Muscat, in the defence of Aden with Admiral Hidir Bey, it was always the large galleys, the kadirgas that carried the weight of the battle. The Portuguese used galleys also but the backbone of their fleet was the large ocean-going gun-manned sailing vessel. In a small closed sea the big galleys still had a few chances. It is not fortuitous that neither the Portuguese nor the Dutch ever succeeded in establishing themselves on the shores of the Red Sea. But on the ocean the galleys had no chances whatsoever. When they were not sunk by the guns of the great sailing ships they were easy prey to the fury of the elements.[39]

Before the beginning, in 1517, of Ottoman rule in the Yemen, one find there, and in India, a number of soldiers, seamen, and gunners or specialists in fire-arms bearing the

[37] Cipolla, ibid., p. 105.
[38] Cipolla, ibid., p. 102.
[39] Cipolla, ibid., pp. 102-3.

name of *Rumi* or *Rumlu*. At that time, in the East outside the Ottoman Empire, this designation had the sense, unequivocally, of 'Ottoman', The *Rumis* included apparently not only those Ottomans who were sent by Bayezid II to the Mamluks from 1509 onward, but also adventurers who left the Ottoman lands, especially Western Asia Minor and Karaman. Babur, the founder of the Mughal Empire in India, knew well how much lie owed his victories to the two specialists in fire-arms, Ustad 'Ali-Kulu and Mustafa Rumi, and emphasized it in his memoirs. 'Ali-Kulu cast large guns for him. Mustafa Rumi, with his guns and his *tufengcis*, did great service in the battles of Babur. On one occasion, at the battle against Sanka, Mustafa made for Babur wagons in the *Rumi* style, thus enabling him to apply the tactics of *destur-i Rumi*. Those Ottoman tactics, employed under the supervision of the two specialists, were responsible for Babur's victory at Panipat in 1526 and for his success in expeditions against the Afghans in India. Babur himself compares his *tufeng-endaz* soldiers to the 'Rum Ghazileri'. In applying the *destur-i Rumi*, which the Ottomans themselves called *tabur cengi*, heavy wagons were chained to each other and reinforced with guns and arquebuses ranged around the main part of the army, like a fortress. This order of battle was actually not unfamiliar to the Turco-Mongols in the steppes. But what was new for the Ottomans was the reinforcement of this formation with fire-arms. It was not merely his possession of fire-arms, but his skilful use of them, in accordance with the *destur-i Rumi*, which gave to Babur a marked superiority over his rivals. The *Rumis* continued, later, to be in high esteem with the successors of Babur[40].

As late as the mid sixteenth century the comparative backwardness in fire-arms of the Indian states can be seen through the memoirs of Seydi 'Ali Re'is. With a company of less than 150 *tufeg-endaz* he was able to overcome all the attempts of the local rulers and governors to stop him in his journey. The Gujerati Sultan Ahmad and then 'Isa Turhan Shah in Sind urged him to take part in their expeditions as a most appreciated servant. Once, on his way to Afghanistan, 1,000 Rajputs encircled him, but his *tufeng-endaz*, entrenching themselves behind kneeling camels, made them give up the idea of attacking him. On another occasion, by the fire of his *tufeng-endaz*, he forced a large group of Afghans to retreat[41].

In 1538, during the expedition against the Portuguese at Diu, the Ottoman vizier Suleyman Pasha had indeed in his fleet a powerful artillery of over no pieces and a strong company of *tufeng-endaz*, but he failed in his enterprise, mainly because he did

[40] İnalcik, "The Diffusion", p. 210-11.
[41] İnalcik, "The Diffusion", p. 210-11.

not get from the Gujerati Sultan the co-operation which he had expected to receive. The Sultan was not mistaken in his belief that the Ottomans had come to Diu with a powerful fleet more to establish their own rule than to support his own. In 1554 Seydi 'Ali Re'is expressed this Ottoman ambition yet again in his memoirs. But the Ottomans discovered that the whole adventure in the Indian Ocean was beyond their means in the face of the more urgent responsibilities confronting them in Central Europe, in the Mediterranean, in the Yemen, and in Iran[42].

The Ottomans attempted in 1551 to draw off the Portuguese from the Persian Gulf altogether. But they showed themselves unable to achieve their goal because of the superior naval forces of the Portuguese and the alignment of some of the local rulers with them. Fire-power played a major role in all these clashes, which Seydi 'Ali Re'is called 'battles of artillery and tufeng'. Now, the Portuguese control of the routes in the Indian Ocean tightened more than ever before. The Muslims in India and in remote Indonesia, accustomed to come to Basra or to Mecca as traders or pilgrims, were now in real distress and alarm. The Sultan of Gujarat, the rulers of Calicut and Ceylon, and the Sultan of Ache in Sumatra asked the Ottoman Sultan to send a strong fleet to those waters in order to keep the routes open for trade and pilgrimage. He accepted readily the role of protector of all Muslims in the world, but was unable to fulfil his promises. A letter (dated November 1565) of the Sultan of Ache has a particular interest, since it shows how the eastern governments believed that success against the Portuguese depended ultimately on the possession of fire-arms:

The Portuguese have taken under their control all the passages between the islands in this region and, in these passages, capture the ships with the pilgrims and merchants in them or sink them by gun-fire[43].

The Ottoman interest in making the Central Asian states her allies goes back to the time of Mehmed the Conqueror who, in 1478, invited Sultan Baykara of the Timurid house to make a joint attack on Uzun Hasan in Iran. Now, in the mid sixteenth century, the Uzbeks of Cengiz Khan's descendant, who had replaced the Timurids in Central Asia, and the grandsons of Timur Beg in Afghanistan were addressing the Ottoman sultan in their letters, asking for help in the style of a vassal ruler to his suzerain. One can see, between the lines of Seydi 'Ali Re'is, that Suleyman I then enjoyed a great prestige at the courts of the rulers in India and in Central Asia. The same author gives details indicating how the military aid that Suleyman sent to Barak Khan played an unusual

[42] İnalcik, "The Diffusion", p. 210-11.
[43] İnalcik, "The Diffusion", p. 210-11.

role in Turkistan. The commander of the Ottoman force was killed during the civil war which broke out after the death of 'Abd al-Latif Khan. In 1556 some of the Janissaries sent to Barak Khan left Turkistan to return home. The Ottoman soldiers left the country in two groups, one via Tashkent and the Dast-i Kipcak, the other via Bukhara and Khwarazm. The latter group, during their journey, had to fight against a force of Russians. Moscow having recently captured Astrakhan and thus cut off the route between Central Asia and the Crimea. The Janissaries who remained in Transoxania entered the service of Seyyid Burhan, the Khan of Bukhara, and also the service of the sons of Barak Khan. Barak Khan himself, it seems, had taken the larger part of the Janissaries into his own service. He urged Seydi 'Ali Re'is and his arquebusiers to join his army, for a company of *tufeng-endaz*, however small, was then considered to be a vital element in the wars between the rival princes in Transoxania. Seydi 'Ali had then about forty *tufeng-endaz* with him. Wherever he went in Transoxania, the local ruler insisted that he remain there or else hand over the *tufeng* in the possession of his men. Determined to return to the Ottoman Empire, Seydi 'Ali resisted all promises and threats. 'Ali Beg, who was then fighting against the Khan of Bukhara, seized ten of his arquebuses. The Khan of Bukhara, in turn, forced Seydi 'Ali to surrender the remaining *tufeng*, which were made of iron, giving him in exchange forty *tufeng* fashioned from copper. This story is of some interest as revealing how Ottoman fire-arms played an important role in the internal struggle within Turkistan at this time. The Uzbek Khans of a later time made new demands for fire-arms to Istanbul. The reaction to the request of 'Abd al-Baki, the Khan of Bukhara in 1690 is interesting: in his report to the Ottoman sultan the Grand Vizier expressed the opinion that twenty muskets would be sufficient and that a number of cannon called *darbzan* should be sent from Shirvan via the Caspian Sea. He added that it was always a good policy to support the Khans of Transoxania with fire-arms against Iran, even though the Ottoman Empire might be at peace with that country. Z. V. Togan thought that the Uzbeks also received Portuguese muskets via India and that the Russians perhaps smuggled muskets into Transoxania for sale to the Uzbeks. In the seventeenth century the Uzbek Khans continued to have small units of musketeers in their armies. Abu'l-Ghazi Bahadur, the Khan of Khwarazm (1643-63), had twenty musketeers, a resource which gave him a superiority in his conflicts with the Kalmuk and the Turkmen, who had none. Fire-arms were better appreciated, when the Russian Cossacks armed with them became a threat to the Uzbeks during the first years of the seventeenth century. In 1602 a Cossack band

made a surprise attack and looted Urgenj in Khwarazm. Pursued by the Khan in their retreat, they defended themselves behind their wagons with their muskets[44].

With the Cossacks we come to the Russian penetration into Eurasia during the sixteenth century. It is generally assumed that their use of fire-arms was again chiefly responsible for the spectacular developments in this region. As with the Portuguese in the Indian Ocean, so now, in the present case, the Ottoman Empire, as the one Muslim state able to halt the bewildering Russian expansion, received appeals for protection from the Muslim peoples living in the area between the Crimea and Turkistan. Here, too, the Ottoman reaction followed the same pattern, placing under the direct command of the Crimean Khan, who was the champion of the resistance against the Russian expansion in Eastern Europe, a small force of Janissaries and a few artillerymen, but in fact exploiting the situation essentially for the strengthening and enlarging of Ottoman control' in that region and embarking, in due course, on great projects of military expeditions, as in 1569[45].

To conclude, some general observations can be made as follows:

1. It was under the impact of the fire-arms used by the European nations in their expansion into Asia and the Indian Ocean that peoples in this part of the world became anxious to acquire these formidable new weapons; and they obtained them for the first time through the Ottomans—in the Indian Ocean against the Portuguese, and in Eurasia against the Russians. The Ottomans themselves used fire-arms extensively and developed their formations. The traditional military organization of the Ottoman Empire, furnished with conventional arms, proved to be obsolescent at this time and, thereafter, underwent fundamental changes[46].

2. Being the most advanced Muslim nation in respect of fire-arms the Ottomans benefited from their privileged position to expand their rule over other Middle Eastern countries and, later on, to exploit that position in order to support their claim to be the protector of all the Muslims in the world. It is also to be noted that Ottoman aid to the other Muslim countries consisted usually of a small unit of artillerymen and musketeers, sometimes with a few specialists capable of making cannon. The states which received this aid were, in general, not able to utilize it well enough to create for themselves units employing fire-arms—partly because of the traditional and feudal organization of these states and partly because of the Ottoman policy not to facilitate such a development. At any rate, except for the Ottoman

[44] İnalcik, "The Diffusion", p. 210-11.
[45] İnalcik, "The Diffusion", p. 210-11.
[46] İnalcik, "The Diffusion", p. 210-11.

Empire, the other eastern governments could never create an army effectively equipped with fire-arms. But, on the other hand, the soldiers with fire-arms, however small in number, played in India, in Turkistan, and in the Crimean Khanate a major role in regional warfare.[47]

3. The use of fire-arms was considered, in these traditional societies, to be something 'common' and not compatible with the traditional ethics and symbolism of the established military class or with feudal and tribal organization. But when, under the necessity to adopt these arms, the state created or expanded a corps of slave or popular origin, with pay, as was the case with the Ottomans in the fifteenth and with the Safawids and the Crimean Khans in the sixteenth century, the new corps, equipped with these superior weapons and subject to the direct command of the ruler, became—at least for a time—a basis allowing the state to follow a centralizing policy within its territories. This development, leading to an alienation of the state from the feudal and tribal troops, was carried almost to completion in the Ottoman Empire, whereas in Iran and in the Khanates of Turkistan and the Crimea it was the latter elements which continued to be the basic force[48].

[47] İnalcik, "The Diffusion", p. 210-11.
[48] İnalcik, "The Diffusion", p. 210-11.